

# THE MORNING EXERCISES

AT

CRIPPLEGATE, ST. GILES IN THE FIELDS,

AND

IN SOUTHWARK:

BEING

DIVERS SERMONS,

PREACHED A. D. MDCLIX—MDCLXXXIX.

BY SEVERAL MINISTERS OF THE GOSPEL

IN OR NEAR LONDON.

FIFTH EDITION.

CAREFULLY COLLATED AND CORRECTED.

WITH NOTES AND TRANSLATIONS,

BY JAMES NICHOLS,

EDITOR OF FULLER'S "CHURCH HISTORY OF BRITAIN," &c.

IN SIX VOLUMES.

VOL. V.

CONTAINING "THE MORNING EXERCISE METHODIZED," AND THE  
COMMENCEMENT OF THAT AGAINST POPERY.

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THE  
MORNING EXERCISE METHODIZED:  
OR,  
CERTAIN CHIEF HEADS AND POINTS  
OF  
THE CHRISTIAN RELIGION  
OPENED AND IMPROVED  
IN DIVERS SERMONS,  
BY  
SEVERAL MINISTERS OF THE CITY OF LONDON,  
IN THE MONTHLY COURSE OF THE MORNING EXERCISE  
AT GILES IN THE FIELDS,  
MAY, MDCLIX.

The words of the wise are as goads, and as nails fastened by the masters of assemblies,  
which are given from one shepherd.—Ecclesiastes xii. 11.

VOL. V.

B

TO THE RIGHT HONOURABLE

CHARLES EARL OF WARWICK, NICHOLAS EARL  
OF SCARSDALE, PHILIP LORD WHARTON :

JOHN GLYNN, LATE LORD CHIEF JUSTICE OF ENGLAND ;  
SIR JOHN BROWNLOW, BARONET :

AND TO THE RIGHT WORSHIPFUL

JOHN CREW, ESQ. ; GILES HUNGERFORD, ESQ. ; JOHN  
PITT, ESQ. ; THOMAS ROBINSON, ESQ. :

AND TO THE REST OF THE NOBILITY, GENTRY, AND OTHERS THE  
INHABITANTS OF GILES IN THE FIELDS :

*Grace, mercy, and peace, from God the Father, and our Lord  
Jesus Christ.*

RIGHT HONOURABLE AND BELOVED,

It is no small advantage to the holy life, to "begin the day with God." The saints are wont to leave their hearts with him over-night, that they may find them with Him in the morning. "When I awake, I am still with thee," saith holy David. (Psalm cxxxix. 18.) Before earthly things break in upon us, and we receive impressions from abroad, it is good to season the heart with thoughts of God, and to consecrate the early and virgin operations of the mind, before they are prostituted to baser objects. When the world gets the start of religion in the morning, it can hardly overtake it all the day; and so the heart is habituated to vanity all the day long. But when we begin with God, we take him along with us to all the businesses and comforts of the day; which, being seasoned with his love and fear, are the more sweet and savoury to us.

If there were no other benefit of "the Morning Exercise," than to be a help to us in this setting the mind on work upon holy things, before it receive taint from the world and the distraction of our ordinary affairs, it should upon that account be a very welcome guest to our dwellings.

But there are other benefits, not a few, that do attend it wherever it goes; namely, that it hath become a happy occasion, through God's blessing, of manifesting the unity and brotherly accord of the ministers of this city; whilst by their mutual labours they strengthen one another's hands in the Lord's

work, and by a joint testimony confirm those truths which each one apart dispenseth to his own auditory; for "in the mouth of two or three witnesses shall every word be established." (2 Cor. xiii. 1.)

Besides that, by the course which this "Exercise" hath hitherto held, each auditory cometh to have a taste of the several gifts which one and the same Spirit dispenseth for the use of edifying; and this not without some conformity to the ancient pattern, where the several congregations of the same city were not *plures ecclesie collaterales*, "divers sister-churches," but one and the same church, meeting by parts in several places, fed and supplied by officers in common, who by turns in each place dispensed the word to them, having their government in common.\*

Now this "Morning Exercise" hath the Lord once and again sent amongst you. There is a providence that goeth along with ordinances; the journeys of the apostles were directed by the Spirit, as well as their doctrines. (Acts xvi. 7.) The course of this "Exercise," though it hath been ordered by man's choice, yet not without God's direction.

"To you is this word of salvation sent," saith holy Paul; (Acts xiii. 26;) not "come" or "brought," but "sent;" and that as a message from our heavenly Father, without whose providence a sparrow falleth not to the ground. Now it concerneth you to see what use you will make of it. Sermons die not with the breath in which they were uttered; if the dust of the preachers' feet bear witness against the despisers of the gospel, their sermons much more. (Matt. x. 14, 15.) Wherever the word is preached, it is *εις μαρτυριον*, "for a testimony." How for a testimony? Either *to* them, (Matt. xxiv. 14,) or *against* them. (Mark xiii. 9.) God keepeth exact account or reckoning what means and advantages each place or people have enjoyed: "Three years have I come seeking fruit;" (Luke xiii. 7;) alluding to the three years of his own ministry, which then were fully elapsed. "This second miracle did Jesus in Cana of Galilee." (John iv. 54.) He taketh notice of a first and a second. So, "This second epistle write I unto you;" (2 Peter iii. 1;) and, "These three and twenty years have I spoken the word of the Lord, rising early," &c. (Jer. xxv. 3.) You see, God keeps a memorial, how many years the gospel hath been amongst a people; yea, every day is upon account; for so it is added,

\* Other fruits and advantages of "the Morning Exercise," see in the Introduction, Sermon 1., toward the end. [Pages 26—28.]



“even unto this day.” What pressing exhortations you have had; how many, and how long you have enjoyed them; all is upon the file. Therefore it concerneth you to see, that all this be not without fruit, and some notable good effect; that your account may be with joy, and not with grief and shame.

The rather I urge this, because the “Exercises” of this month have not been ordinary “Morning Exercises,” but all the arguments were picked and chosen, (as “the preacher sought to find out acceptable words, even words of truth,” Eccles. xii. 10,) and disposed into a certain order for the greater benefit. It is observed, that the Psalms of David that are alphabetically disposed are most exact in the composure; so, I hope, I may say without offence, These Sermons, digested into a method, are the more accurate. With what perspicuity and strength they are managed as to the doctrinal part, and with what warmth and vigour as to the application, I cannot speak, being strictly enjoined silence by my brethren’s severe modesty. But the world will judge; and you, I hope, will evidence by your own “growth in grace, and the knowledge of our Lord Jesus Christ.”

These Sermons, which, with so greedy attention, you formerly heard with “the hearing of the ear,” are now written for a memorial; and that they may be subjected to your view and more deliberate consideration. I say, They are written not only for the churches’ use, but yours in special; and O that they may be written upon your hearts, engraven there with a durable character, such as shall never be defaced!

Honourable and beloved, I hope I need not press any of you to get these books into your houses. I can easily presume it of the abler sort amongst you; and would earnestly press it upon the meanest, even the servants in your families, that they would abate not only of superfluous expenses, but deny themselves somewhat even of their ordinary conveniences, to purchase these Sermons; which, if the ministry should fail, (a judgment which England was never in such danger of, since the gospel was restored,) and all other helps both in public and private should be cut off; (which God forbid!) yet this one book, next to your Bible, would be a stock of divinity which might furnish you with the knowledge of the essentials of religion, and be like manna to you in the wilderness, till you come to Canaan.

To that end therefore, that which I would with greatest seriousness urge upon you, is to get the substance and power of

the truths contained in them into your hearts, and so to inculcate them, especially the general heads of them, upon your children and servants, that they may be trained up in the knowledge of these vital principles which are of such use for the begetting and increasing of the life and power of godliness. It will be sad, if what was chiefly intended for your use, should find least fruit amongst you; and that which is a common good, should be not a monument only, but the aggravation, of your unfruitfulness.

But "I hope better things of you," my dearly beloved, and "things which accompany salvation, though I thus speak." The good Lord, who hath put this prize into your hand, give you a heart to prize it, and to improve it; that you may not receive this grace of God in vain! In this hope, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

I am

Yours in the service of the gospel,

THOMAS CASE.

## THE PREFACE TO THE READER.

---

Nor to increase the number of books, already grown into a burden, and more apt to distract minds with their variety, than to edify them with their contents ; but for a public testimony to the truth of the gospel, and to inform the ignorant, doth this piece crowd into the world. Had many of the brethren adhered to their own private inclination and first aim in this work, these Sermons had only been published by word of mouth to the auditory that then attended on them. To write to the world, is apprehended by them as a thing very distinct from preaching to a company of a few broken-hearted Christians, (who were willing to take this help along with them in their way to heaven,) and to need more exactness of care and preparation.

But, upon the strong importunity of the auditors, (some of them persons of great worth and honour,) carrying with it the face of a call from God, as valid as that which first invited them to the work, they were contented, against their own private inclination, to yield to this way of publication for the profit of others ; but with these cautions :—

First. That it be signified, that it was not intended to make up a map or complete body of divine truths, but only to handle some more necessary points, till Providence shall give opportunity to consider the rest.

Secondly. That it was not designed to discuss these points in a polemical, but positive, way, and suitable to a popular auditory.

Thirdly. That it be understood that the brethren that preached, were not acquainted with one another's studies ; but did every one express his own sense in the point recommended to him.

Fourthly. That this be not interpreted to be the work of the *whole body* of the London ministers, but of *some* of them, which they represent with the more tenderness ;—*partly*, that the other very reverend brethren, who were not employed in this turn and course of "the Morning Exercise," may not be charged with their weaknesses ;—*partly*, because they have, not without some regret, observed that the larger "English Annota-

tions," in which but some few only of the late "Assembly," together with some others, had a hand, are generally ascribed to the whole "Assembly," and usually carry the name of "the Assembly's Annotations," as if done by the joint advice of that grave and learned convention.

Fifthly. That since the preaching of these Sermons, there hath been no general review; but every one took care of transcribing his own discourse, and sending me the copy: accordingly I sent it to the press.

Sixthly. That if any of these points seem not to be discussed according to the full latitude and worthiness of the subject, it be remembered that each exercise was to be punctually confined within the straits of an hour; in which time there was no room for larger excursions.

Under the severity of these terms, my brethren have consented that I should, if I saw fit, expose their labours to public view: which I do with all cheerfulness;—*partly*, that the world may be conscious to our unity, soundness in the faith, and sobriety of judgment;—and *partly*, expecting from thence (I will say it, notwithstanding the restraints their modesty hath laid upon me) no small increase and return of fruit. The Lord, by his good Spirit, guide you into all truth!

Yours in our Lord Jesus,  
THOMAS CASE.

THE  
MORNING EXERCISE METHODIZED.

SERMON I.

BY THE REV. THOMAS CASE, A.M.

STUDENT OF CHRIST CHURCH, OXFORD.

THE INTRODUCTION.

*Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.—2 Timothy i. 13.*

It was the character which our Lord gave of John the Baptist: "He was a burning and a shining light." (John v. 35.) Such should every minister of the gospel be; "shining" with "light," and "burning" with zeal. He should have a *head* full of truth; that he may disseminate and scatter beams of gospel-knowledge into the dark world: and a *heart* full of love to that truth which he holds forth to others; that what he publisheth with his lips, he may be ready to witness with his life, and to seal up the testimony of Jesus with his dearest blood.

Both these our apostle in this chapter (after a passionate salutation in the five first verses) commendeth to Timothy; namely,

1. To look to his *light*: by "stirring up the gift of God that was in him." (Verse 6.) Timothy must not suffer his gifts to lie sleeping under the ashes; but must "blow them up," as the word signifieth,\* "into a fire," by study, prayer, and exercise.

2. He calls upon Timothy to look to his *zeal*: that that may not be extinguished; but that his heat may be equal with his light. And this he doeth two ways: (1.) *Negatively*; (2.) *Affirmatively*.

(1.) *Negatively*: "Be not thou ashamed of the testimony of our Lord, nor of me his prisoner." (Verse 8.) Ministers of the gospel must neither be a shame to the gospel, nor ashamed of the gospel; no, although attended with disgrace and persecution from the reprobate world. And what herein he commends to Timothy, he first practised in his own person. Though he was a prisoner for the gospel, yet he was "not ashamed of the gospel:" (Rom. i. 16:) "For the which cause I suffer these things: nevertheless I am not ashamed." (2 Tim. i. 12.)

\* *Ἀναζωπυρεύω*, *ignem sopitum suscitare*. "The Greek word used in the original signifies 'to stir up a dormant fire.'"—EDIT.

(2.) *Affirmatively* : the apostle exhorteth Timothy to prepare for persecution : "Be thou partaker of the afflictions of the gospel according to the power of God." (Verse 8.) The ministers of the gospel should be so far from being scandalized at the sufferings of their leaders, that they should be always disciplining themselves for the same warfare. To preach the cross of Christ, and to be ready also to bear the cross, make a complete minister of the gospel.

This the apostle urgeth, upon a threefold account : 1. *A good cause* ; 2. *Good company* ; 3. *A good Captain*.

Timothy and other evangelists,—they have no reason to be afraid or ashamed of their sufferings : for,

1. They have *a good cause*.—"For the which cause I suffer." (Verse 12.) What cause is that ? Why, "the gospel." (Verse 10.) And this he presents under a twofold commendation : (1.) *The glory of the gospel* ; (2.) *The manifestation of that glory*.

(1.) *The glory of the gospel*.—As having wrapped up in it "the unsearchable riches of Jesus Christ ;" grace and glory, holiness and happiness. He "hath saved us, and called us with a holy calling." (Verse 9.) Believers have begun their everlasting salvation on this side heaven.

(2.) *The manifestation of that glory*.—It was *given* from eternity ; but it is *revealed* by the appearance of our Lord and Saviour in the flesh. It lay hid in God's purpose ; but it is "brought to light" in the gospel. (Verses 9, 10.) Such a glorious gift, and so gloriously unveiled, is worth, not only our sweat, but our blood ; not pains only, but persecution : yea, to suffer in such a cause, is not more our duty than it is our dignity.

2. They have *good company*.—St. Paul himself is in the *van* of them ; who, though an apostle by extraordinary mission and commission, (verse 11,) yet was not only a preacher of the gospel, but a sufferer for the gospel : "For the which cause I suffer these things." (Verse 12.) What things ? Namely, imprisonment and affliction. (Verse 8.) [St. Paul was] a sufferer, and yet not ashamed of his sufferings : "Nevertheless I am not ashamed." *They* may be ashamed of their sufferings, *that* suffer for sin ; but sufferings for Christ and his gospel are matter of triumph and rejoicing.\* (1 Peter iv. 13, 16.) Here is encouragement for gospel-sufferers.

3. And, thirdly, they have *a good Captain*.—Jesus Christ, "the Captain of our salvation ;" who, that he might entender his own heart toward his suffering followers by his own experience, was "made perfect through sufferings ;" (Heb. ii. 10 ;) and accordingly he is very tender of, and faithful to, all that endure persecution for his sake. This was a ground of the apostle's confidence : "I am not ashamed : for I know whom I have believed." I know him by report, and I know him by experience ; I know his faithfulness, and I know his all-

\* *Causa facit martyrem, non poena*. ["It is not the punishment which a man undergoes, but the cause for which he suffers, that constitutes him a martyr."] 1 Peter iv. 15, 16 : "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed ; but let him glorify God on this behalf."

sufficiency. I have deposited my liberty, my life, my body, my soul, my all, in his custody; and I 'am persuaded, as he is able,' so he is willing, 'to keep' all safe, to his glorious appearance. I may be a loser for Christ; I shall be no loser *by* him. Whatever I lay down now, I shall take up again one day, with the advantage of immortality. He will 'keep the trust which I have committed unto him,' *την παρακαταθηκην μου* it is but equity that I should keep 'the [good] trust which he hath committed unto me,' *την καλην παρακαταθηκην*, (verse 14,) even 'the glorious gospel of the blessed God which was committed to my trust;' (1 Tim. i. 11;) committed to me upon those very terms,—that I should not only publish it with my lips, but attest it with my blood."

Thus in his own person the apostle sets Timothy and his successors a copy and an encouragement; which he windeth up in the words of my text,—the sum of the preacher's duty: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." As if he had said, "The premisses considered, let neither pleasures nor persecution, the love of life nor the fear of death, take thee off from a faithful and vigorous discharge of thy ministerial office; but, whatsoever it may cost thee, 'hold fast the form of sound doctrine,'" &c.

Briefly, for the OPENING of the words:—

*The form*—*Υποτυπωσιν* in the Greek: it signifies "a module, [model,] or platform; a frame of words or things, methodically disposed;" as printers set and compose their characters, "types," or letters, in a table.

*Words*—By "words" we are to understand "doctrine, evangelical truths, the principles of Christian religion."

*Sound*—And they are called "sound words," *υγιαιοντων λογων*, either from their *intrinsic nature*, when they are purely taught and delivered; evangelical truths without mixture; the principles of religion in their native purity and simplicity; truth, and nothing else but truth: or else "sound words," from their *effect and operation*; because they be of a healing virtue and influence; like the waters in Ezekiel's vision, that issued out from under the threshold of the sanctuary, which healed wherever they came. (Ezek. xlvii. 1, 9.)

*Which thou hast heard of me*—It may be understood of the whole platform of gospel-doctrine in general; or else, very probably, of a collection of some principal points of religion, which the apostle had methodically digested, and either preached in Timothy's hearing, or drawn up in writing, and committed to Timothy as a trust and treasure; not only for his own help and direction in preaching, but to transmit over to others, for the use and benefit of succeeding generations in the church of Christ: so called in the next verse, *την καλην παρακαταθηκην*, "that good thing which was committed unto thee;" (verse 14; 1 Tim. vi. 20;) and so expounded in chap. ii. 2: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

*Hold fast*—Greek, *Εχεε*. The word hath a double signification;

namely, "to have," and "to hold:" and both of these the apostle commends to Timothy; namely,

1. *To have* such a form or collection of gospel-doctrines, as a type or exemplar to which he should conform in his ministry.

2. *To hold* it; that is, to "hold it fast:" not to swerve from it in the course of his ministry; but pertinaciously to adhere to it: not to suffer it to be corrupted by men of erroneous principles, nor to part with it upon any terms in the world; but to stand by it, and own it, against all opposition and persecution whatsoever.

This I conceive to be the sense of the words; which, thus opened, may afford us some such **DOCTRINAL OBSERVATIONS** as these:—

**DOCTRINE I.** Evangelical words are sound words. Or, All gospel-truth is of a healing nature.

**DOCT. II.** It is of great use and advantage both for ministers and private Christians to have the main, fundamental truths of the gospel collected and digested into certain modules or platforms. Or, Methodical systems of fundamental articles of religion are very profitable both for ministers and people.

**DOCT. III.** Such forms and modules are very carefully and faithfully to be kept.

**DOCT. IV.** Faith and love are, as it were, the two hands whereby we may "hold fast" gospel-truth.

Other doctrines beside these might be raised from the words; but these are the main, and lie visibly in the face of the text. And I intend to speak only to the second and third doctrine: the one, now, at our entrance upon this "Morning Exercise;" the other, at the close, if God permit. The first and last of these doctrines may be of use in the handling of these two; in which doth lie the main design, as of the apostle here, so of the work which falls to my share in this monthly service. I begin with the first of them; namely,

**DOCTRINE I.** *Methodical systems of the main and special points of the Christian religion are very useful and profitable both for ministers and people.*—In the managing of the doctrinal part of this observation, I shall only give you two **DEMONSTRATIONS**: I. *Scripture-pattern*; II. *The usefulness of such modules.*

#### DEMONSTRATION I. SCRIPTURE-PATTERN.

*The whole scripture is a large module of saving truth.*

The word of God is full of such maps and modules of divine truths necessary to salvation. The whole gospel, *in general*, is nothing but the great platform or standard of saving doctrine. It was the great end and errand of Christ's coming into the world, to reveal unto us the truth of God: so himself testifieth in John xviii. 37: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." It took up one whole, entire office whereunto he was anointed of his Father,—his prophetic office: so he was named, many hundred years before his incarnation, by Moses: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatso-



ever he shall say unto you." (Acts iii. 22.) The office of a prophet was not only to foretell things to come, but to reveal the mind of God; according to the import of the Hebrew word נָבִי *nabi*, (as Aaron is called in Exod. vii. 1,) which signifieth "an interpreter."

Thus Jesus Christ came to be "an Interpreter" of his Father's mind unto the world: "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him;" (John i. 18;) ἐξηγησατο, "he hath expounded him." The whole gospel which Christ preached was nothing else, as it were, but a public testimony of the secret transactions between the Father and the Son concerning man's salvation; a transcript of that truth which was in the Divine Understanding from all eternity. (John viii. 38; xv. 15.) And accordingly it is observable that the sermons which Christ preached "in the days of his flesh," have more of doctrine in them than of persuasion, more of the teacher than of the pastor; as more suitable to his ministry; wherein he was to lay down a module of gospel-truth, and to leave it to the world, to be received and believed unto salvation. The credit of our religion is founded upon this important truth,—that Christ was sent from God to reveal unto us the mind and will of his Father, and to be believed in all he delivered unto us. All other apostles and ministers of the gospel are but deputy-witnesses, to make report of Christ's affidavit to the doctrine of salvation.

And it is yet further remarkable, that this doctrine which Jesus Christ left us in the gospel, is nothing else, as it were, but a comment or paraphrase of what was preached by Moses and the prophets in the Old Testament.\* As he "came not to destroy the law or the prophets, but to fulfil them;" (Matt. v. 17;) so he came to expound and reconcile them with the doctrine which he himself taught. Thus, it is recorded by the evangelist that, "beginning at Moses and all the prophets, he expounded unto his disciples in all the scriptures the things concerning himself." (Luke xxiv. 27.) So that the result of all this in general is this,—that the holy scriptures of the Old and New Testament are nothing else but a full and perfect platform or module of divine truth; given to the church at first by Christ himself, the great Prophet; and transmitted by the ministry of those who were successively the amanuenses or secretaries of the Holy Ghost; (2 Peter i. 21;) from which no man is to recede, upon pain of damnation.

But now, *more particularly*, we may observe that, beside this great universal map or synopsis of divine truth, there are to be found in scripture more compendious and summary abstracts and abridgments, containing certain of the main heads and points of saving doctrine, methodized into lesser bodies and tables, for the help of our faith and knowledge; and we find them accommodated, by the penmen of the Holy Ghost, to two special ends and purposes:—

\* *Novum Testamentum in Vetere velatum: Vetus in Novo revelatum.* "The New Testament was veiled in the Old: the Old is revealed, or unveiled, in the New."—EDIT.

*Two ends of such modules.*

1. To instruct the church and people of God in the more necessary and fundamental points and principles of religion.
2. To antidote believers against the infection and contagion of unsound doctrine, which has crept into the church in the several ages and successions thereof.

I. OF THE FIRST SORT: TO INFORM THE CHURCH IN THE  
PRINCIPLES OF RELIGION.

*The Ten Commandments, a brief abstract of the whole law.*

In the Old Testament (though in a larger volume) is the book of *Deuteronomy*; which, being interpreted, is, “the Repetition of the Law.” And because that, being so large, might seem too great a burden to the memory, behold, God himself hath contracted it into a very brief, but full, *ὑποτυπωσις*, or “module,” in the Ten Commandments; which are called עֲשֶׂרֶת הַדְּבָרִים “ten words,” (Deut. iv. 13.) because they are the briefest epitome of the law.

*Three modules delivered by Christ in his first sermon.*

And thus our Saviour, as he laid down the great and larger draught of gospel-doctrine, so also in his sermons he hath left some shorter forms, or types, of necessary points and principles of religion. *Exempli gratiâ* [“for instance”]: in his first sermon after he entered upon his public ministry, he hath drawn up three very concise and most excellent modules.

*Of beatitudes, man’s summum bonum [“chief good”].*

The *first* module contains the *beatitudes*; a list of particulars wherein man’s true and chiefest happiness doth consist; (Matt. v. 3—11;) wherein He doth totally cross the judgment of the blind world; writing “blessedness,” where the world writes “woe;” and “woe,” where the world writes “blessedness.” These we may call the *credenda*, “articles of faith to be believed” by all those that would be accounted Christ’s disciples.

The *second* module contains a *list of duties*; things to be done by every one that would be saved. This our Saviour doth by asserting and expounding the moral law; (verses 17—48;) confuting and reforming the false glosses which the scribes and Pharisees had put upon the Ten Commandments, thereby “making the law of God of none effect.” (Matt. xv. 6.) And these we may call the *facienda*, “things to be done.”

The *third* module contains a *list of petitions*; which, in chap. vi. 9—15, he commends to his disciples, and in them to all succeeding generations of the church, as a form or directory of prayer; not that Christians should always confine themselves to the words, but conform to the matter, in their supplications at the throne of grace: Οὕτως οὖν προσευχέσθε ὑμεῖς. “After this manner therefore

pray ye." And these we may call the *petenda*, "things to be prayed for."

*The apostles' method in their epistles.*

The holy apostles tread in our Saviour's steps. You may observe in all their epistles, that in the former part of them they generally lay down a module of gospel-principles, and in the latter part a module of gospel-duties.

*The Epistle to the Romans, the Christian catechism.*

The Epistle to the Romans is upon this account justly called by some of the ancients, "the Christians' catechism;" as containing an *ἰστορικῶς*, or "list of the chief articles," of the Christian religion: for although the principal design of the apostle be to discuss that prime evangelical doctrine of justification in the negative and affirmative part of it,—NEG. Not in works. AFFIRM. In a free, gratuitous imputation of the righteousness of Christ, applied by faith,—together with the grounds, evidences, and fruits thereof; yet occasionally, "according to the wisdom given unto him," (2 Peter iii. 15,) he doth, with a most profound and admirable art, interweave other deep and fundamental points of religion; namely, a parallel between the two Adams; the doctrine of original sin; (Rom. v.) the corruption and depravation of nature; (chap. vii.) the doctrine of grace; (chap. viii.) the merit and efficacy of Christ's death and resurrection; (chap. vi.) the doctrine of affliction, and the use of it to believers; (chap. viii.) the mysteries of election and predestination; (chap. ix.) the execration and rejection of the Jews; (chap. x.) the vocation of the Gentiles, with the restitution of the seed of Abraham, &c. (chap. xi.) And when he hath finished the *ἰστορικῶς* of doctrinal principles, he winds up the epistle with a short, but full, delineation of evangelical duties; wherein he doth bring down those principles unto practice. The former part of the epistle is the doctrine; the latter part is the use: "I beseech you therefore, brethren, by the mercies of God," &c. (Chap. xii. 1.)

*The Epistle to the Hebrews.*

The whole Epistle to the Hebrews is nothing else, as it were, but a delineation of the three offices of Jesus Christ,—King, Priest, Prophet; especially his priestly office; with a most profound, and yet dilucid, exposition of those Levitical types and figures which did more obscurely "shadow" forth Christ under the law: (Heb. x. 1:) so that, in that epistle, as in a table, Christians may behold the law to be nothing else but *evangelium velatum*, "veiled gospel;" and the gospel to be no other thing than *lex revelata*, "unveiled ceremony," or "the law with the curtain drawn."

But there be divers short modules or compendiums of Christian doctrine occasionally delineated by the apostles in their several epistles:—

In the Epistle to the Galatians, (chap. v.,) within the compass of

five verses, the apostle gives two full catalogues or lists; the one of sins, (verses 19—21,) the other of graces. (Verses 22, 23.)

In the Epistle to the Ephesians, (chap. v., vi.,) you have an excellent and complete module of relational duties:—of wives toward their husbands, (chap. v. 22,) husbands toward their wives; (verse 25;) children toward their parents, (chap. vi. 1,) parents toward their children; (verse 4;) servants toward their masters, (verse 5,) masters toward their servants. (Verse 9.)

The Epistles to Timothy give us a type or table of ministerial offices and qualifications; yet so as most beautifully adorned with other most precious evangelical principles: the sum whereof is Christ: “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief;” (1 Tim. i. 15;) and the principal comprehensive parts, faith [and] love; faith apprehensive, and love active. These two in my text many learned men conceive to be intended by St. Paul, as the two great comprehensive fundamentals of this *ὑποτακωσις* commended by him unto Timothy’s care and fidelity: “‘Hold fast the form of sound words,’ the two main branches whereof are ‘faith and love.’” But of this more hereafter.

In the Epistle to Titus, the apostle will furnish you with two short, but very perfect, systems:—one in chap. ii. 11—14; where you have,

(1.) God’s grace made the original and fountain of all the good we expect from God, and perform to God;

(2.) And this grace issuing itself by Christ for the salvation of the creature;

(3.) And “appearing” by the gospel; (verse 11; there you have scripture intimated;) and,

(4.) “Teaching us,” as to the *privative* part of obedience, to “deny ungodliness and worldly lusts;” terms capacious enough to comprise all sin: as to the *positive* part, “to live soberly,” implying all personal duties for the governing of ourselves in our single capacity; “righteously,” implying all duties to our neighbours; “godly,” (verse 12,) noting our whole communion with God in the duties of his worship. More cannot be said as to the duty of man. Now,

(5.) The encouragements are either from looking forward [or] backward. If we look *forward*, there is the “blessed hope,” the full consummation whereof we receive at “the glorious appearing of the great God,” the coming of Christ to judgment: (verse 13:) and there we have three grand articles of faith asserted: (i.) Heaven; (ii.) The day of judgment; (iii.) The Godhead of Christ. If we look *backward*, we are obliged to obedience, not only out of hope, but from gratitude for the great benefit of redemption by Christ: (verse 14:) and in that we have asserted,

(i.) Christ’s willingness to die: for he “gave himself.”

(ii.) The purpose or end of his death: “That he might redeem us from all iniquity.”

(iii.) The foundation of a holy life in our regeneration: "And purify us unto himself."

(iv.) The nature of a church: to be "a peculiar people."

(v.) The necessity of good works, in the last clause: "Zealous of good works."

So that in this short map you have a complete summary of all that fundamental doctrine which doth animate and quicken to the life of holiness.

The next body of divinity, according to the exact method of the Palatine Catechism, is in chap. iii. 3—8; where you have,

(1.) Man's misery by nature. (Verse 3.)

(2.) His redemption by Christ; (verse 4;) set forth,

(i.) By the spring or first moving cause: "The kindness and love of God." (Verse 4.)

(ii.) The false cause removed: "Not by works of righteousness which we have done." (Verse 5.)

(iii.) By the effects:—*justification*: "Justified by his grace." (Verse 7.) *Sanctification*: He hath "washed us in the laver of regeneration, and renewing by the Holy Ghost." (Verse 5.) *The consummation of all in glory*: "That we should be made heirs according to the hope of eternal life." (Verse 7.)

(3.) The thankful life, in a fruitful course of holiness and good works: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." (Verse 8.)

Another system of practical divinity you have in the Second Epistle of St. Peter, chap. i. 5—7: "Add to your faith virtue," &c. By "virtue" is meant "the study of holiness;" which there is set forth by its furniture, and subjective parts or branches.

(1.) *The furniture of virtue*: it is rooted in "faith;" guided by "knowledge;" (verse 5;) armed on the right hand by "temperance," or a holy moderation in the pleasures and comforts of the world; on the left hand by "patience," against the crosses and inconveniences thereof. (Verse 6.)

(2.) *The branches, or subjective parts, of this virtue* are, "godliness," (verse 6,) a grace that guideth us in our immediate commerce with God; "brotherly kindness," a grace that directeth us in our duties to our fellow-saints; "charity," helping us in the duties we owe to all men. (Verse 7.)

In many other places do the apostles lay the doctrine of God in one entire view before our eyes; lest the mind should be distracted by various and dispersed explications, or, by dwelling too much upon one part, we should neglect the other.

## II. SECOND END OF SUCH PLATFORMS: TO OBTUATE ERROR.

A second sort of modules, or a second end and design of such modules, is, to obtuate errors, and to antidote Christians against the poison and infection of rotten, pernicious principles: for no sooner had the good husbandman sowed his field with good seed, but the

envious man went out after him, and began to scatter tares. (Matt. xiii. 25.) In opposition whereunto, the apostles in their several epistles were careful to furnish the churches with such modules and platforms of truth as might discover and confute those "damnable heresies." (2 Peter ii. 1.)

Hence the apostle St. Peter calls them "present truths;" (*ἐν τῇ παρούσῃ ἀληθείᾳ* 2 Peter i. 12;) that is, principles of the Christian faith most seasonable for those times wherein they were writ. As every church and age had its present errors and false doctrines, whereby the false apostles did labour to undermine the truth, and to seduce the professors of it; so the apostles, in their zeal to the truth and compassion to the souls of men, did bestir themselves to countermine those seducers, and to establish the churches in the faith of Jesus Christ, by collecting some special heads and points of gospel-doctrine opposite to those errors, and sending them to the several churches where they had planted the gospel. These the apostle calls "the present truth." Thus St. Paul, (among other places,) in his First Epistle to Timothy, chap. iv. 1—9. The apostle Peter, in his Second Epistle, chap. ii. throughout. St. Jude spends his whole Epistle upon the same design. But, above all, the apostle St. John is very large and distinct upon this account. His First Epistle consists specially of a twofold module or platform; that is, 1. *A form or table of gospel-principles*; 2. *A form or table of gospel-evidences*: \* both of them in opposition to the false teachers of those times, those antichrists of whose numerous increase he gives them that solemn notice: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists." (1 John ii. 18.) To antidote Christians against the plague of the false doctrines which such sectarian antichrists had disseminated, doth the apostle lay down,

1. *Ἡ ὑποτυπῶσις, or "pattern," of gospel-principles.*

For instance, (1.) *That God is a God of an infinite, universal perfection and holiness*: "God is light, and in him is no darkness at all." (1 John i. 5.) This [he declares] against them that most blasphemously asserted God to be the author of sin, &c.; † against whom also St. James contends. (James i. 13—18.)

(2.) *That conformity to God is an inseparable concomitant of communion with God*: This, against them that were not afraid to affirm that justified persons, being elected, let them live never so impurely, do remain in the favour of God, &c.; (as some amongst us, and such as would be accounted stars of the first magnitude;) that a man

\* *Admodum artificiosa est hujus epistolæ methodus; nam ad modum catenæ Christianæ fidei mysteria et axiomata connectuntur, &c.*—DIBSONUS. "The arrangement of this epistle is very skillful: for in it the mysteries and axioms of the Christian faith are linked together, as in a chain."—EDIT. † The Carpocratians taught that men must sin, and do the devil's will; or else they could not enter into heaven.—EPIPHANIUS, Simon Magus, and, after him, Florianus, Blastus, Apelles, Hermogenes. *Valentiniani, Marcionitæ, &c. Priscillianistæ Deum affirmant mendacem.*—AUGUSTINI *Liber de Hæresibus*, cap 70. "All these heretics teach a fallacious deity, framed by their own imaginations."—EDIT.

might have as much communion with God in sin, as in the duties of religion.\* “If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth.” (1 John i. 6.) It clearly implies, there were [men] that did say so.

(3.) A third principle [which] he lays down is, *the doctrine of original corruption, even in the regenerate themselves*: against those that taught the total abolition of original sin in and by baptism; or that denied the being, or at least the damnable nature, of it: † “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” (Verse 8.)

(4.) *The necessity of confession of sin*: not only against them that decried repentance for sin and confession of sin, ‡ but against them that denied pardon to them that repent: § “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (Verse 9.)

(5.) He asserts *the doctrine of actual sin in the regenerate*: against them that affirmed that a justified person could not sin, or (which is the same) that God sees no sin in his children: || “If we say that we have not sinned, we make him a liar, and his word is not in us.” (Verse 10.) *If we say that we have no sin*—There is the denial of original sin. *If we say that we have not sinned*—There is the denial of actual sin. Both make up the great heresy of the Catharists, who held perfection in this life. ¶

(6.) The apostle vindicates *the preceptive obligation of the moral law, even over justified persons*: against the antinomian heresy, which presumptuously breaketh even that yoke also from the neck of the disciples: \*\* “Hereby we do know that we love him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.” (1 John ii. 3—5.)

So early were these poisonous weeds sprung up in the church of God.

\* *Eo tempore fuerunt qui non dirimi societatem cum Deo propter peccata censebant.* The Gnostics, Ebionites, &c., *ambulantes in tenebris, jactitabant se Deo placere. Falsitas doctrinae et turpitudine morum tunc vigeabant, non solum in philosophorum scholis, sed et apud hereticos.*—CYPRIANUS. “There were at that time some who held that fellowship with God is not destroyed by sin.” The Gnostics, “Ebionites, &c., walking in darkness, boasted that they pleased God. Corruption of doctrine and baseness of manners then had sway, not only in the schools of the philosophers, but also among the heretics.”—EDIT. † *Pelagiani negant originale peccatum.*—AUGUSTINUS *Contra Mendacium.* ‡ Epiphanius calls the Novatians *τοὺς φονεῖς τῆς μετανοίας*, “murderers of repentance.” [Vide] BASILII *Homil. De Penitentia.* § *Montanistae et Novatiani.*—HIERONYMI *Epist. ad Marcellam De Erroribus Montani.* || The Simonians, Gnostics, and other heretics of that age, taught that there was no sin but unbelief; that, to the justified, all things were clean, however they [might] live. Vide AUGUSTINUM *De Perfectione Justi*, cap. 21; CLEM. ALEXAND. &c. They conceived the apostles, after the coming down of the Holy Ghost upon them, *nullis esse peccatis aut passionibus obnoxii* [“to be liable to no sins or passions”]. *Joviniani docebant, justum nec leviter peccare.* “The Jovinians taught that a just man does not sin in the slightest degree.”—EDIT. ¶ Catharists [arose] in the third century after Christ.

\*\* The Simonians, Carpocratians, Marcionites, Manichees, did not only deny the moral law, but curse and blaspheme it, as given not by God, but by some unlucky nature.

2. *A catalogue of scripture-evidences.*

The other module which the apostle layeth down, is a *catalogue of gospel-evidences*; certain marks and signs of an interest in Christ, and of a right and title to life eternal: such as these:—

- (1.) Obedience to God's commandments, *ut supra*.
- (2.) Contempt of the world. (1 John ii. 15.)
- (3.) Steadfastness in the doctrine of the gospel. (Verses 18—24.)
- (4.) Conformity to Jesus Christ in holiness. (Chap. iii. 3.)
- (5.) Mortification. (Verses 6—10.)
- (6.) Love to the saints. (Verse 14; chap. ii. 5, 10, 11.)
- (7.) A believing confession\* of God's sending Jesus Christ into the world as the promised Messiah; with love to him, and thankfulness for him. (Chap. iv.)

In the first four verses of the fifth chapter, we have no less than seven evidences, each linking in with the other, and bearing witness to the other. As,

(1.) You have *faith in Christ*, bearing witness to *regeneration*: "Whosoever believeth that Jesus is the Christ, is born of God."

(2.) *Love to God*, bearing witness to *faith*: "Every one that loveth him that begat," &c.

(3.) *Love to the saints*, bearing witness to our *love of God*: "He loveth him also that is begotten of him." (Verse 1.) Augustine understands it of our love to Christ; but the context expounds it of our love to the saints: for so it followeth in verse 2; where we have,

(4.) *Love to God*, reciprocally witnessing our *love to the saints*: "By this we know that we love the children of God, when we love God."

(5.) *Obedience to God's commandments*, bearing witness again to our *love*: "And keep his commandments."

(6.) *Delight*, testifying *the truth of our obedience*: "His commandments are not grievous." (Verse 3.)

(7.) And, lastly, *victory over the world*, bearing witness to *regeneration*: "For whosoever is born of God overcometh the world." (Verse 4.)

It were easy, out of this and the other two subsequent epistles, to complete the *ὑποτυπωσις* of gospel-evidences; which are not thus expressly delineated, that by them only the church might describe her members; (as some loose and vain spirits fancy;) but for the members of the church to try and examine themselves by, whether they be real and living members; yea, or no. It were easy, I say, to add to the catalogue; but I have insisted too long upon the first demonstration; namely, scripture-pattern.

## DEMONSTRATION II. THE ADVANTAGES OF SUCH MODULES.

I come now to the second demonstration; namely, *the excellency and advantage of such forms and collections of evangelical truths*.

\* Most blasphemously denied by the Simonians, Chrystolites, Proclites, &c.—Augustine *Liber De Hæresibus*.



ADVANTAGE I. *For the ornament of the truth.*

And, in the first place, *it adds much to the beauty and ornament of the truth.*—Whether it be delivered from the pulpit or from the press, in such systems and platforms the hearer or reader may, as in a map or table, (sometimes of one sort, sometimes of another,) behold divine truths standing one by another in their method and connexion, mutually casting light and lustre upon each other.

Every truth single is very precious, and indeed of infinite value, as purchased with, and ratified in, the blood of Christ; but to see the truths of the gospel linked together in their proper union, facing one another like the cherubims, (Exod. xxv. 20,) is very glorious: as the stones of the temple, when they were squared and polished in the forest, were very costly for both matter and workmanship; but when they were laid into the building, and formed up into a temple, what a beautiful and magnificent structure did they make! The disciples, beholding it, were filled with delight and wonder. (Luke xxi. 5.) The curtains of the sanctuary, each by themselves, were very rich, both for their materials and curious embroideries; but had you seen them in their connecture, each curtain fastened to the other with taches of gold, and so making up one entire perfect tabernacle, sparkling and shining in all its native splendour, it would have been a ravishing sight. The very representation of many countries in one nation, of many nations in one of the divisions or quarters of the world, and of all the quarters described in one globe or map,—it is very delightful to the eye of an intelligent beholder; at once discovering the site and cognation, the longitude and latitude, the distance and degree, of every kingdom and country: such globes and tables are full of delight and profit.

It is in a most eminent manner observable in the creation of the world, [that] of every single day's work it is said, "God saw that it was good;" but when the whole *compages* ["structure"] of heaven and earth was set together into one entire fabric and creation, "God saw every thing that he had made, and, behold, it was *very good*." (Gen. i. 31.) Such a rare piece are gospel-truths in their variety and uniformity; not less glorious and admirable than heaven and earth, sun, moon, stars, elements, in all their order and ornament.

ADVANT. II. *Help to knowledge.*

Secondly. *Such types and exemplars of divine truths are of great help to the understanding.*—As the collection of many beams and luminaries makes the greater light, so it is in the judgment: a constellation of gospel-principles shining together into the understanding, fills it with distinct and excellent knowledge. It "gives us the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. iv. 6.) One truth doth irradiate and expound another. The truths of the gospel, in their method and series, are interpretative one to the other; while the understanding by means hereof hath the advantage of dwelling upon them [as] the object, and "comparing spiritual things with spiritual;" as the apostle speaks, 1 Cor. ii. 13.

The truth is, *he* knows but little of the truth, *that* knows it only within itself: *he* understands it aright, *that* knows it in its connexion and correspondence with other truths of the gospel.

That Christ died "to save sinners," is a most precious truth: (1 Tim. i. 15:) but *he* knoweth too little of it, *that* knows it alone; as most of ignorant Christians do, who perish with their knowledge. *He* knoweth this truth to purpose, *that* knows it in its connexion with a lost estate, *that* knows it in its references to the fall, the wounds and bruises and death contracted by it. *He* knows redemption by Jesus Christ aright, *that* knoweth it in order to the guilt and power of sin, and man's total impotency to save himself from either.

*He* knows salvation aright, *that* knows it in the extent and virtue of all Christ's offices,—King, Priest, and Prophet: *that* understands salvation to be a saving of the poor creature from the reign of sin by the *kingly* office of Jesus Christ; a saving of a man from ignorance, error, and those false, rotten principles which are naturally radicated in the understanding, by the *prophetical* office of Jesus Christ; as well as a saving him from hell and wrath to come by the *priestly* office of Jesus Christ.

*He* knows aright the death and resurrection of Jesus Christ, not *that* knows it singly and nakedly only in the story and notion of it, but *that* knoweth it in the effectual application of it by the Spirit for mortification and vivification; *that* knoweth it in its connexion with, and influence unto, justification and sanctification, &c. *He* that thus "knoweth Christ and him crucified," knoweth him "as the truth is in Jesus;" (Eph. iv. 21;) his understanding is full of light.

Alas! the ignorance and misery of our times is, not that people are totally destitute of the principles of Christian religion, but that they know them singly only and apart; and so they know them but by halves; yea, not so much: for I dare be bold to say, the better half of every truth consists in its method and necessary coherence with other truths; without which, therefore, the knowledge [that] men have of them must needs be but dark and lifeless.

#### ADVANT. III. *Help to memory.*

Thirdly. *Such patterns and platforms, whether of larger or of lesser compass, are a great help to memory.*—In all arts and sciences, order and method is of singular advantage unto memory. We do easily retain things in our mind, when we have once digested them into order. It is not so much multitude of objects, as their variousness and independency, which is burdensome to memory: when once the understanding apprehends them in their natural union and fellowship one upon another, the memory comprehends them with much more sweetness and facility. Hence it is that number and place are of such rare use in the art of memory.

The reason why people generally remember no more of the sermons they hear, is for want of catechising, whereby they might come to know the principles of religion in their order and methodical texture. Usually in sermons truths are delivered single and apart;

and the ignorant hearer knows not where the minister is, nor what place the doctrine delivered obtains in the body of divinity, nor how they are knit together; and so the memory leaks them out as fast as they are dropped in. Order is the very glue of memory. Method in a single sermon, when the hearer is acquainted with it, gratifieth the memory, as well as the understanding; while it doth not only lodge things in their own place, but locks the door upon them, that they may not be lost. When things are knit and linked-in one with another, (as in a chain,) pull up one link, and that will pull up another; so that the whole chain is preserved. But we may have occasion to speak again of this point: and therefore,

ADVANT. IV. *To quicken affection.*

Fourthly. *Such modules serve to quicken affection.*—Sympathy and harmony have a notable influence upon the affections. The sounding of a single string makes but little music: let a skilful hand touch them in their musical concert and symphony, and it affects the hearer to a kind of ravishment. So it is with evangelical truths: place them in their proper rooms, that a man may behold them in their mutual correspondencies and apt couplings together; and truly the seraphims themselves, answering one to another and echoing [one] to another, make not a sweeter harmony in their celestial Hallelujahs.

ADVANT. V. *Antidote against seductive errors.*

Fifthly. *It is a marvellous antidote against error and seduction.*—Gospel-truths in their series and dependence are a chain of gold to tie the truth and the soul close together. People would not be so easily trepanned into heresy, if they were acquainted with the concatenation of gospel-doctrines within themselves. As, for instance, men would not certainly be so easily complimented to worship that idol of free-will and the power of nature, were they well principled in the doctrine of the fall [and] the design of God in permitting of it, held out in scripture in such large and legible characters that he who runs may read; (Psalm li. 5; 1 Cor. i. 29—31; &c.) if they did with sobriety of spirit observe what the scripture proclaims concerning the impotency of the lapsed and ruined creature, man's helpless condition in himself, (Rom. v. 6; Eph. ii. 1,) of the absolute necessity of the quickening, helping, and stablishing influence of the Spirit of Christ, &c. When a chain of pearls is broken, a single jewel is easily lost: divine truths are mutually preservative in their social embraces and coherence.

ADVANT. VI. *Growth in grace.*

Sixthly. *Growth in grace is one blessed fruit of such systems and tables of divine truths.*—When foundations are well laid, the super-structures are prosperously carried on. Want of distinct knowledge in the mysteries of religion, is a great obstruction to the growth of grace. The great cause of the believing Hebrews' non-proficiency was their defect in the foundation, the *στοιχεια*, the "first principles of the oracles of God." (Heb. v. 12.) "Unskilfulness in the word of

righteousness" made them that they were but "babes in grace." (Verse 13.)

## USES.

**USE I.** In the first place, *it serves to justify the practice of the churches of Jesus Christ.*—Which have their public forms and tables of the fundamental articles of the Christian faith, drawn up by the joint labour and travail of their learned and godly divines, after much and solemn seeking of God by fasting and prayer; in the solemn profession whereof they all consent and agree.

Such were those ancient public Creeds:—the Athanasian Creed; the Nicene Creed; and that which is commonly called "the Apostles' Creed," which justly merits that title; if not because compiled by the twelve apostles, every one casting-in their *symbole* or article, as tradition goes; yet because [it is] collected out of the apostles' writings, and is, as it were, a brief form or abridgment of the doctrine taught by Christ and his apostles, an epitome of the Christian faith.

And such are the Confessions which most of the Reformed churches have drawn up for their own use, comprehending the most necessary and fundamental articles of the Christian faith, to be generally owned and asserted by all within their associations and jurisdictions, whether ministers or people. That Confession of Faith which was compiled by the reverend and learned divines of the late Assembly at Westminster, and presented to the two Houses of Parliament, as their advice in matters of religion, was of this nature, and obtains the primacy amongst all the Confessions of the Reformed churches, in the judgment of many learned orthodox divines. Such forms and modules are of excellent use in the churches: *partly* to be a bank or bulwark to keep error and heresy from breaking into the church of God: *partly* to prevent dissents and dissensions, which are very apt to rise amongst the pastors and teachers, as well as amongst the private members, of such congregations where every one is left at liberty to preach and practise, to hold and hold forth, what is right in their own eyes: *partly* to preserve the truth in its integrity and beauty, and the professors of it in unity and uniformity,—“the glory” of the churches, and the “defence upon that glory.” (Isai. iv. 5.)

**USE II.** *It serves to show us the benefit and advantage of public catechisms.*—Whether *larger*, containing a more general collection of gospel-truths, for the use of such as are of larger understandings, young or old; or *lesser*, containing only some few of the most necessary principles of religion in the most facile and familiar way, for the help of meaner capacities: amongst which (although there be some hundred several forms extant in the Reformed churches, yet) those two forms or modules drawn up by the late reverend Assembly, their “Larger” and “Shorter Catechism,” obtain the general vote both abroad and at home for their excellency and usefulness. And it is the wish of very learned and judicious men that there were yet some shorter and more easy form drawn up, that might be reduced to a few heads of the first and most necessary points of Christianaia faith, for the institution of babes. The great advantage of such forms of

catechetical doctrine is, that thereby a minister of the gospel may acquaint his people with more of the necessary and saving truths of the gospel in a few months, than he can well preach over in many years; and by the brief and frequent running over the principles of religion, people of all sorts and ages would be incomparably prepared for the word preached, and profit more by one sermon than unprincipled hearers commonly do by twenty.

USE III. *Hence also I might commend to young students in divinity the reading of systems and compendious abstracts and abridgments.*—As an excellent entrance and manuduction unto their theological studies, before they launch into the larger tracts and treatises in that vast and immense ocean of divine knowledge; of which we may say, almost to desperation, *Ars longa, vita brevis*.\* The shipwright that is to build a large and stately vessel, doth first shape his work in a very small module. And he that is to travel into the remote parts of the world, shall render his labour much more fruitful by reading maps and globes at home: for by that means he shall know where he is, when he comes abroad; his eye and his understanding will mutually interpret one to the other. Thus your curious workwomen do first make their borders and trails, and then fill them.

USE IV. *It serves to commend methodical preaching.*—That minister that is wise and judicious to observe method in his sermon, and method between sermon and sermon; a scriptural connexion, as much as may be, between subject and subject, doctrine and doctrine;—*omne tulit punctum*; he is a preacher indeed: he shall not only profit, but delight, his hearers; † and make them not only knowing Christians, but distinct and judicious.

USE V. *It commends (not least) constant and fixed hearing.*—Especially when people sit under a judicious and methodical ministry. “Loose hearing may please, but the fixed will profit:” ‡ skipping hearing, for the most part, makes but sceptical Christians. When people hear at random; have a snatch here, and a snatch there; here a truth, perhaps, and there an error; here a notion, and there a novelty, &c.; such mixed hearing makes up the garment of knowledge, but just like a beggar’s cloak—full of patches. They are never able to bring their knowledge into any form or method; “ever learning, but never able to come to the knowledge of the truth:” (2 Tim. iii. 7:) their knowledge is like a heap of pebbles, upon which a man can never raise a superstructure. Whereas, they that sit under a fixed ministry, (one that is master of his art,) they are acquainted with the way and course and project of his preaching; as the apostle tells Timothy: “But thou hast fully known my doctrine, purpose,” &c., (verse 10,) that is, the design and method of my ministry.

\* “The art is long in being acquired, and life is but short.”—EDIT. † The author here alludes to the following well-known lines:—

*Omne tulit punctum, qui miscuit utile dulci,  
Lectorem delectando, pariterque monendo.*—HORATIUS *De Arte Poetica*, 343.

‡ “The man who joins instruction with delight,  
Profit with pleasure, gains the praise of all.”—ROSCOMMON’S Translation.

§ *Varia lectio delectat animum; certa prodest.*—SENECA.

Such hearers, if judicious, can follow their teacher through the series and deduction of his ministry, from subject to subject, and from text to text, and from head to head; till at length they have, before they take notice of it, a *hypotyposis*, or collection, of gospel-truths formed in their understanding. Such a hearer begins where he left the last time; and so, from time to time, is still going on, "shining" and growing and enlightening "unto the perfect day;" (Prov. iv. 18;) from faith to faith, from knowledge to knowledge, and from truth to truth; "till he comes in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 13.) Various hearing makes variable Christians, St. James's professors, (for the most part,) "double-minded men, unstable in all their ways:" (James i. 8;) they are still beginning, but never able to make any prosperous and successful progress in the knowledge of Christ.

USE VI. Sixthly and lastly. *From hence give me leave to commend to you the benefit and advantage of "the Morning Exercise."*—Which the good hand of providence brings to your doors this ensuing month, and begins to-morrow morning in this place.

#### THE FRUITS OF THE MORNING EXERCISE IN THE CITY.

Truly God hath been pleased to make this Morning Lecture a great mercy to this city, ever since it was first erected; which was, when Leicester was besieged. It hath been like the ark in the house of Obed-edom,—a blessing wherever it hath come, a morning cloud which hath let fall sweet, refreshing showers in every place. In special God hath made it instrumental,

#### *Comfort against fear.*

1. *For the strengthening of the weak hands, and confirming the feeble knees, of the people of God.* (Isai. xxxv. 3, 4.)—Who in this time of England's troubles have been of a fearful heart and of a trembling spirit. Many poor Christians, who in times of public dangers and confusions have come to these morning-assemblies, like the Marys to the sepulchre of our Lord, with their hearts full of fears and their eyes full of tears, have been dismissed those assemblies "with fear and great joy;" (Matt. xxviii. 8;) their hearts have been revived, and their hands strengthened in the Lord their God.

#### *A preservative against apostasy.*

2. God hath made use of this Exercise *for the preserving of thousands from error and damnable doctrines in these times of sad apostasy.*—While many ignorant and unstable souls, being "led away with the error of the wicked, have fallen from their own steadfastness," (2 Peter iii. 17,) there want not multitudes, through grace, who are ready to acknowledge that they owe their confirmation and stability in the truth, (under God,) in a very eminent manner, to the labours of those godly, orthodox divines who have bestowed their pains in these early Lectures from time to time.

*Conversion.*

3. God hath commanded his blessing upon it *for the conversion of many souls to Jesus Christ.*—Blessed be God! “the Morning Exercise” hath not been childless since it was set up. Some there be, to my knowledge, who have calculated their spiritual nativity from the time that this Exercise was in the places of their habitation; as in this place some can bring-in their testimony to the honour and praise of free-grace.

*Edification.*

4. It hath been a very choice instrument in the hand of the Spirit for the “*building up of Christians in their most holy faith.*”—Many of them that have attended “daily at the gates of wisdom, waiting at the posts of her doors,” (Prov. viii. 34, 35,) in this ministerial course, have been observed to have made eminent proficiency in the school of Christ, “to grow” in God, “in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” (2 Peter iii. 18.)

To all which blessed ends these “Morning Exercises” have had some advantage above other assemblies:—

*Partly*, by reason of the frequency and assiduity of them. Sabbath-day-sermons and weekly lectures, being distanced with such long intervals of worldly encumbrances, are for the most part forgotten before the return of their weekly course: whereas, these Exercises treading so close upon the heels one of another, they that have constantly attended them have, as it were, lived under a constant vision, the sun of the gospel arising upon them as assiduously as the sun in the firmament; whereby they have been carried on in a daily progress of gospel-proficiency.

*And partly*, the preachers, by a kind of secret instinct of the Spirit, having been directed in their order to preach seasonable things; *παρουσην αληθειαν*, as the apostle calls it, “present truth,” (2 Peter i. 12,) truth most proper to the present state of things; carefully obviating the errors of the times. And not only so; but sometimes, as if there had been a design laid by mutual consent, they have been guided to preach methodical truths. Their sermons have been knit together, not without some natural connexion, into a kind of *υποτυπωσις*, or “module,” of evangelical doctrine; at least, so far as [that] it hath not been difficult to find out, not only consent, but a kind of dependence, between their successive discourses, that might be of more than ordinary help to their auditors: as,—in this place, about this time four years;\* and since, in a neighbouring congregation,†—by some short notes, published for the help of weaker Christians, may appear. But now, brethren, behold, “I show you a more excellent way.” That which sometime hath fallen out provi-

\* “The Morning Exercise at Giles in the Fields,” May, 1655; printed for Richard Giles in Chancery Lane, near Serjeants’ Inn. † “The Word of Faith,” at Martin’s in the Fields, February, 1655; printed for Fran. Tyton, at the Three Daggers, in Fleet-street.

dentially and but in a very imperfect way, is now, *de industria* ["of set purpose"] and by pre-agreement and consent, intended and designed among you in this course of "the Morning Exercise;" namely, that which the apostle here commends to Timothy's care and custody,—a *ὑποτυπωσις*, or "form, of sound words;" a series or delineation of some of the chief points and heads of gospel-doctrine, methodically collected and digested, as far as the narrow circle of so few days will contain. "And this will we do, if God permit." (Heb. vi. 3.)

## CAUTIONS.

What remaineth, brethren, but that you stir up yourselves in the strength of Christ?—

1. *To prize such a precious season and opportunity as Providence puts into your hand.*—God is bringing a very precious treasure and *depositum* unto your doors: "He hath not dealt so with every nation," &c. (Psalm cxlvii. 20.) See, my brethren, that you put a due value and estimate upon it; lest God challenge your contempt with that angry question: "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?" (Prov. xvii. 16.)

2. *To frequent it.*—Christians, be afraid of losing a morning; let not one such golden opportunity fall to the ground: you do not know what you lose. Borrow a little from your sleep and from your worldly employments, (if your callings and families shall not be too great sufferers by it,) and bestow it upon your souls: will it not be fruit abounding to your account in the day of Christ? While ye have the light, walk in the light: know ye not that "the shadows of the evening are stretched out?" (Jer. vi. 4.) "Redeem the time, because the days are evil." (Eph. v. 16.)

3. *Stir up yourselves to prepare your hearts for a solemn attendance upon God in them.*—Remember what the Lord said to Moses: "I will be sanctified in them that come nigh me." (Lev. x. 3.) O profane not your accesses to such holy things! I may bespeak you in the language of Moses to the people: "Sanctify yourselves against tomorrow: for the Lord will come down amongst you." (Exod. xix. 10, 11.) And remember, if he be not sanctified *by* you, he will be sanctified *upon* you: if he be not sanctified by us in holiness, he will be sanctified upon us in judgment: "Before all the people I will be glorified." (Lev. x. 3.)

Christians, be much in prayer for your *ministers*, that they may "come unto you in the fulness of the blessing of the gospel of peace." (Rom. xv. 29.) Say, with the Psalmist, "Blessed be he that cometh to us in the name of the Lord." (Psalm cxviii. 26.)

Pray for *yourselves*, that God would "open your hearts" as he did the heart of Lydia, that you may "attend unto the things which shall be spoken." (Acts xvi. 14.) Pray that you may "mix the word with faith;" (Heb. iv. 2;) that you may "receive the truth in the love of the truth," that you may not be given up to believe lies. (2 Thess. ii. 10, 11.)



Pray for *others* that shall hear with you. Pray as Christ prayed for his disciples: "Sanctify them through thy truth: thy word is truth." (John xvii. 17.) Pray that some may be convinced, some converted, [and] that others may be edified, by the sermons which shall be preached amongst you.

4. *Stir up yourselves to come to these evangelical exercises with evangelical dispositions.*—Those especially prophesied of in relation to gospel-times: "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Isai. ii. 3.) In this gospel-promise you have three gospel-graces,—charity, faith, obediential resolutions.

(1.) *Come ye, and let us go*—There is their *charity*, their mutual care and love to one another's souls. They call upon one another, and "consider one another, to provoke one another to" a diligent attendance on the means of grace: (Heb. x. 24 :) "Come ye, and let us go." Gracious hearts would not go to church or to heaven alone: "I was glad when they said unto me, Let us go into the house of the Lord." (Psalm cxxii. 1.)

(2.) *He will teach us of his ways*—Here you have their *faith*. They come to the ordinance with good thoughts of God; the same wherewith holy David doth encourage his own soul: "Good and upright is the Lord: therefore will he teach sinners in the way." (Psalm xxv. 8.) "Though I am evil, yet God is 'good;' though I am a sinner, yet God is 'upright:' therefore I shall be taught of God." It is good to come to the ordinance with great expectations upon God. You may easily over-expect men; and, indeed, for this, God sends you home often with disappointment. You come to a sermon, and you say, sometimes, "O, there is a rare man to preach this day!" The man fails your expectation; and you return censuring and complaining of the preacher; not considering [that] the fault was in yourselves. God withdrew, possibly, wonted auxiliaries of grace, to punish your carnal confidence; to teach you to "cease from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isai. ii. 22.) I say, You may easily over-expect the creature, but you cannot over-expect God: "Open thy mouth wide, and I will fill it;" (Psalm lxxxi. 10;) widen and dilate the desires and expectations of your souls, and God is able to fill every chink to the vastest capacity. This honours God, when we greaten our expectation upon him; it is a sanctifying of God in our hearts: "He will teach us of his ways."

(3.) *We will walk in his paths*—There you have their *obediential resolutions*, highly becoming the children of God. If God be so gracious [as] to teach us, they resolve not to be so ungracious as to refuse to be taught: they come with a desire to know God's will, and go home with a resolution to obey it. This is the method of gospel-proficiency: "If any man will do my will, he shall know my doctrine." (John vii. 17.) Behold, here is the pattern: go ye, and do likewise.

5. *Take heed of perfunctory and customary use of the ordinance.*— Rest not satisfied in a Popish *opus operatum*, the “work done.” As you should prepare before you come, so you should reflect when you go home, and not take up with notions in the head without motions in the heart. Expressions in the lips, when separate from impressions upon the conscience, make empty and formal professors, and give occasion to standers-by to suspect the truth of religion. A careless Christian, that often heareth of the glorious things of the gospel, but feeleth nothing of them, doth put a temptation of atheism upon himself, and of scandal upon others; and while himself is not made better by his frequenting the means, others become worse, while he raiseth up an evil report upon the ways of God. Surely we need much quickening, that we may “not receive this grace of God in vain.” (2 Cor. vi. 1.)

6. And lastly. When you have this *ὑποτυπωσις*, this “form, of sound words,” let it be your care to keep it: when ye “have” it, then “hold” it; which is the second acceptation of the word *εχει*, and brings me upon the second doctrine:—

DOCTRINE II. *Such forms and modules are very carefully to be kept.*

But of this in the concluding sermon, if God permit.

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## SERMON II.

BY THE REV. WILLIAM BATES, D. D.

GOD IS.

*But without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*—Hebrews xi. 6.

IN this chapter, faith is represented as the principle of obedience; conveying vigour and strength to other graces, whereby they become operative unto several ends and objects. Hence those acts which immediately spring from other graces as their proper stock, are attributed to faith, that being the principle of their heavenly working; in this respect, as the success of an army redounds to the general's honour, so the victory which is effected by other Christian qualities, is here ascribed to faith, which animates them, and leads them forth as their chief captain. This is intimated in the text, in which we may observe,

1. *A proposition*: “But without faith it is impossible to please God;” that grace being the medium of our communion with God, as it gives through Christ an admission and approach to him; and in this respect is opposed to “drawing back.” (Heb. x. 38.)

2. *The argument to confirm it*: "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him;" that is, our addresses to God are grounded upon a firm assent to God's being and bounty.\*

First. *An assent to his being* is absolutely necessary; otherwise, acts of worship are as a ball struck into the open air, which returns not to us. Without the entire assurance of a determinate object, religion will fail and vanish. This belief is general and speculative.

Secondly. *An assent to his bounty*; that he will bless those "who diligently seek him." This is particular and applicative, and it follows from the other; for the notion of a Benefactor is included in that of a God: take away his rewards, you ungod him. Now the steadfast acknowledgment of this can only draw the soul to perform ingenuous and acceptable service; for the naked contemplation of those amiable excellences which are in the Deity can never conquer our natural fear, nor quench our enmity against him. The reflection upon his righteousness and our guilt fills us with terror, and causes a dreadful flight from him. But the hope of his remunerating goodness is a motive agreeable and congruous to the breast of a man, and sweetly leads him to God. Religion is the submission of ourselves to God, with an expectation of reward.

I shall treat of the first branch of the argument: "He that cometh to God must believe that he is." The firm belief of God's being is the foundation of all religious worship: in the discussing of which, my design is to evince that supreme truth, that "God is."

The evidence of this will appear to the light of reason and faith, by an appeal to NATURE and [the] SCRIPTURES.

I. I shall produce three arguments from NATURE, which may convince an infidel there is a God. The first is drawn from the visible world; the second, from natural conscience; the third, from the consent of nations.

ARGUMENT I. *In the creation, his essence and attributes are clearly revealed: his absolute power, unerring wisdom, and infinite goodness, are discovered to every capacity.*—Therefore the apostle urges this as the most proper argument to convince the Heathens, that they "should turn from their vanities to the living God, which made heaven, and earth, and the sea, and all things that are therein." (Acts xiv. 15.) To this they must naturally assent. As shadows represent the figures of those bodies from whence they are derived, so in the world there are such traces of the Divine perfections, that it is easy to infer there is a Sovereign Being who is the cause of it. All the creatures, and their various excellences, are as so many beams which reflect upon this Sun, or lines which direct to this Centre. Nay, the meanest being carries some impression of the First Cause; as the image of a prince is stamped upon a penny, as well as upon

\* This is the Heathen's creed: *Της περι τους θεους ευσεβειας ισθι οτι το κυριωτατον κεινο εστιν, — ορθας υποληψεις περι αυτων εχειν, ως οντων, και διοικουντων τα ολα καλως και δικαιως.*—EPICETUS. "Know that this is the chief part of piety toward the gods, — to entertain right conceptions of them, as existing, and ordering all things in beauty and justice."—EDIT.

greater money. The beasts will instruct, and the mute fishes teach, the atheists [that] there is a God; and though he is not discerned by the outward sight, yet the understanding will as certainly discover him, as it doth an invisible spirit in a living body: and that,

1. *From the being of the world, and its parts.*—It is apparent to sense, and acknowledged by all, that some things are of a late beginning: but those things could not proceed from themselves; for then they should work before they were, and the same things should exist and not exist at the same instant and in the same respect; but this implies a contradiction. It follows then [that] they had their original from without. We find the experience of this in ourselves; the number of our days declares there was a time in which we had no being; and therefore we could not produce ourselves.

Now, if man, who is the most perfect of visible creatures, presuppose a Maker, then may we sufficiently infer a creation where we find far less perfection. And this is true, not only of things which are visible, but of all other beings; till at last we arrive at the Supreme Cause, whose being is necessary and independent.

Besides, if we consider, that from nothing he hath produced their beings, and, so, united those two distant extremes of being and not being, we may infer his power to be infinite. The greatest difference imaginable between two finite beings admits of some proportion and measure; but between that which is, and that which is not, the distance exceeds all apprehension: so that from the mere existence of things, it is evident that there is a First Cause, which is independent and infinite; and this is God.

2. We may certainly argue the being of God *from the consent of parts in the world, and their perpetual confederations to support the whole.*—Confusion is the effect of chance, but order is the product of art and industry. When we consider, in a watch, how the different wheels, by their unequal motions, agree in distinguishing the hours, and with that exactness, as if they were inspired by the same intelligence, we presently conclude it to be the work of an artificer; for certainly pieces of brass could never have formed and united themselves into that method: proportionably, when we view the harmony of all things in the world, and how disagreeing natures conspire together for the advantage of the whole, we may collect [that] there is a Divine Spirit, which hath thus disposed all things. We will not make a curious inquiry into this; an eminent degree of knowledge in several faculties would but imperfectly discover the proportion and measures which the Eternal Mind hath observed in the frame of nature, it will suffice to glance at those which are exposed to the view of all.

(1.) *The sun*, which is the eye and soul of the world, in its situation and motion, is a sign to us [that] there is wisdom and counsel in its Author.\* It is fixed in the midst of the planets, that it may dis-

\* *Quid potest esse tam apertum, tamque perspicuum, cum cœlum suspeximus, cœlestique contemplati sumus, quàm esse aliquod Numen præstantissimæ mentis quo hæc regantur?*—CICERO *De Naturâ Deorum*, lib. ii. cap. 2. “When we survey the heavens, and contemplate the celestial appearances, what can be so clear and obvious to us, as that there is a Deity of consummate wisdom, by whom all these things are

pense its light and heat for the advantage of the lower world. If it were placed in a higher or lower orb, the jarring elements (which by its influence are kept in an equal poise and proportion) would break forth into disorders; and those invisible chains and connexions which fasten the parts of nature would presently be broken. The regularity and constancy of its motion discover a Deity. By its course from east to west, it causes the agreeable vicissitude of day and night, and maintains the amiable war of light and darkness. This distinction of time is necessary for the pleasure and profit of the world: the sun, by its rising, chases away the shades of the night, to delight us with the beauties of the creation; it is God's herald, which calls us forth to the discharge of our work. This governs our labours, and conducts our industry. (Psalm civ. 22, 23.) This animates nature, and conveys a pleasure even to those beings which are insensible. Without the day, the world would be a fatal and disconsolate grave to all creatures; a chaos without order, action, or beauty. Thus by the sun-beams we may clearly see a Divine Providence. Besides, when it retires from us, and a curtain of darkness is drawn over the world, that proves the wisdom and goodness of God. The Psalmist attributes the disposition of day and night to God: "The day is thine;" and with an emphasis, "the night also is thine." (Psalm lxxiv. 16.) Notwithstanding its sad appearance, yet it is very beneficial: its darkness enlightens us; its obscurity makes visible the ornaments of heaven, the stars, their aspects, their dispositions, their motions, which were hid in the day; it unbends the world, and gives a short and necessary truce to its labours; it recreates the wasted spirits; it is the nurse of nature, which pours into its bosom those sweet and cooling dews which beget new life and vigour. The Divine Providence is also eminent in the manner of this dispensation; for the sun, finishing its course about the world in the space of twenty-four hours, causes that succession of day and night which doth most fitly temper our labour and repose; whereas if the day and night should each of them continue six entire months, this division would be very inconvenient for us.\*

We may farther observe a wise Providence, in the diversity it hath used to lengthen and shorten the days and nights for the advantages of several countries: for, that part of the earth which is under the line, being scorched with immoderate heat, wants a continual supply of moisture; therefore the longest and coolest nights are there: but it is otherwise in the northern parts; for, the beams of the sun being very feeble there, Providence hath so disposed, that the days are extremely long, that so, by the continuance of the heat, the fruits may come to maturity and perfection.

governed?"—EDIT. *Esse præstantem aliquam aternamque naturam, et eam suscipiendam adorandamque hominum generi, pulchritudo mundi, ordoque rerum celestium, cogit confiteri.*—Idem, *De Divinatione*, lib. ii. cap. 72. "That there exists some supremely excellent and eternal Being, worthy of the highest respect and adoration from mankind, the beauty of the universe, and the harmony of the heavenly bodies, compel us to confess."—EDIT.

\* I speak of that part of the world which is inhabited.

And as the difference of day and night, so the diversity of seasons, proceeds from the motion of the sun; which is a work of Providence no less admirable than the former. As the motion of the sun from east to west makes the day and night, so from north to south causes summer and winter.\* By these the world is preserved; summer crowns the earth with flowers and fruits, and produces an abundant variety for the support of living creatures. The winter, which seems to be the death of nature, robbing the earth of its heat and life, contributes also to the universal good: it prepares the earth, by its cold and moisture, for the returning sun. In the succession of these seasons, the Divine Providence is very conspicuous: for, since the world cannot pass from one extreme to another without a dangerous alteration, to prevent this inconvenience, the sun makes its approaches gradually to us; the spring is interposed between the winter and summer, that, by its gentle and temperate heat, it may dispose our bodies for the excess of summer; and in the same manner the sun retires by degrees from us, that so in the autumn we may be prepared for the asperities of the winter.

And, to close this part of the argument, the invariable succession of times and seasons is a token of the same Providence. The sun, which runs ten or twelve millions of leagues every day, never fails one minute of its appointed time, nor turns an inch out of its constant course; but inviolably observes the same order; so that there is nothing more regular, equal, and constant, than the succession of day and night. To ascribe this to hazard, is the most absurd extravagance; for in the effects of chance there is neither order nor constancy; as we may see in the casting of a die, which hardly falls twice together upon the same square. It is necessary therefore to conclude, that an intelligent principle guides the revolutions of the sun thus uniformly for the advantage of the world. "The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." (Psalm xix. 1—3.) What is that "language" and "voice," but an universal sermon to the world of God's being and excellency?

(2.) Let us now consider that vast extent of *air*, which fills the space between heaven and earth. This is of so pure a nature, that in a moment it transmits the influences of heaven to the lower world. This serves as an arsenal for thunders and lightnings, whereby God summons the world to dread and reverence. This is a treasury for the clouds; which, dissolving in gentle showers, refresh the earth, and call forth its seeds into flourishing and fruitfulness. This fans the earth with the wings of the wind, allaying those intemperate heats which would be injurious to its inhabitants. This is the region for the birds, wherein they pass as so many self-moving engines praising the Creator. This serves for the breath and life of man. From hence we may conclude the wisdom of a God, who so governs the several regions of the air, as by them to convey blessings for the

\* "Thou hast made the summer and winter." (Psalm lxxiv. 17.)

necessities of man, and to send judgments for the awakening [of] the secure to seek after God.

(3.) Let us now descend to *the sea*, and see how that informs us [that] there is a God. It is a truth evident to reason, that the proper place of the waters is next to the air, above the earth; for as it is of a middle nature between these two elements, being purer and lighter than the earth, but more gross and heavy than the air, so it challenges a situation between them; that as the air on all parts encompasses the sea, in like manner the sea should overspread the earth, and cover the whole surface of it: that its natural inclination is such, appears by its continual flowings. Who then hath arrested its course, and stopped its violence? Who hath confined it to such a place and compass, that it may not be destructive to the world? Certainly, no other but the great God who first gave it being and motion. Besides, that which renders the power of God more conspicuous is, that by so weak a bridle as the sand its rage is bounded. When it threatens the shore with its insulting waves, you would fear lest it should swallow up all; but it no sooner touches the sand, but its fury is turned into froth: it retires, and, by a kind of submission, respects those bounds which are fixed by the Creator. Now, that the fiercest element should be repressed by the feeblest thing in the world, and that which breaks the rocks be limited by the sands, is a wonder of providence; therefore the Lord alleges this as an effect only proceeding from his power, and challenges an incommunicable glory upon this account: "Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? when I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no farther: and here shall thy proud waves be stayed?" (Job xxxviii. 8—11.)

Besides, its extent is no less worthy of admiration: it washes the four parts of the world; and so it is the bond of the universe, by which the most distant nations are united; the medium of commerce and trade, which brings great delight and advantage to men; by it the commodities which are peculiar to several countries are made common to all. Thus may we trace the evident prints of a Deity in the very waters.

(4.) If we change the scene, and view *the earth*, we may perceive clear signs of a Divine Providence. If we consider its *position*: it hangs in the midst of the air, that it may be a convenient habitation for us; or its *stability*: the air itself is not able to bear up a feather, yet the earth remains in it fixed and unshaken, notwithstanding the storms and tempests which continually beat upon it: from hence we must conclude [that] an invisible but powerful hand supports it. It is reckoned amongst the *magnalia Dei* ["great works of God"]: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone

thereof?" (Job xxxviii. 4—6.) Moreover, the various disposition of its parts, the mountains, the valleys, the rivers, which are as the veins which convey nourishment to this great body, all intimate [that] there is a God.\*

Thus if we behold the excellent order of the parts of the world, their mutual correspondence for their several ends,—the heavens give light, the air breath, the earth habitation, the sea commerce,—we must break forth: "There is a God, and this is his work." † But how few are there who read the name of God, which is indelibly printed on the frame of nature; who see the excellency of the cause in the effect; who contemplate all things in God, and God in all things! From our first infancy, we are accustomed to these objects; and the edge of our apprehensions is rebated. The commonness of things takes away our esteem: we rather admire things new than great; the effects of art, than the marvels of nature. As the continual view of a glittering object dazzles the eye, that it cannot see; so by the daily presence of these wonders, our minds are blunted, we lose the quickness and freshness of our spirits.

(5.) I shall finish this argument by reflecting upon *man*, who is a short abridgment of the world. The composure of his body, the powers of his soul, convince us of a wise Providence. Who but a God could unite such different substances, an immaterial spirit with an earthly body? Who could distinguish so many parts; assign to them their form, situation, temperature; with an absolute fitness for those uses to which they serve? ‡ We must join with the apostle: "He is not far from every one of us:" we may find him in the activity of our hands, in the beauty of our eyes, in the vivacity of all our senses: "in him we live, move, and have our being." (Acts xvii. 27, 28.) And, to look inward, who hath endued the soul with such distinct and admirable faculties?—*the understanding*, which exercises an empire on all things; which compounds the most disagreeing, and divides the most intimate; which by the lowest effects ascends to the highest cause: *the will*, which with such vigour pursues that which we esteem amiable and good, and recoils with aversion from that [which] we judge pernicious and evil: *the memory*, which preserves, fresh and lively, the pictures of those things which are committed to its charge. Certainly, after this consideration, we must naturally assent [that] there is a God who "made us, and not we ourselves." (Psalm c. 3.)

\* I might instance in its productions: *in plants*: their roots, whereby they draw their nourishment; the firmness of their stalk, by which they are defended against the violence of winds; the expansion of their leaves, by which they receive the dew of heaven. Or *in fruits*, which are produced answerably to the difference of seasons: those which are cold and moist, to allay our heat, in summer; and those which are of a firmer consistency, in autumn, that they may serve the delight and use of man in winter. From whence the notice of a Deity is afforded to us. † The world is styled by St. Basil, των ψυχων λογικων διδασκαλειον, και της θεογνωσιας παιδευτηριον. "the school of rational spirits, wherein they are instructed in the knowledge of God." ‡ The mere consideration of the least part of man's body opened the eyes of one of the most learned atheists in the world. Galen, describing the use of our parts, saith, Του δημιουργησαντος ημας υμνον αληθινον συντιθημι.—*De Usu Partium*, lib. iii. "The very frame of the body constitutes a real hymn of praise to Him who made us."—EDIT.



3. We may argue [that] there is a God, *from the operations of natural agents for those ends which are not perceived by them.*—Although in men there is a rational principle, which discovers the goodness of the end, and selects such means as are proper for the accomplishing of it, and so their actions are the product of their judgment; yet it is impossible to conceive that the inferior rank of creatures, whose motions flow from mere instinct, can guide themselves by any counsel of their own. Now all their operations are directed to their proper ends, without any variation, and in that order as exceeds the invention of man.\* It is admirable to consider how brute creatures act for their preservation. They are no sooner in the world, but they presently fly from their enemies; and make use either of that force or craft which they have to defend themselves. They know that nourishment which is convenient to preserve them, and those remedies which may restore them. By what counsel doth the swallow observe the season of its passage? In the beginning of autumn it takes its flight to a warmer climate, and returns with the sun again in the spring. By what foresight doth the ant prepare its store in summer, to prevent that ensuing want which otherwise it would suffer in winter? Doth the sun deliberate whether it shall rise, and, by diffusing its beams, become the public light of the world? or doth a fountain advise whether it shall stream forth in a fluent and liberal manner?

Even the actions of men which are purely natural, are done without their direction. Nay, natural bodies will part with their own property, and cross their own inclination, for an universal good: the air [is] a light and nimble body that does naturally ascend, yet, for a general good, to prevent a breach in nature, it will descend. And those things which have a natural opposition, yet constantly accord and join together to preserve the whole. Certainly, then, a Divine Spirit guides and directs them. If we see an army, composed of several nations, (between whom there are great antipathies,) yet march in rank and order, and with equal courage fight for the safety of a kingdom, we presently conclude there is a wise general who thus united them: and is there not greater reason to believe that a sovereign Spirit governs the host of heaven and earth, and unites them to maintain the peace of the world? † To assert that irrational creatures act for a general and unknown good, without the motion of a higher cause, is equally unreasonable as to say a curious picture is drawn by a pencil without the hand of a painter, which guided it in every line according to the idea of his mind. We must then of necessity infer, that those particular causes which cannot conduct themselves, are directed by an universal cause which cannot err. And thus we see,

\* *Si quid est quod efficiat ea quæ homo, licet ratione sit præditus, facere non posset, id profecto est majus, et fortius, et sapientius homine.*—CHRYSIPPUS. "If there exists any being who can effect what man, though endued with reason, cannot do, that being certainly is greater, wiser, and more powerful than man."—EDIT. † *Ὅτι ὡς ἐν τῇ κυβερνήτῃ, ἐν χορῷ δὲ κορυφαῖος, ἐν πόλει δὲ νόμος, ἐν στρατοπέδῳ δὲ ἡγεμῶν, τὸ αὐτὸ θεὸς ἐν κόσμῳ.*—ARISTOTELIS *Liber de Mundo*. "What a pilot is in a ship, a leader in a choir, law in a city, a general in an army,—that is God in the universe."—EDIT.

the whole world is an entire and continual argument of God's being and attributes.

ARGUMENT II. The second argument is drawn *from natural conscience*.—Which is a subordinate god, and acts all things with respect to a higher tribunal. As St. Paul, speaking of those visible testimonies which God hath expressed to men in the creation, saith, that “he left not himself without a witness, in that he did good, giving them rain and fruitful seasons;” (Acts xiv. 17;) by the same proportion we may say, “God hath not left himself without an internal witness; having planted in every man a conscience, whereby he is dignified above the lower order of beings, and made sensible of the Supreme Judge, to whose tribunal he is subject.” Now conscience, in its double work,—as it *accuses* or *excuses*, by turns, upon good or bad actions,—proves there is a God.

1. (1.) *Natural conscience, being clear and innocent, is the life-guard which secures from fears*.—Virtuous persons, who have not offered violence to the light of conscience, in times of danger, (as in a fierce storm at sea, or fearful thunder at land,) when guilty spirits are surprised with horror,—they are not liable to those fears, being wrapped up in their own innocency: the reason of their security proceeds from a belief that those terrible works of nature are ordered by an intelligent and righteous providence, which is God.\*

(2.) *It gives courage and support to an innocent person, when oppressed and injured by the unrighteous*.—The natural conscience, so long as it is true to itself, by adhering to honest principles,—it is victorious against all attempts whatsoever: *si fractus illabatur orbis*, † “if the weight of all the miseries in the world should come rushing upon him at once,” it would bear up under them all, and stand unbroken in the midst of those ruins. “The spirit of a man” is of strength enough to “sustain all his infirmities.” As a ship lives in the rough seas, and floats above them, the waters being without it; so a virtuous person rides out all storms, and is preserved from sinking, because the fury of worldly troubles cannot reach beyond his outward man; the

• *Parcus decorum cultor et infrequens,  
Insamientis dum sapientiæ*

*Consultus erro, nunc retrorsum  
Vela dare atque iterare cursus  
Cogor relictos. Namque Diespiter,  
Igmi corusco nubila dividens*

*Plerumque, per purum tonantes*

*Egit equos volucremque currum.*—HORATI *Carm.* lib. i. od. 34.

“A fugitive from heaven and prayer,  
I mock'd at all religious fear,  
Deep-scienced in the mazy lore  
Of mad philosophy; but now  
Hoist sail, and back my voyage plough  
To that blest harbour which I left before.  
For, lo! that awful heavenly Sire,  
Who frequent cleaves the clouds with fire,  
Parent of day, immortal Jove!  
Late through the floating fields of air,  
The face of heaven serene and fair,

His thundering steeds and winged chariot drove.”—FRANCIS'S Translation.

† HORATI *Carm.* lib. iii. od. liii. 7.

conscience, which is the man's strength, remains firm and unshaken. Yea, as those roses are usually sweetest which grow near stinking weeds; so the peace, joy, and glory of a good conscience are then most sensible, when a man is otherwise in the most afflicted and oppressed state. Now, from whence proceeds this calmness and serenity, this vigour and constancy of spirit, but from the apprehension of a Supreme Judge, who at the last will vindicate their cause?

2. We may clearly evidence [that] there is a God, *from the accusations of a guilty conscience.*—This is that never-dying worm which, if a sinner treads on it, will turn again; this is a temporal hell, a spiritual Tophet. What torments are there in the regions of darkness, which an accusing conscience doth not inflict on a sinner in this life? So intolerable are the stings of it, that many have taken sanctuary in a grave, and run upon the first death to prevent the miseries of the second. Now the shame, horror, despair, and that black train of affections, which lash an offender for his vicious acts, discover [that] there is a principle within which threatens vengeance from a righteous and angry God.

This argument will be more pressing if we consider that conscience attaches a sinner,

(1.) *For secret crimes, which are above the cognizance of men.*—Conscience is God's spy in our bosoms, which mixes itself with all our thoughts and actions. Let a man therefore take what course he will to hide his offence; let him sin in the closest retirement that human policy can contrive, where there is no possibility of legal conviction; yet his accuser, his judge, his hell, is in his own bosom. When the sin is most secret, conscience brings in the evidence, produces the law, urges the penalty, passes the sentence, begins the punishment; so that the sinner is *αυτοκατακριτος*, "self-condemned" for those sins which are not punishable by man: yea, sometimes a discovery of concealed sins, though certainly bringing temporal death, hath been extorted by the horror and anguish of an accusing conscience. The reason of all is, because in secret sins conscience appeals to God's omniscience, who is greater than our consciences, "and knoweth all things;" (1 John iii. 20.) And upon this account it is *præjudicium judicii*, "a kind of antedated day of judgment," a domestical doomsday; and brings upon a sinner the beginning of his sorrows.

(2.) *It stings with remorse for those sins which are above the power of man to revenge.*—Those who command armies, and by their greatness are secured from the penalties of the law,—yet conscience sets their sins in order before their eyes; and these, as so many armed men, charge them through, and overwhelm them. Many instances there are: *Belshazzar*, in the midst of his cups and bravery,—how was he invaded by fear and horror, when he saw the hand-writing on the wall! (Dan. v. 6.) The whole army of the Persians could not discourage his spirit; but when conscience revived his guilt, and the apprehensions of God's justice, he sank under the burden: the hand-writing from without was terrible, because conscience opened a hand-writing within. *Tiberius the emperor*, who was doubly dyed in unnatural lusts and

cruelties, could neither evade nor dissemble the horrors of his mind. *Nero*, after the barbarous murdering of his mother, was always pursued by imaginary devils; his distracted fancy representing to him furies and flames ready to torment him. How many tyrants have trembled on the throne, when the condemned innocents have rejoiced in their sufferings? From hence we may infallibly conclude, [that] the conscience of the most powerful sinner is under the feeling of a Deity; for if there were no punishments to be feared but those [which] the magistrate inflicts in his own dominions, why are sovereign magistrates themselves under terrors for their vicious actions? and those who are not subject to any human tribunal,—why do they with such fury reflect upon themselves for their crimes? Certainly, it proceeds from hence, that natural conscience dreads the Supreme Judge; seeing nothing is able to shelter them from his tribunal, nor restrain his power when he will take vengeance on them.

**OBJECTION.** In vain doth the atheist reply, that “these fears are the product of a common false opinion, which is conveyed by education; to wit, that there is a God who is provoked by sin; and that ignorance increases these terrors, as little children fear bugbears in the dark:” for it is certain,

1. *That no art or endeavour can totally free a sinner from these terrors; whereas groundless fears are presently scattered by reason.*—And this argues, [that] there is an inviolable principle in nature which respects a God. We know, there is nothing more disturbs the spirit than fear; and every person is an enemy to what torments him. Hence the sinner labours to conquer conscience, that he may freely indulge himself in sin; but this is impossible; for conscience is so essential, that a soul cannot be a soul without it; and so inseparable, that death itself cannot divorce a man from it: *perire nec sine te nec tecum potest*; “it can neither die with the sinner, nor without him.” It is true, the workings of it are unequal: as the pulse doth not always beat alike; but sometimes more violent, and sometimes more remiss; so this spiritual pulse is not always in equal motion; sometimes it beats, sometimes it intermits, but returns again. Those scorners who run a course of sin without control, and seem to despise hell as a mere notion,—yet they are not free from inward gripes; conscience arrests them in the name of that God whom they deny: although they are without faith, they are not without fear. Desperate sinners ruffle it for a time, and drench themselves in sensual pleasures, to quench that *scintilla animæ*, that “vital spark,” which shines and scorches at once; but all in vain: for it happens to them as to malefactors; who for a time drown the apprehension of their danger in a sea of drink; but when the fumes are evaporated, and they seriously ponder their offences, they tremble in the fearful expectation of the axe or gallows. A sinner may conceal his fears from others, and appear jolly and brave, when conscience stings him with secret remorse; as a clock seems to be calm and still to the eye, but it is full of secret motions within: under a merry countenance there may be a bleeding heart. To conclude: so far is a sinner from being able to quench these terrors, that

many times the more they are opposed, the more powerful they grow. Thus many who for a time breathed nothing but defiance to conscience, and committed sin with greediness,—yet conscience hath with such fury returned upon them, that they have run from profaneness to superstition; as fugitive slaves are forced back to their masters, and serve in the vilest drudgery, fearing severe punishments.

2. *The best men, who enjoy a sweet calmness, and are not disquieted with the terrors of conscience,—they abhor that doctrine which discards the fear of a Deity.*—So that those who are most freed from these terrors, believe them to be radicated in nature, and grounded upon truth; and those who esteem them vain, are most furiously tormented with them. In which respect the divine goodness shines forth in the greatest lustre toward those who love and fear him, and his justice against those who contemn it. Thus Caligula, who was the boldest atheist in the world, yet when it thundered, ran with trembling under his bed, as if God from heaven had summoned him to judgment; whereas Socrates, who was the Heathens' martyr, died with the same tranquillity of spirit wherein he lived.

3. It is worthy of our serious thoughts, that *these terrors of conscience are most dreadful when the sinner approaches death.*—The sense of guilt, which before was smothered, is then revived: conscience, like a sleeping lion, awakes and destroys at once. Experience tells us, many sinners who have lived in a senseless, die in a desperate, manner. And from whence doth this proceed but from the presages of a future judgment? Conscience anticipates the vengeance of God; then the alarms are increased, and the storm is more violent; for the soul, being sensible of its immortal nature, extends its fears to eternity, and trembles at Him who lives for ever, and can punish for ever.

ARGUMENT III. *The consent of nations agrees in the belief of a God.*—Although the Gentiles did grossly mistake the life and essence of the infinite Deity, imagining him to be of some human form and weakness, and in this respect were “without God in the world;” yet they conspired in the acknowledgment of a Divinity. The multiplicity of their false gods strengthens the argument; it being clear [that] they would rather have any God than none. And this belief cannot be an imposture, because it is,

1. *Universal.*—What nation so barbarous as not to worship a God? Certainly, that which is common to all men, hath a foundation in nature.

2. *It is perpetual.*—Falsehoods are not long-lived; but the character and impression of God is indelibly sealed upon the spirits of men. Thus we see the universal reason of the world to determine there is a God.

II. *The SCRIPTURE proves there is a God to faith.*—David, speaking of the double manifestation of God, by his works and his word, appropriates a converting power to the word: “The heavens declare the glory of God; and the firmament showeth his handywork,” &c. “The law of the Lord is perfect, converting the soul; the testimony of the

Lord is sure, making wise the simple," &c. (Psalm xix. 1—14.) This exceeds the discovery of God in the creation, in respect of its clearness and efficacy: "Thou hast magnified thy word above all thy name." (Psalm cxxxviii. 2.) There are more apparent characters of God's attributes and perfections in the scripture, than in the book of nature. In the creation there is *vestigium*, "the foot-print," of God; but in the word there is *imago*, "his image and lively representation." As the angels, when they assumed visible bodies, and appeared unto men, yet by the brightness and majesty of their appearance discovered themselves to be above a human original; so the scriptures, although conveyed to us in ordinary language and words, yet by their authority and sanctity evidence their divine descent, and that there is a holy and righteous God from whom they proceed.

## OBJECTION.

There is a vehement objection urged by atheists, in all ages, against a Divine Providence, and consequently against God's being:—"The afflicted state of innocency and goodness, and the prosperous state of oppression and wickedness. Honest men suffer, whilst the unrighteous and profane swim in the streams of prosperity."\* Hence they concluded, *Fortuna certa aut incerta natura* ["Either fixed fate or uncertain nature"] had the charge of these sublunary things." Even the holy prophet himself was liable to this temptation. He saw that as the clean creatures were sacrificed every day,—the turtle and the lamb, the emblems of innocency and charity,—whilst the swine and other unclean creatures were spared; so good men were harassed with troubles, when the wicked were exempted: and this shook his faith.† But by entering "into the sanctuary of God," where "he understood their end," he comes off with victory. (Psalm lxxiii. 1—24.)

Now, for the removing [of] this objection, consider,

First. *We are not competent judges of God's actions.*—We see but one half of Ezekiel's vision: the wheels, but not the eye in the wheels; nothing but the wheels, on which the world seems disorderly to run; not the eye of Providence, which governs them in their most vertiginous changes. The actions of God do not want clearness, but clearing. What we cannot acquit, is not to be charged on God as

\* We may hear the tragedian thus resenting it:—

—————*Sed cur idem,*  
*Qui tanta regis, sub quo vasti*  
*Ponderu mundi librata suos*  
*Ducunt orbis, hominum nimium*  
*Securus ades; non sollicitus*  
*Prodesse bonis, nocuisse malis?*—SENECÆ *Trag. Hippolytus, 968.*  
 "O thou, who orderest things so vast,  
 And by whose skill the heavenly orbs  
 Their balanced masses guide aright,  
 Why with an inattentive gaze  
 Regardest thou us mortals? Why  
 By thee are yet the good unblest,  
 While thus unpunish'd dwell the bad?"—EDIT.

† Plutarch, and Seneca, and Cicero, have rendered satisfaction concerning this method of the Divine Providence.

unjust: the stick, which is straight, being in the water seems crooked, by the refraction of the beams through a double medium. We see through flesh and spirit, and cannot distinctly judge the ways of God: but when we are not able to comprehend the particular reasons of his dispensations, yet we must conclude his judgments to be right; as will appear by observing,

Secondly. *The sufferings of the righteous do not blemish God's justice.*

1. *God always strikes an offender, every man being guilty in respect of his law.*—Now though love cannot hate, yet it may be angry; and upon this account, where the “judgments of God are a great deep,” unfathomable by any finite understanding, “yet his righteousness standeth “like the high mountains,” (as it is in Psalm xxxvi. 6,) visible to every eye. If the most righteous person shall look inward, and weigh his own carriage and desert, he must necessarily glorify the justice and holiness of God in all his proceedings.

2. *The afflictions of good men are so far from staining God's justice, that they manifest his mercy.*—For, the least sin being a greater evil than the greatest affliction, God uses temporal crosses to prevent or destroy sin. He embitters their lives to wean their affections from the world, and to create in them strong desires after heaven. As long as the waters of tribulation are on the earth, so long they dwell in the ark; but when the land is dry, even the dove itself will be wandering, and defile itself. When they are afflicted in their outward man, it is that the inward man may be revived; as birds are brought to perfection by the ruins of the shell. That is not a real evil which God uses as an instrument to save us. Who will esteem that physician unjust, who prevents the death of his patient by giving a bitter potion?

3. *If the righteous be thus afflicted upon earth, we may conclude there is a reward in the next world.*—If they are thus sharply treated in the way, their country is above, where God is their portion and happiness.

Thirdly. *The temporary prosperity of the wicked reflects no dishonour upon God's justice or holiness.*—For God measures all things by the standard of eternity; “a thousand years” to him are “as one day.” Now, we do not charge a judge with unrighteousness, if he defer the execution of a malefactor for a day: the longest life of a sinner bears not that proportion to eternity. Besides, their relieve increases and secures their ruin; they are as grapes, which hang in the sun till they are ripe, and fit for the wine-press. God spares them now, but will punish them for ever. He condemns them to prosperity in this world, and judges them not worth his anger; intending to pour forth the vials of his wrath on them in the next.

Fourthly, *The more sober Heathens have concluded from hence [that] there is a judgment to come.*—Because, otherwise, the best would be most miserable, and the ungodly prosperous: from hence they have inferred, that because all things are dispensed in a pro-

miscuous manner to the just and unjust in this world, therefore there must be an after-reckoning.

Fifthly. *There are many visible examples of the goodness and justice of God in this world; either in rewarding afflicted innocency, or punishing prosperous iniquities.*—He that shall read the story of Joseph, and consider that wonderful chain of causes managed by the Divine Providence; how God made use of the treachery of his brethren, not as a sale, but a conveyance; how by the prison he came to the principality;—must conclude there is a watchful eye which orders all things. And how many instances are there of God's severe and impartial justice! There is no state or history but presents some examples wherein an exact proportion in the time, measure, and kind between the sin and punishment, is most conspicuous. The unnatural sin of Sodom was punished with a supernatural shower of fire and brimstone. Pharaoh had made the river guilty of the blood of the Hebrew infants: his first plague is the turning of the river into blood. Adoni-bezek is just so served as he did by the seventy kings. Judas, who wanted bowels for his Lord, wanted bowels for himself in life and death; for he hanged himself, and his bowels gushed out. And thus the punishment, as a hand, points at the sin, and convinces the world of a Deity.

#### USES.

USE I. *This is just matter of terror to atheists.*—Who are of three sorts: 1. *Vitâ*; 2. *Voto*; 3. *Judicio*.

First. *To those who are practical atheists vitâ, "in life," who live down this truth, denying God in their lives.*—Sad and certain it is, that many who pretend they know God,—yet so live they, as if there were no Deity to whom they must give an account. Such are *the secure*, that sleep in sin, notwithstanding all God's thunder; and if ever sleep were the true image of death, this is the sleep: *the sensual*, who are so lost in carnal pleasures, [that] they scarce remember whether they have a soul; if at any time conscience begins to murmur, they relieve their melancholy thoughts with their company and cups; like Saul, sending for the music when the evil spirit was upon him: *the incorrigible*, who, notwithstanding the designs of God's mercy to reduce them, although providences, ordinances, conspire to bring them off from their evil ways,—yet they persist in their disobedience. Let such consider, [that] it is not a loose and ineffective assent to the being and perfections of God which will save them: God is not glorified by an unactive faith: nay, this will put the most dreadful accent, and the most killing aggravations, on their sins,—that, believing there is a God, they dare presumptuously offend him, and provoke the Almighty to jealousy; as if they were able either to evade or to sustain his wrath. It is the greatest prodigy in the world, to believe there is a God, and yet to disobey him: this renders them inexcusable at the last.

Secondly. *To those who are atheists voto, "in desire."*—"The fool hath said in his heart, There is no God." (Psalm xiv. 1.) The heart



is the fountain of desires: he wishes there were no God. This atheism springs from the former: men live as if there were no God, and then wish there were none. Guilt always begets fear, and fear hatred; and that strikes at the being of the object that is hated: as malefactors desire there were no law nor judge, that they might escape deserved punishment. Well, their desires are as visible to God as their actions are to men, and in the day of revelation there will be a proportion of wrath answerable to the wickedness of their hearts.

Thirdly. *To those who are atheists judicio, "in opinion."*—These low-running dregs of time afford us many of these monsters; for many, to reconcile their principles with their practices, that they may undisturbedly enjoy their lusts, take this as an opiate potion,—that there is no God. But this is *the most irrational and impious blasphemy.*

1. *Irrational.*—For the name of God is written in so fair a character upon this universal frame, that even whilst men run they may read it; and therefore God never wrought a miracle to convince atheism, because his ordinary works convince it. Moreover, the notion of a Deity is so deeply impressed on the tables of all men's hearts, that to deny God, is to kill the soul in the eye, to quench the very principles of common nature, to leave never a vital spark or seed of humanity behind: it is as if an ungracious soul should deny he ever had a father. He that does ungod God, does unman himself.

2. *It is the most impious.*—It is formally *Deicidium*, "a killing of God" as much as in them lies. But there are no atheists in hell: "the devils believe and tremble." He that willingly quenches that light which is planted in his breast,—he is passing from that voluntary darkness to a worse: (like an offender on the scaffold,—he doth but blind his eyes to have his head cut off:) he goes from inward darkness to utter darkness.

USE II. *Let us establish our hearts in the belief of God's being.*—In the latter times the world is wholly disposed to atheism. As the scripture attributes the ruin of the whole world to their atheism and profaneness, so it foretells [that] the universal disease of the last age will be atheism and infidelity: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke xviii. 8.) It were impossible there should be such a palpable contradiction between the lives of men and this fundamental of religion, did they with assurance and certainty believe it. "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good." (Psalm xiv. 1.) Atheism is the root of profaneness. Moreover, the spiritual mysteries of religion, which exceed the flight of reason, are opposed by many upon the account of their atheism: they question the truth of God's being, and therefore disbelieve supernatural revelations. Let us then treasure up this truth,

First. *As the foundation of faith.*—For all the truths of religion spring from this as their common principle. The watering of the

root will cause the branches to flourish ; so the confirming of this will render our assent to the doctrine of the gospel more clear and strong.

Secondly. *As the fountain of obedience.*—The true and sound belief of every holy truth always includes a correspondency in the believer to the thing believed ; and this must descend from the understanding to the affections and the conversation. Now the fundamental duties which we are to pay to God, are, *love, fear, dependence, and submission to the will of his law, and of his providence.*

1. *Love.*—He is the supreme object of love for his excellences and benefits.

(1.) “Let them also that love thy name be joyful in thee.” (Psalm v. 11.) The name of God imports those glorious attributes whereby he hath expressed himself to us. All the excellences of the creature meet eminently in him, and all their imperfections are removed. In him there is nothing unlovely. In worldly things, how refined soever they be, there is an alloy of dregs ; the all that is in them is mixed with corruption : but, in God, the all that he is, is perfection. In the most glorious creature, as a creature, there is *aliquid nihili*, “some imperfection,” it is not exactly fitted for the soul ; but God is the adequate and complete object of our love. There is such an infinite eminency in God, that we are obliged to a proportionable affection. The first and great commandment is : “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” (Matt. xxii. 37.) All the kinds and degrees of our love are due to him ; we must put no bounds nor limits to it ; in him it must begin, in him it must end. A remisser love is a degree of hatred : we disparage his excellences by the coldness of our affections. O had we but eyes to see his beauty, how would all the excellences of the creatures become a very glow-worm, that only glitters in the night !

Moreover, God planted this affection in the nature of man, that it might be terminated upon himself, as its centre and treasure. As our natural faculties are fitted for their several objects ; (the eye for colours, the ear for sounds, the palate for tastes ;) so love is fitted for God, that being as the sovereign which sways all our powers. Love is called *pondus animæ*, [“the weight of the soul,”] that sets all the wheels in the clock of the soul a-going : this sets the understanding a-work in the serious contemplation of the divine excellences ; it diverts the thoughts from other things, and fixes them on God ; it excites strong desires, and earnest aspirings after him ; it stirs up zeal, (which is *flamma amoris*, “love in a flame,”) to remove all obstacles which hinder the most intimate union with him ; it produces joy, when the soul reposes itself in God, and with infinite sweetness possesses him ; it causes the greatest diligence, alacrity, and resolution in all our ways to please him : for love is ever the spring and rule of all our actions ; such as it is, such likewise will they be. Thus we may see that God (as there is in him an union of all excellences) challenges the most intense and vehement degree of our love, he being only fitted for it ; and that our love, being a superlative affection, is only proper

to God : and therefore to love any creature without God, or in an equal manner to him, is to deify the creature, to place it in the room of God ; and so it renders us guilty of idolatry in a spiritual sense. But such is the ignorance of men's minds, and the depravedness of their wills, that few there be who love God. It is true, there may be something like love in natural men to God, grounded upon the persuasion of his glorious being, and the goodness of his nature, which is not terrible to them ; but when they consider his mercy is a holy mercy, and that it is never dispensed to the prejudice of his justice, though they cannot hate God for his goodness directly, yet they hate him with it. For although he is the perfection of beauty and goodness itself, yet, they being evil, there is no congruity or conveniency between God and them : they love sin, and hate punishment. Now God, as *Author legis*, by the most strict laws forbids sin, and as *Ultor peccati*, inflicts severe punishments. From hence it proceeds [that] the most lovely and sweet attributes of God cannot endear him to them ; no more than the natural or moral excellences of a judge, the comeliness of his person, or his wisdom and knowledge, can draw forth the love of a malefactor when he is condemned by him.

Moreover, since the general nature of sin is an eternal contrariety to the nature and will of God, the love of it must needs argue the hatred of God. For as the Lord Jesus requires an universal, cheerful, and constant obedience, as the most clear evidence of love to him ; ("If you love me, keep my commandments ;" John xiv. 15 ;) so the argument will be as strong to conclude backward :—"If you keep not God's commandments, you hate him." To live in the practice of known sins, is a virtual and interpretative hatred of God.

(2.) *The benefits which God bestows upon us deserve our love.*—How great an endearment did he pass upon us in our creation ! We might have been admitted into the lowest form of creatures, and have only enjoyed the life of flies or worms ; but he made us "a little lower than the angels, and crowned us with glory and honour, and gave us dominion over all the works of his hands." (Psalm viii. 5, 6.) Whereas the rest of the creatures were the acts of his power, the creation of man was an act of power and wisdom. In all the rest there was nothing but—"He spake the word, and they were made ;" (Psalm cxlviii. 5 ;) but in the making of man there was a consultation about it : "Let us make man." (Gen. i. 26.) He framed our bodies, so that all the parts conspire for the ornament and service of the whole : "Thine eye did see my substance, yet being imperfect : and in thy book were all my members written." (Psalm cxxxix. 16.) And therefore Lactantius said truly, *Hominem non patrem esse, sed generandi ministrum* ; "Man is only the instrument which the Lord doth use for the effecting of his purpose to raise the beautiful fabric of man's body." Now if we are obliged to express the dearest love to our parents, with how much greater reason should we love God, who is the fountain of all our beings !

He hath breathed into man a spiritual, immortal, rational soul, which is more worth than the whole world. This is in some sort a

spark and ray of divine brightness ; it is capable of God's image ; it is a fit companion for angels, to join with them in the praises of God, and to enjoy a blessed eternity with them ; it is capable of communion with God himself, who is the fountain of life and happiness. The soul is endowed with those faculties which being terminated upon God, it enjoys an infinite and everlasting blessedness. The understanding by knowledge rests in God as the first and highest *in genere veri* ["in reference to truth"] ; the will by love embraces him as the last and greatest *in genere boni* ["in reference to goodness"] ; and so receives perfection and satisfaction, which is the incommunicable privilege of the rational soul. Beasts can only converse with drossy and material objects, they are confined to earthly things ; but the soul of man may enjoy the possession and fruition of God, who is the supreme and sovereign Good. Now this should inflame our love to God : he formed our bodies, he inspired our souls. Moreover, if we consider our lives, we shall find a chain of mercy which reaches from one end to the other of them.

How many miracles of providence do we enjoy in our preservation ! how many unseen dangers do we escape ! how great are our daily supplies ! The provisions we receive do serve not only for necessity, but for delight ; every day we have the provisions of meat and drink, not only to cure hunger and all our thirst, but to refresh the heart, and to make us cheerful in our work ; every hour is filled up with the bounties of God. Now "what shall we render to the Lord for all his benefits ?" He desires our love. This is the most proper return we can make ; for love is of an opening and expansive quality, calling forth the heart ; our love within should break forth to close with God's love without ; the love of obedience in us, with the love of favour and bounty in him. It is a principle of nature deeply implanted in the hearts of men, to return love for love. Nay, the very beasts are not deficient in this : "The ox knoweth his owner, and the ass his master's crib." (Isai. i. 3.) Those creatures which are of all the most stupid and heavy, respect their feeders, and express dumb signs of love unto them. How much more should we love God, who spreads our table, fills our cup, and causes his sun to shine, and his rain to fall, on us ! It is an argument of secret atheism in the heart, that in the confluence of mercies we enjoy, we do not look up to the Author of them ; as if common mercies were the effects of chance, and not of providence. If a man constantly relieves our wants, we judge it the most barbarous disingenuity not to repay love to him. But God loads us with his benefits every day ; his wisdom is always busied to serve his mercy, and his mercy to serve our necessities : but we are insensible and unaffected ; and yet the meanest mercy as it comes from God hath an excellency stamped upon it. We should upbraid our souls for our coldness to God : every where we encounter sensible demonstrations of his love to us ; in every moment of our lives we have some pledges of his goodness. Let us light our torch at this mountain of fire ; let the renewed act of his bounty constrain us to love him. We should love him for his excellency, though we had no benefit by him ; nay,

though he hated us, we are bound to love him, as he is truly amiable in himself; how much more, when he draws us with "the cords of a man, with bands of love?" Whosoever requites the love of God with hatred, (as every impenitent sinner doth,) puts off the nature of man, and degenerates into a devil.

2. *Fear*.—This is that eternal respect which is due to our Creator: a humble reverence we owe to him, as he is infinitely above us. The holy angels cover their faces when they have the clearest views of his glory. In *Isai. vi. 1—3*, the Lord is represented as "sitting on a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." The angels are pure and innocent creatures: they fear not his angry justice; but they adore his excellences and perfections. His is a dread, when a most serene, majesty. Penal fear is inconsistent with the joys of heaven; but the fear of admiration is perfected there; and in this sense the fear of God continues for ever. (*Psalm xix. 9.*) In all our addresses to him, we should compose our spirits by the awful apprehension of that infinite distance which is between God and us: "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few." (*Eccles. v. 2.*) The greatest distance in nature is but an imperfect discovery how much we are beneath God: It is the effect of grace to represent the Divine Being and glory so to the soul, that in the most social duties it may have impressions of fear: "Serve the Lord with fear, and rejoice with trembling." (*Psalm ii. 11.*) We should fear his greatness and power, in whose hands our life and breath and all our ways are. The fear of God, having its actual force upon the soul, is operative and instrumental to holy walking; from whence the fear of God is taken in scripture for the whole duty of man, it being an introduction to it. The fear of God, and keeping his commandments, are joined together. (*Eccles. xii. 13.*) This is the *præpositus* ["president"] which governs our actions according to God's will. This is a watchful sentinel against the most pleasant temptations. It kills delight in sin; (by which the integrity of most men is lost;) for delight cannot dwell with fear. This is the guard and security of the soul in the days of trouble. The fear of God countermines the fear of men; this cuts off base and unworthy complings; therefore the Lord brings this as an antidote against the base fear of men: "Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man that shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy?" (*Isai. li. 12, 13.*) This exalts a Christian above human frailty, and makes him despise the threatenings of the world, whereby many are terrified from their constancy. It is the

most unreasonable thing to be cowards to men, and fearless of God. Men have but a finite power, and so they cannot do that hurt they would; and they are under the Divine Providence, and therefore are disabled from doing that hurt which otherwise they could do. But the power of God is absolute and unconfined; therefore our Saviour presses with vehemency upon his disciples: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both body and soul in hell." (Matt. x. 28.) He lives for ever, and can punish for ever; therefore when duty and life cannot stand together, he that flies the danger by delivering up his soul, exchanges the pain of a moment for the torments of eternity. Austin upbraids the folly of such: "They fear the prison, but they fear not hell; they fear temporal torment, but they fear not the pains of unquenchable fire; they fear the first, but not the second, death."\*

3. *Dependence*, in respect of his *all-sufficiency* to supply our wants; and *omnipotency*, to secure us from dangers.

(1.) *His all-sufficiency can supply our wants*.—He is the sun, fountain, and mine of all that is good; from hence the prophet glories in God: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. iii. 17, 18.) He expresses not only things for delight, as the fruit of the vine and fig-tree, but things for necessity, as the meat of the field and the flocks of the stall, and the utter failing of these together; for otherwise the want of one might be supplied by the enjoyment of another. Now in the absolute loss of these supports and comforts of life, the prophet saw all things in God: want of all outward things is infinitely recompensed in the presence of God. The sun needs not the glimmering light of the stars to make day. God without the assistance of the creatures can make us really happy: in the enjoying of him we have all things, and that to the greatest advantage. The things of this world deceive our expectations, and draw forth our corruptions; but in God we enjoy them more refinedly, and more satisfyingly, the dregs of sin and sorrow being removed. By possessing God, there is no burden which we are not able to bear, but he takes it away,—our wants, weakness, and sufferings; and there is no excellency of his which we are able to enjoy, but he conveys to us,—his grace, his glory. There is true riches in his favour, true honour in his approbation, true pleasure in his peace. He is the treasure and triumph of the soul: "The Lord is my portion, saith my soul; therefore will I hope in him." (Lam. iii. 24.) He is such a portion, that all temporal crosses cannot hinder its influence on us; and his influxive presence makes heaven; he is a portion that cannot be lost; he inseparably abides with the soul.

The real belief and application of this will keep a saint in a holy independency on earthly things: the flames which shall burn the

\* *Timent carcerem, non timent gehennam; timent cruciatum temporalem, non penas ignis æterni; timent modicum mori, non æternum mori.*

world cannot touch his portion; he may stand upon its ruins, and say, "I have lost nothing." \*

Moreover, this will keep the soul upright in the course of obedience; for all the exorbitancies and swerings from the rule proceed from the apprehensions of some particular good in the creature, which draws men aside. Those who want the light of faith, which discovers God's all-sufficiency, only admire present and sensible things; and to obtain these, they depart from God. But the more eagerly they seek after these temporal good things, the further they run from the Fountain of goodness; which alone can sweeten the best things we enjoy, and counterbalance their absence. The creatures are but of a limited benignity; the necessity of their number proves the meanness of their value: but one God answers all; he is an infinite and indefinite good; he is for all the powers of soul and body, to hold them in their pleasant exercise, and to give them rest; he is alone able to impart happiness, and to preserve that happiness [which] he imparts.

(2.) *His omnipotency can secure us from dangers.*—The creation is a standing monument of his almighty power; for what but omnipotency could out of nothing produce the beautiful fabric of heaven and earth? Man cannot work without materials; but God doth; and that which exalts his power is, that he made it by his word: "He spake the word, and it was done," saith the Psalmist: "he commanded, and it stood fast." (Psalm xxxiii. 9.) There went no greater pains to the world's creation, than God's command.

Moreover, the world is preserved from perishing by the power of its Maker, Certainly, without the support of his mighty hand, the world had long before this time relapsed to its primitive nothing. Many instances we have of his power, in those miraculous deliverances which he hath shown to his people in their extremity: sometimes by [the] suspension of the works of nature: his dividing [of] the Red Sea, and making it as a solid wall, that the Israelites might have a secure passage; (Psalm lxxviii. 13;) his stopping [of] the sun in its course, that Joshua might have time to destroy his enemies; (Joshua x. 12—14;) his suspending [of] the nature of the fire, that it might not so much as singe the garments of the three Hebrews; (Dan. iii. 27;) his shutting [of] the mouth of the devouring lions, and returning Daniel in safety from that dreadful den. (Dan. vi. 22.) And are not all these, and many others of this kind, not only the pregnant testimonies of his love, but the everlasting characters of his omnipotency? Moreover, that which expresses the power of God with as great a lustre, is the turning of the hearts of many cruel enemies from their intended rage to favour his people. Thus did he [so] change the heart of Esau, who had resolved [on] the death of his brother, that, instead of killing him, he expressed the greatest tenderness, and the most endearing affections to him. (Gen. xxxiii. 4.) Thus did he so sway the hearts of the Egyptians toward the oppressed Israelites, that, instead of securing them under bondage, they encouraged their departure, by enriching them with jewels of silver and of

\* *Cum mundus exarsisset, cogitat se nihil habere de tantâ mole peritendum.*

gold. (Exod. xii. 35.) Now, our duty is to glorify this power of God, by placing our trust on him: "My help cometh from the Lord, who made heaven and earth. He will not suffer thy foot to be moved." (Psalm cxxi. 2, 3.) By dependence on God the soul is composed in the midst of the most apparent dangers; as the upper region of the air is calm and serene, whatever storms are here below. Thus David expresses the same courage in all estates: when he was retired into a cave to shelter himself from the fury of Saul, he sang the fifty-seventh Psalm, which he then composed: "My heart is fixed, O God, my heart is fixed: I will sing and give praise." (Verse 7.) And afterwards, when he triumphed over Hadadzer, the king of Zobah, he composed the hundred and eighth Psalm, and sang the same words: "O God, my heart is fixed; I will sing and give praise." (Verse 1.) Faith taught him the same song in the cave, and on the throne. In all our exigencies we should apply the power of God. The cause of our perplexing fears is our low apprehension of God's power; and therefore when we are surrounded with difficulties and dangers, then we are surprised with terror and despondency; whereas, when there are visible means to rescue us, we lift up our heads. But our duty is, in the greatest extremities to glorify his power, and to refer ourselves to his goodness; and though we cannot be certain that God will by miracles rescue us from dangers, as he did many of his people in former ages; yet we are sure he will so abate the power and force of the most injurious enemies, as [that] they shall not conquer the patience nor break the hope of his people.

4. *We owe perfect obedience to God's will.*—Namely, subjection to his commands, and submission to his providence.

(1.) *Subjection to his commands.*—As he is the first cause, so he is the supreme Lord: he that gave us life, must give us law. God hath an absolute title to our service as Creator. This made the Psalmist desire the knowledge of God's commandments in order to his obedience: "Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments." (Psalm cxix. 73.) We may learn this from the universal obedience of all creatures: those which are without reason, sense, or life, inviolably observe his commands: "Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them they stand up together," as prepared to execute his commands. (Isai. xlvi. 13.) The insensible parts of the world are so compliant with his will, as to contradict their proper natures to serve his glory: fire descends from heaven at his command; the fluid sea stands up as a solid wall in obedience to him. This upbraids our degeneration and apostasy,—that we, who are most indebted to the goodness of our Creator, should prove disloyal and rebellious, when the inferior creatures with one consent serve and glorify him.

(2.) *We owe submission to the will of his providence.*—There is no shadow of exception can be formed against his sovereignty. He may do by right whatever he can do by power; therefore we should acquiesce in his dispensations. This consideration silenced David: "I was



dumb, I opened not my mouth; because thou didst it." (Psalm xxxix. 9.) As the presence of a grave person in authority quiets a disordered multitude; so the apprehension of God's supremacy composes our riotous thoughts and passions. Unquietness of spirit in troubles springs from the ignorance of God and of ourselves. By impatience we cite God before our tribunal, and do, as it were, usurp his throne; we set up an anti-providence, as if his wisdom should be taught by our folly: and sometimes in afflictions we eye the next cause, but do not look upward to the Sovereign Disposer of all things; like Balaam, who struck the ass, but did not see the angel who opposed him. (Num. xxii. 23.) Thus from a brutish imagination we regard the visible instrument of our trouble, but consider not the providence of God in all. From hence it is that our spirits are full of unquiet agitations: we live continually upon self-created racks. Now the humble acknowledgment of God's hand, and the submitting of ourselves to his will, as it glorifies God, so it gives ease to us: as there is the greatest equity, so policy, in our willing stooping to him: "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. xiv. 11.) He engages his life and honour for this. If there is not a voluntary, there must be a violent, subjection to him. The wilful man never wants woe; the spring of our daily misery, as well as our sins, is opposition to God's will; but the cheerful resignation to his providence,—what a blessed pill of rest is this to the soul! what a sabbath from all those sinful and penal disturbances which discompose our spirits! It is a lower heaven; for as in the state of glory there is an unchangeable agreement between the will of the Creator and the creature, so, according to the same measure and degree wherein we conform our wills to God's, we proportionably enjoy the holiness and blessedness of that state.

## SERMON III.

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## THE TRINITY PROVED BY SCRIPTURE.

*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one.—1 John v. 7.*

IN the fifth verse of this chapter, the apostle had laid this down as an article of faith,—that the Lord Jesus Christ is the Son of God : “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” Now, for the proof of so glorious a truth, the apostle produces six witnesses, and ranks them into two orders : some “bear record in heaven,” and some “bear witness on earth.” *Some bear witness on earth, as, verse 8 of this chapter : “There are three that bear witness in earth, the spirit, and the water, and the blood : and these three agree in one ;” and some bear record in heaven, in the words of my text : “There are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one.”*

In the words you may take notice of these particulars :—

1. *The number of the heavenly witnesses, or the number of those witnesses that “bear record in heaven.”—Namely, “three.”*
2. *Their dignity or excellency.—They are “in heaven.”*
3. *Their act.—They “bear record.”*
4. *The names of the witnesses.—“The Father, the Word, and the Holy Ghost.”*
5. *Their unity.—“And these three are one.”*

## OBSERVATION.

I would observe from the context,

*That it is not an easy matter to believe that the Lord Jesus Christ is the Son of God.*

Whence is it else that the apostle so often urges this point in this epistle? Whence is it else that, whereas it is sufficient for any truth to be confirmed by the mouth of two or three witnesses, here are no less than six witnesses produced to prove that the Lord Jesus is the Son of God,—three heavenly, and three earthly? And indeed who can declare the great mystery of the eternal generation of the Son of God? I will give five wonders in five words :—

1. *God the Father communicates the whole Divine Essence unto the Son, and yet hath the whole Divine Essence in himself.—If God communicates his essence, it must be his whole essence ; for that which is infinite cannot admit of any division, partition, or diminution : yet,*

methinks, we have a faint resemblance of this here below. It is not with things of a spiritual nature as with things of a corporeal. Spiritual things may be communicated without being lessened or divided; namely, when I make a man know that which I know, my knowledge is still the same, and nothing diminished. And upon this account, whether that argument against the traduction of the soul—that “if the soul of the father be traduced, the father is left soul-less”—be cogent, I leave to the judgment of the learned. It is to be granted, that to communicate the notion is one thing, and the faculty is another; but both are things of a spiritual nature.

2. *God the Father and God the Son are one essence; and yet, though the Father begets the Son, the Son doth not beget himself.*—The Father and the Son are one God, yet the Lord Jesus is the Son of God, under that notion, as God is a Father; and not the Son of God, under the notion, as God is a Son, and so not the Son of himself.

3. *God the Father begetteth God the Son; and yet the Father is not elder than the Son, nor the Son younger than the Father.*—He that begetteth is not in time before him that is begotten. If God was a Father from everlasting, then Christ was a Son from everlasting; for *relata sunt simul natura*, [“things related to each other are one in nature,”] an eternal Father must have an eternal Son.

4. *The Father begets the Son; yet the Son is not inferior to the Father, nor the Father superior to the Son.*—The Lord Jesus Christ, “being in the form of God, thought it not robbery to be equal with God;” (Phil. ii. 6;) it was his right, and therefore it was no robbery. As he is co-eternal, so he is co-equal, with the Father.

5. *The Father begets the Son; yet the Son hath the same numerical nature with the Father, and the Father the same numerical nature with the Son.*—An earthly son hath the same specific nature with his father; but then, though it be the same in regard of kind, yet it differs in regard of number: but God the Father and God the Son have the same individual numerical nature.

USE.

Let me entreat you that you would attend unto the record and testimony that is given by those witnesses; and, for your encouragement, consider the difference between these heavenly witnesses in the text, and earthly witnesses. And so I shall proceed to that which I mainly intend.

1. On earth, there may be some single or one witness; but here are no less than “three.”

2. Earthly witnesses are such as are liable to exception; but these are “in heaven,” beyond all exception.

3. As for earthly witnesses, it may come to pass that their names may not be known; these here are named,—“The Father, the Word, and the Holy Ghost.”

4. Earthly witnesses, when they are produced, either may be silent,

or, it may be, bear false witness; but these "bear record," "and their record is true." (John viii. 14.)

5. Earthly witnesses may not agree in their witness; as, the witnesses brought against Christ. But there is a sweet consent and agreement amongst these witnesses, for "these three are one."

6. Whereas earthly witnesses, although they may be one in regard of consent, yet they are not one in regard of essence: every man hath one particular individual essence of his own. But these are one in regard of essence. Now pray mark this; for if it be so, then the Father is God, the Son God, and the Holy Ghost God. And therefore the Socinian, who denies the Deity of the Word, and of the Holy Ghost, will persuade you to believe that these words are to be expounded thus, "These three are one:" "That is," says he, "these three agree in one." But that this is not the meaning of the phrase, appears by the variation of it in the next verse: the words are, "There are three that bear witness on earth, the spirit, the water, and the blood; and these three agree in one." (Verse 8.) Now if both phrases note unity in consent, here is an occasion of offence and falling administered by the variation of them in these two verses. Why is it not said, "The Father, the Word, and the Holy Ghost agree in one;" as well as, "The spirit, water, and blood?"

And suppose we should grant that the oneness spoken of in the text is to be expounded of consent in will and agreement, yet it would prove the Godhead both of the Word and Spirit; for in free agents, where there is the same will, there is the same nature: indeed with men it is the same specific nature, not numerical; but because there is but one God only, therefore here it must be the same numerical nature.

## OBSERVATION.

The DOCTRINE [which] I would speak more fully to, is *the doctrine of the Trinity*, or, *that there are three persons in the Divine Essence.*

In the prosecution of this point, I shall, by God's assistance, observe this method:—

- I. I shall speak something to *the notion of a Divine Person.*
- II. I shall show you that *there are three persons in the Divine Essence.*
- III. I shall speak something to *the distinction of those persons.*
- IV. I shall speak to *the order of these persons.*
- V. I shall inquire *whether the mystery of the Trinity may be found out by the light of nature.*
- VI. *The use and application.*

I. *I shall speak something to the notion of a Divine Person.*—What a Divine Person is, or wherein it consists.

RESOLUTION I. *Negatively.*—A Divine Person, in the precise notion of it, is not a being, or *singularis substantia* ["peculiar subsistence"]. *Persona, et natura singularis, clarè distinguuntur*: "There is a clear difference between person and nature;" as you may perceive by these following considerations:—

1. Our Lord Jesus Christ assumed the nature of men, and yet not the person of men.

2. Those things which may really be separated are not the same ; but that personality may be separated from nature, appears by the foregoing instance.

3. If a person were a being, it must be either finite or infinite : if finite, then something finite would be in God ; if infinite, then there would be three infinities in God, or, which is all one, there would be three Gods. Now *Deum trinum asserimus ; Deum triplicem negamus.\**

RESOL. II. *Positively.*—A person is *modus rei*, “the manner of a being ;” and a Divine Person is *modus Divinæ Essentiæ*, “the Divine Essence modified,” or the Divine Essence considered three manner of ways. For instance : consider the Divine Essence as the fountain or principle of Deity, so it is the first person ; consider it as streaming forth from the Father, so it is the second person ; consider it as breathed forth by Father and Son, and so it is the third person.

I said before, that the Father is the fountain or principle of Deity. Now this must warily be understood : I do not say, The Father is the cause of Deity, but the principle ; there is a wide difference between *principium et causam*, “a principle and a cause.” *Omnis causa est principium ; sed omne principium non est causa* : “The cause of a thing may be called its beginning ; but the beginning of a thing is not necessarily its cause.” The beginning of a line is not the cause of it.

But, to return where we were : a Divine Person is *modus Divinæ Essentiæ*, “the Divine Essence modified,” the Divine Essence considered three manner of ways. Now the manner of a thing is neither *ens*, nor *nihil* ; it is neither “a thing,” nor yet “nothing.” For instance, the folding of my hands is not *ens*, for then I should be a creator, and make something ; nor is it plainly nothing, for there is difference between my hands folded, and my hands expanded.

Now we use the word “person,” because it notes the subsistence of the most excellent kind of being, and hath more in it than subsistence hath. We say, “A beast doth subsist ;” but it is absurd to say, “A beast hath personality,” because a person notes an understanding subsistent. Besides, the word “person” is attributed to God in the scripture ; in the Epistle to the Hebrews, you find these words made use of by the apostle concerning Christ : “The brightness of his glory, and the express image of his person.” (Heb. i. 3.)

II. *I am to show you that there are three persons in the Divine Essence.*—And that from scriptures, both in the *Old Testament*, and in the *New*.

(1.) *By scriptures in the Old Testament.*—To that purpose, take into your thoughts these particulars :—

1. A plurality of persons may be proved by that scripture, where God speaks of himself in the plural number : “Let us make man in our image.” (Gen. i. 26.) This notes more persons in the Godhead than one. It is true, something is urged by way of objection.

OBJECTION I. “God speaks by way of apostrophe unto the angels, that they should bear witness of the works of creation. It is usual in

\* “We assert a tri-une God ; but we deny a threefold Deity.”—EDIT.

scripture for God to speak to the creatures; as in the prophecy of Isaiah: 'Hear, O heavens, and give ear, O earth: for the Lord hath spoken.'" (Isai. i. 2.)

RESOLUTION. Although God is sometimes brought-in in the scripture speaking unto the creature, yet it is impossible that this scripture should be expounded after this manner. For,

First. *Those unto whom God speaks were companions with him in the work of creation.*—"Let us make man after our image." Now God did not make use of angels as instruments in the work of creation, nor indeed could he so do. For,

(1.) Every instrument must have subject matter to work upon; but creation doth not presuppose a subject, but make it.

(2.) Every instrument must have time to work in, but creation is in an instant. And therefore when we read that God created the world by Jesus Christ,—as in the Epistle to the Hebrews: "By whom" (speaking of Christ) "he made the world," (Heb. i. 2.)—this particle *per*, or "by," *non est nota instrumenti, sed nota ordinis*; "notes not instrumentality, but the order amongst the Divine Persons." For "as there is an order in regard of themselves, so in regard of their operations:" *operari sequitur esse*. And hence it is, that although we read that God the Father made the world by Jesus Christ, yet we do not read that Jesus Christ made the world by the Father.

Secondly. *God speaketh unto those persons after whose image man was to be made.*—"Let us make man after our image." (Gen. i. 26.) Now man was not to be made after the image of angels, but the image of God himself.

OBJECTION II. "God speaks *more magnatum, or more principum*, 'after the manner of great ones,' who speak in the plural number."

RESOLUTION I. If God speaks *more magnatum*, "after the manner of great ones," why doth he not always, or at least frequently, speak after this manner? You will find God speaking in scripture for the most part in the singular number; even in this very book of Genesis: "Behold, I, even I, do bring a flood of waters upon the earth." (Gen. vi. 17.) "And I, behold, I establish my covenant with you." (Gen. ix. 9.) "Fear not, Abraham," saith God: "I am thy shield, and thy exceeding great reward." (Gen. xv. 1.) And elsewhere: "I am the Almighty God; walk before me, and be thou perfect." (Gen. xvii. 1.)

RESOL. II. If God speaks in the plural number after the manner of great ones, then certainly he would speak after this manner when he discovers most of his royalty, and power, and majesty, as he did at the giving of the law on Mount Sinai; and yet there he speaks in the singular number: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." (Exod. xx. 2.)

RESOL. III. It is likely the princes did at first speak in the plural number, not to note their power and greatness, but their modesty and wariness: that it was not their design to rule according to will, but according to counsel; that they were willing to advise with others, and to be guided by others. The wisest kings on earth will have their council; and it is no more than needs. *Plus vident oculi quam*

*ovulus*: "Many eyes see more than one eye." But God's counsel is his will: "Who worketh all things after the counsel of his own will." (Eph. i. 11.) Nor indeed is it safe or fit for any to govern arbitrarily, or purely by will, but He whose will is his counsel; and is so far from needing a rule, that it is the only rule.

2. As a plurality of persons, so a Trinity of persons, may be proved out of the Old Testament. I shall mention, and only mention, for brevity's sake, one place in the prophecy of Isaiah (lxiii). In the seventh verse you have mention made of Jehovah, or "the Lord;" in the ninth verse, of Jesus Christ, called "the Angel of his presence;" in the tenth verse, of the Holy Spirit: "But they rebelled, and vexed his Holy Spirit."

(II.) *You have this doctrine more clearly delivered in the New Testament.*—As will appear by several instances.

First, *At the baptism of Christ, the Trinity of persons were clearly discovered.*—You may read the history: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. iii. 16, 17.) Consider here,

1. We have three names given severally and particularly to three persons:—

(1.) He who spake with a voice from heaven, was the Father.

(2.) He who was baptized in Jordan, is called "the Son."

(3.) He who descended in the shape of a dove, is called "the Spirit of God."

2. There were three outward signs or symbols by which those three persons did manifest themselves:—

(1.) The Father by an audible voice; the Word in heaven is borne witness to by a word from heaven.

(2.) The Son in the human nature.

(3.) The Holy Ghost in the shape of a dove.

3. They are described by three distinct actions:—

(1.) The one cries by a voice from heaven, "This is my beloved Son, in whom I am well pleased." This could not be the voice of the Son, for then he would be Son to himself; nor can this be attributed unto the Spirit, for then Jesus would have been the Son of the Spirit.

(2.) The second, after his baptism, prays: "It came to pass, that Jesus also being baptized, and praying, the heaven was opened." (Luke iii. 21.)

(3.) The third descended in the shape of a dove, and rested upon Jesus Christ.

Now, to close this particular: why might it not be said, that the Father was baptized in Jordan as well as the Son; or that the Father descended in the shape of a dove, as well as the Spirit; or that the Son did all this,—spake with a voice from heaven, and was baptized in Jordan, and descended in the shape of a dove; if this were not a

truth,—that there are three persons in the Divine Essence? Hence the primitive Christians used to say unto any one that doubted of the Trinity, *Abi ad Jordanem, et videbis*: “Go to Jordan, and you will see a Trinity.”

Secondly. *This doctrine may be proved from the institution of the ordinance of baptism.*—“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” (Matt. xxviii. 19.) And, indeed, no wonder if God discovered himself to be three persons and one God at Christ’s baptism, when the name of the blessed Trinity is, as it were, in fair and legible characters, written upon the forehead of the ordinance of baptism itself: baptism itself is, as it were, baptized “in the name of the Father, and of the Son, and of the Holy Ghost.” Now these I call “the words of institution;” for although you have not here the first institution of baptism;—John the Baptist, who was called so from this very ordinance, administering this sacrament, and the disciples unquestionless from the command of Christ himself, (the evangelist John tells us, that “Jesus himself baptized not, but his disciples;” John iv. 2;)—yet here you have a solemn command for baptism, and the form of the administration thereof, unto all generations.

And here consider,

1. Christ commands them to baptize, not “in the names,” but “in the name, of the Father, Son, and Holy Ghost.” If you consider them personally, so they have three names,—Father, Son, and Holy Ghost; if essentially, then but “one name,” *unum nomen, una Deitas*, “one God, one Deity.” And I observe farther, that which way soever we expound this phrase, “in the name,”—either calling upon the name of the Father, Son, and Holy Ghost, as some; or “in the name,” by the authority, or at the appointment, of God the Father, Son, and Holy Ghost, as others; or “in the name,” namely, for the service, honour, and glory of God the Father, Son, and Holy Ghost, as a third sort,—you must either make these to be three Gods, or else three persons in the Godhead. For who is the object of our prayers but God? Who hath authority to appoint ordinances for his church but God? Whom are we to serve and worship but God alone?—“Thou shalt worship the Lord thy God, and him only shalt thou serve.” (Matt. iv. 10.)

2. They were to baptize, not in the name of the Father, by the Son, or by the Spirit; but “in the name of the Father, Son, and Spirit;” which notes the equality of the three persons.

3. Father, Son, and Holy Ghost, are so joined together, that we are no less baptized in the name of the Son, and of the Spirit, than of the Father; and therefore their Deity is the same, their power and authority the same.

4. An article is thrice prefixed, and added to every one: *Baptizate in nomine* [“Baptize ye in the name of”] *του Πατρος, του Υιου, του Αγιου Πνευματος*, “that Father, that Son, that Holy Ghost: “*that Father* whose voice you have heard from heaven; *that Son* whom as yet you see in the human nature; *that Holy Ghost* whom you have seen descending upon me in the shape of a dove.” Surely the repe-



tion of this article doth not want its singular emphasis,—“*that* Father, *that* Son, and *that* Holy Ghost.”

Thirdly. *This doctrine may yet further be cleared from that saying of our Saviour, “I will pray the Father, and he shall give you another Comforter.”* (John xiv. 16.)—Hence is plainly proved the personality of the Holy Ghost: he is called “another Comforter.” Now he who is distinguished from the Father and the Son, in the manner as to be called “another Comforter,” is either distinguished in regard of his essence, or in regard of his personal subsistence: Not in regard of his essence, for then he would be another God: And therefore he is “another” in regard of his personal subsistence.

Fourthly. *You have a clear proof for this doctrine in the words of the text.*—“There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” And to that purpose, consider,

1. You have mention here of three witnesses: now three witnesses are three persons.

2. The Word and Holy Ghost are conjoined in their testimony with the Father, which is not competible [compatible] to any creature; and lest we should doubt of this, it is expressly said, even by St. John himself, to be the witness of God: “If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.” (Verse 9.) And concerning Christ, it is said that he is the true God: “This is the true God, and eternal life.” (Verse 20.) Let the Socinian show me where any creature is called “the true God.” Concerning the Spirit also in this chapter it is said, that he is truth itself: “It is the Spirit that beareth witness, because the Spirit is truth.” (Verse 6.)

3. If there be three witnesses, whereof every one of them is God, the one not the other, and yet not many Gods, but one true God, the point is clear,—there are three distinct persons subsisting in one Divine Essence; or, which is all one, there are three persons and one God.

III. *I am to speak something to the distinction of these three persons.*—Though they cannot be divided, yet they may be, they are, distinguished. Many things in nature may be distinguished, which cannot be divided. For instance: the cold and the moisture which are in the water may be distinguished, but they cannot be divided. Now, that those three persons are distinguished, appears,

1. By what hath been already said,—the Father is not the Son, nor the Son the Father, nor the Holy Ghost the Father or the Son.

2. By the words of the text. Here are three heavenly witnesses produced to prove that the Lord Jesus Christ is the Son of God; namely, “the Father, the Word, and the Holy Ghost.” Now one and the same person, although he hath a thousand names, cannot pass for three witnesses, upon any fair or reasonable account whatever: you may be sure that God reckons right; and he says, Father, Son, and Holy Ghost, to be three witnesses: “There are three that bear record in heaven.” So in St. John’s Gospel, the Pharisees charge our Saviour,

that he bare record of himself; say they, "Thou bearest record of thyself; thy record is not true." (John viii. 13.) Now mark what Christ replies: "It is written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me;" (verses 17, 18;) where you have our Saviour citing the law concerning the validity of a testimony given by two witnesses; and then he reckons his Father for one witness, and himself for another.

IV. *I shall speak a few words to the order of these Divine Persons.*—In order of subsistence, the Father is before the Son, and the Son before the Holy Ghost. The Father, the first person in the Trinity, hath foundation of personal subsistence in himself; the Son, the second person, the foundation of personal subsistence from the Father; the Holy Ghost, the third person, hath foundation of personal subsistence from the Father and the Son.

Now although one person be before the other in regard of order, yet they are all equal in regard of time, majesty, glory, essence. This I conceive to be the reason why in the scripture sometimes you have the Son placed before the Father; as, 2 Cor. xiii. 14: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." So, Gal. i. 1: "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." Sometimes the Holy Ghost is placed before the Father, as, Eph. ii. 18: "Through him we both have access by one Spirit unto the Father." Sometimes before Jesus Christ: "John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before the throne;" (by "the seven Spirits" there, is meant the Holy Ghost;) "and from Jesus Christ, who is the faithful Witness," &c. (Rev. i. 4, 5.) The consideration of this caused that rule amongst our divines, *Ab ordine verborum nulla est argumentatio*: "There is no argument to be urged from the order of words." Now this shows, that although one person be before another in regard of relation, and order of subsistence, yet all are equal one with another in regard of essence.

And therefore beware lest you dérogate the least *iota* or "tittle" of glory, or majesty, from any of the three persons. As, in nature, a small matter as to the body may be a great matter as to the beauty of the body: (cut but the hair from the eye-brow, how disfigured will all the face look!) if you take away never so little of that honour and glory which is due to any of the Divine Persons, you do what in you lies to blot, to stain, to disfigure the fair and beautiful face of the blessed Trinity.

V. *I am to inquire whether the mystery of the Trinity may be found out by the light of nature.*

RESOLUTION. There are two things in the general that I would say in answer to this question:—

(I.) *That the light of nature without divine revelation cannot discover it.*

(II.) *That the light of nature after divine revelation cannot oppose it.*

(I.) *That the light of nature without divine revelation cannot discover it.*—And for that purpose take into your thoughts these following considerations :—

1. *If that which concerns the worship of God cannot be found out by the light of nature, much less that which concerns God's nature, essence, or subsistence :—*But the antecedent is certainly true. For,

(1.) As for the part of the worship and service of God which is instituted and ceremonial, it is impossible that it should be found out by the light of nature. For instance : what man could divine that the tree of life should be a sacrament to Adam in Paradise? How comes the church to understand what creatures were clean, what were unclean? that the priesthood was settled in the tribe of Levi, and not in the tribe of Simeon, or the tribe of Judah? Certainly, these lessons were not learned by the candle-light of nature.

(2.) As for that part of the service of God which is moral, all of that, neither, is not discoverable by natural light. For,

(i.) If you consult the seventh chapter of the epistle to the Romans, you shall find that there were some secret moral wickednesses which Paul did not see, which Paul could not have seen, by the light of nature ; no, although a Pharisee, and by that means very expert in the letter of the law : “ I had not known lust, except the law had said, Thou shalt not covet.” (Verse 7.)

(ii.) If the light of nature be imperfect in us since the fall, which I suppose you will grant, then there may be many things moral now imperceptible by the light of nature, which it might and did see in its state of perfection ; and therefore it must needs be of dangerous import, to make the law of nature, a weak, faint, shadowing, imperfect light, the perfect rule and only measure of moral duties. To cry up the law written in our hearts, is in this case to cry down the law written in the scriptures. This is as it were to pull the sun, in its noon-day brightness, in its greatest lustre and glory, out of the firmament, and to walk by the light of a candle, a stinking snuff in the socket, almost gone out ; this is to make the primer, the horn-book, the A B C of natural light, the highest piece of learning in morality.

The law of nature (to our shame and grief we may speak it) is so obliterated and darkened, that it cannot show a man the least part of his wickedness. Pelagius was a man of great learning, and by his studies and diligence had snuffed the candle of the Lord, and made it burn with a clearer shine ; yet how little could he see into this matter ! It was his assertion, that “ we are born as well without vice as virtue :” *tam sine vitio, quàm sine virtute, nascimur.* And we see all Popery to this very day hold motions to sin not consented unto to be no sins, but necessary conditions arising from our constitution, and such as Adam had in innocency.

But I forbear. The issue of this particular is thus much : If that which concerns the worship and service of God cannot be found out by the light of nature, much less that which concerns his essence and subsistence.

2. *The doctrine of the gospel is called by the apostle a "mystery," and a "mystery without controversy."*—"Great is the mystery of godliness." (1 Tim. iii. 16.) And what greater gospel-mystery is there than the Trinity, which neither men nor angels can comprehend, and both men and angels must adore? Now if this doctrine be discoverable by natural light, it is no more a mystery. "The works of the flesh are manifest," saith the apostle. (Gal. v. 19, 20.) Now why are they said to be manifest? Because they stink in the nostrils of nature, and are discernible by the dim eye of conscience.

**OBJECTION I.** Possibly some may say, "Man hath, as it were, the image or likeness of a trinity within himself. There are three prime faculties, *understanding, will, and memory*, in one and the same reasonable soul."

**RESOLUTION I.** A similitude doth not prove a thing to be, but only represent a thing to our fancy, which at present hath, or at least had, a being, one way or other. For instance: it is impossible that any son should know his father's picture, unless first he hath seen or heard that his father was such a person as the picture doth represent, and by that means hath beforehand his father's idea and image printed in his own soul.

**RESOL. II.** It is denied that these faculties in man's soul bear the image or likeness of a Trinity; neither can any man by a reflex act upon his own soul attain to the knowledge of this great mystery. But such notions as these are the luxuriant extravagances of some curious brains, that would advance earth as high as heaven; and do indeed rather darken than illustrate this truth; as he who would add any colour unto light, doth rather blemish it than adorn it. What a piece of folly would it be to undertake to emblazon a sun-beam!

**OBJECT. II.** "The doctrine of the Trinity was known to several of the Heathens, who had not the scriptures; and therefore is discoverable by the light of nature."

**RESOLUTION I.** If the Heathen had any notions of the Trinity, they might receive them either by tradition, from those who had read the scriptures, or out of the scriptures themselves, and not by the improvement of natural light.

**RESOL. II.** It is very probable that these notions of a Trinity, which are found in Plato and Trismegistus, were not written by them, but foisted into their works by some that lived in after-ages. My reasons are these:—

1. Those writings which go under the name of the ancient fathers are not all truly such, but a great part of them supposititious and forged; as Mr. Daillé proves largely in that learned piece of his, called, "A Treatise of the right Use of the Fathers;" where he gives you an account of whole books that were published under the names of the apostles, as St. Peter, St. Barnabas, and others, which were not such. Now if men durst be thus bold with the apostles, no wonder if they did not stick to deal thus with Heathens. This imposture in the primitive times was very ordinary; yea, the fathers themselves

have used this artifice to promote their own opinions, as you may read largely in the third chapter of that book.

2. Some are apt to believe, that there are clearer notions of a Trinity in some of the books of the Heathens, than in the books of Moses; and so, by consequence, the Heathens should know more of the Trinity, than the Israel of God; which is flat contrary to the scriptures: "In Judah is God known: his name is great in Israel." (Psalm lxxvii. 1.) "He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord." (Psalm cxlvi. 20.)

And thus I have done with the first assertion in answer to this question, *Whether the mystery of the Trinity may be found out by the light of nature*; namely, that the light of nature without divine revelation cannot discover it.

(II.) *The light of nature after divine revelation cannot oppose it.*—For,

1. *As the judgment of sense ought not to be urged against the judgment of reason, so the judgment of reason ought not to be urged against the judgment of faith.*—The judgment of sense ought not to be urged against the judgment of reason. For instance: sense tells us that some of the stars are as small as spangles. (I am apt to believe, that some countrymen think the sun to be no bigger than their cart-wheel.) Here reason interposes, corrects sense, tells us, that, there being a vast distance between us and them, they must needs be very great bodies, or else they could not be visible. There are thousands of stars that cause the white streak in the heavens, called "the Milky Way," which are invisible upon the account but now mentioned. Sense tells us, that the sun is of greater magnitude in the morning and evening, than at noon. Here reason again interposes, corrects sense, tells us it only appears so, because of the denseness, or thickness, of the air or medium; and that, for the same reason, if you put a piece of money into a basin of water, it will appear of a larger size than if it were in a basin without water. That which I aim at is this, that as reason doth thus correct sense, *a pari* ["in like manner"] faith should correct reason.

2. *Philosophical axioms must be kept within their proper bounds, and limited to a finite power.*—For instance: *Ex nihilo nihil fit*, that "out of nothing proceeds nothing," is a truth, if it be understood with reference to a finite power. So, *A privatione ad habitum non datur regressus*,\* is a truth upon the same terms. *Sic una numero essentia non potest esse in tribus personis*, that "one and the same numerical essence cannot be in three distinct persons," is a truth, limited, as before; I mean, with reference to a finite power. But all this, and ten thousand arguments more of this nature, cannot overthrow this principle, that there are three persons, and one God; for we are not speaking now of that which is finite, but of that which is infinite. Suppose this question should be started, How the same numerical essence can be in three persons? possibly an answer might be returned thus: Suppose a father begets a son, and communicates to him the same numerical soul and body which he hath still himself,

\* "A recession from a privation to a habitus is not permitted."—EDIT.

and both of these should communicate the same soul and body to a third; here would be three distinct persons, yet the same essence in them all. But I know a reply would quickly be made, "This is impossible;" answer must be made, "It is true, as to that which is finite, but not unto that which is infinite," &c.

VI. The time allotted for this exercise being spent in the handling of the doctrinal part of this observation, I can speak but a few words to the use and application.

USE I. This doctrine should establish us in the truth of the gospel, even this "mystery which hath been hid from ages and from generations, but now is made manifest unto" the church. The Heathens, as we have heard, could not attain unto this knowledge by the light of nature. O what a comfort is this, that we serve an incomprehensible God! one God, and yet three persons. To comprehend is to environ and keep-in all that God is. For my part, I would not worship that God that I could comprehend. The doings of God know no bounds, much more his essence and subsistence. Kings have their crowns, a circle about their head; and should also have a circle about their feet: they should not go which way they please, but keep themselves within the limits of law, both of God and man. And this speaks them to be creatures, though in a greater letter, finite beings. But it is otherwise with God; as he will not have any articles put upon him, so he cannot have any circles or lines drawn about him; for an infinite God to be finite and limited, is a contradiction *in adjecto*.

USE II. Let us study this doctrine of the Trinity; and, as a motive to this, consider, we cannot worship God aright without some knowledge of this truth. As God the Father, God the Son, and God the Holy Ghost, are the object of divine faith, so are they the object of divine worship: we must worship Trinity in Unity, and Unity in Trinity. You may direct your prayers unto God the Father, Son, and Holy Ghost; but you must not pray unto either of the persons, but as united unto the other. Gerhard tells us,\* that it is absolutely necessary in some measure to know this truth; and that not only the denial of the Trinity of persons, but the ignorance of it, is damnable. The apostle tells the Ephesians, that some time they were atheists: (Eph. ii. 12 :) we render it, "without God in the world;" but in the original it is, *αθεοι εν τω κοσμω*, "atheists in the world." And the reason of this you have in the beginning of the verse:—because they were *χωρις Χριστου*, "without the knowledge of Christ." Although a man acknowledges there is but one true God, yet if he knows not this God in Christ, he is an atheist.

USE III. Bless God for the clear discovery of this truth under the gospel! "Blessed are our eyes, for we see: and our ears, for we hear." (Matt. xiii. 16.) It is God's method to discover himself by degrees: we know more of God now than the Jews did; and we shall know more in heaven, than we know on earth. Now God the Father, God the Son, and God the Holy Ghost, lead us unto all truth, and bring us at last unto himself, that we may enjoy him, and have a more full and clear discovery of him, unto all eternity. Amen.

\* *In Locis Communibus de sanctissimo Trinitatis Mysterio*, cap. 1.

SERMON IV.

BY THE REV. SAMUEL JACOMBE, B. D.

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THE DIVINE AUTHORITY OF THE SCRIPTURES.

READER,

*Be pleased to take notice, that the worthy author of this sermon, not long after he had preached it, by a very sad hand of God, fell sick and died; so that he had not opportunity himself to bring it forth into light. You have it here as it was taken by a good writer, yet so as it hath been compared with the author's own notes; which yet being for the most part written in characters, the comparer could not make so much advantage of them as he desired.*

*Had the Lord been pleased to spare him his life, this discourse had come forth more exact and accurate than now it doth; but such as it is, it here presents itself to thee; and it is hoped, though that is wanting which might please the learned eye, yet there is that in it which may profit the judicious Christian. You will here see the difference of treatises put forth by the authors themselves, and by others; which is as great as the difference betwixt the child whom the mother nurses herself, which is full, and fair, and lusty, and that which is put out after her death, which is too often infirm, lean, and starved.*

*If thou findest any thing in this sermon that is for thy profit, bless God for it; and pray that no more such hopeful instruments may be cut off in the prime of their days.*

*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—2 Timothy iii. 16.*

You have heard [that] “there is a God;” and you have had a discourse “concerning the Trinity.” I am now to clear and prove to you “the divine authority of the scriptures;” therefore I crave your attention to what the scripture reports of itself in 2 Tim. iii. 16: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

It was motive enough to the Ephesians to plead and zealously to contend for the image of Diana, because they said it was that which fell from Jupiter. (Acts xix. 35.) Surely then you will have reason to plead for, and to hold fast, this blessed book which we call “the Bible,” if I shall be able to make it further evident, that it is that book which God himself hath written: an argument which you need to hear, and which you had need seriously consider. For, as I shall anon press it upon you, if you did believe the glory the scripture speaks of, and the dreadful misery that remains for impenitent sinners in hell; if things as they are stated in the scripture were looked upon as real truths; it would cause you presently to return to God by godliness.

There were even in the apostle's time seducers, (so you find in the beginning of this chapter,) persons that would resist the truth, as Jannes and Jambres resisted Moses; not only in the present age, (which is like the dregs of the world in comparison of the primitive times,) but even then also there were seducers and deceivers; there are comets among the stars, as well as *ignis fatuus* that creeps upon the earth. What must Timothy do? "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (Verses 14, 15.) *From a child*—Josephus in his book against Apion tells us, the children of the Jews were so instructed in their laws, that they could scarcely name a law to them but they could tell it: more shame to us Christians that take no care to teach a religion that may much more easily be learned than the Jewish religion could! *From a child thou hast learned the scriptures*—And it would be a shame for a person so long instructed not to continue in this doctrine; a shame for an old professor, well educated, to desert the principles of his religion, and forsake the truths of scripture. Do not forsake them. "Why?" This verse gives two reasons: First, *It is of divine revelation*: Secondly, *It "is profitable for doctrine, for reproof, for correction, for instruction in righteousness."*

A little to explain the words:

*All scripture is given by inspiration of God*—"Scripture" in the text is the same with "the holy scriptures," verse 15. For you must know, that in the Bible the word "scripture" is commonly taken for "the holy scriptures." So, "Search the scripture." (John v. 39.) "Ye do err, not knowing the scriptures." (Matt. xxii. 29.) "The scripture cannot be broken." (John x. 35.) So you must understand it here, "all scripture;" that is, not every thing that is written, but "the holy scripture."

*Is of divine inspiration*.—The meaning is, that the things written are not of human invention, are not the contrivance of any man's wit, or any man's fancy; but they are the real revelations of the mind and will of God. And yet those things which were thus revealed,—good men were excited to write them, and assisted in it. I say, the inspiration of God comprehends in it these two things: First, The truths contained in this scripture were not inventions of man's brain or fancy. Secondly, That they who wrote them were excited to it, and were assisted in it, by the Holy Ghost.

The text is both explained and confirmed by the parallel place: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter i. 20, 21.)

That you may a little understand this text, give me leave to gloss upon it. In verse 16, the apostle said, "'We have not followed cunningly devised fables,' &c.; that which we have proposed and



preached unto you, was nothing cunningly devised by us; 'when we made known to you the power and coming of the Lord Jesus Christ.' We saw him transfigured. We did not go about to tell you the story ourselves. But if you will not believe that, 'we have also a more sure word of prophecy.' There are predictions concerning Christ in the Old Testament, 'whereunto ye do' very 'well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.'" (Verse 19.) Not as some enthusiasts would interpret this, that men should mind the Old Testament till the Spirit of God should tell them the truth of this scripture, and then throw away the Old Testament. No; it is "a light that shineth in a dark place, *until* the day dawn, and the day-star arise in your hearts." I will give two interpretations: either, first, that this heart is the "dark place" *till* the day-star arise; and so the word "until" shall not refer to the word "take heed," but only to "dark place;" man's heart is the dark place. But I rather take it, *till* they saw the accomplishment of those prophecies; *till* you see that really fulfilled which hath been prophesied. "Take heed:" Why? "Knowing this, that no prophecy of the scripture is of any private *interpretation*," &c.: so we read the word. In the Greek it is, "They are not of any private *incitation and impulsions*;" for the word hath reference to the custom of racers. Now, you know, racers do not set out when they please themselves, but when the watch-word is given. Now "no prophecy is of any private interpretation:" they did not go about nor set about it *till* God really put them upon it; for it was not the effect of their own will, choice, or invention, "but holy men of God spake as they were moved by the Holy Ghost." Say the Papists, "The scripture is of no private interpretation; therefore you cannot understand it." But that is just as if I should say, "You must not put what meaning you will upon my words; and therefore you cannot understand them." The scriptures being from God, are not to any of private interpretation; that is, to put any other meaning upon them than what God means. But it doth not follow [that] what God means cannot be understood. It is said that "God spake by the mouth of the holy prophets," &c. (Luke i. 70.) The apostles, before they preached, were endued with power from on high, as you read in the Acts. Paul saith of himself, it pleased God to reveal his Son in him, (Gal. i. 15, 16,) by the revelation of the gospel: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. xiv. 37.)

QUESTION.

The grand inquiry will be, *How may any man be truly satisfied, that this book is the word of God? or that it hath divine authority, or divine inspiration?*

SOLUTION.

I confess it is an undertaking too great for me; but yet sometimes you have seen a little boat follow a great ship. That I may distinctly

do it, and offer my own thoughts in this great inquiry, I shall give you what I have to say in these seven propositions:—

**PROPOSITION I.** *That there may be a revelation from God, no man can doubt but an atheist that thinks there is no God.*—That there has been a revelation from God, is acknowledged by the Gentiles, for they looked upon their oracles as answers of their gods; and it is acknowledged also by the Jews, who tell us that Moses had their laws from God upon the mount, and all the prophets were moved and excited by God to deliver their errands to them. Since there is a God, God may make a revelation of his mind.

**PROP. II.** *That there should be a revelation of God's mind and will, every man cannot but grant it to be highly reasonable.*—For, alas! poor man is a sinner, a pitiful, dark, blind thing. Now he cannot but confess, though he hath no Bible, yet surely he is not what he was when he came out of God's hand; but he is now ignorant, and does not know all his duty; and he is backward to do that which he does know; and if he were not backward, he could [not] tell whether God would accept of it or not. Therefore man cannot but say it is a thing highly reasonable that there should be a revelation of the will of God, that he might know his duty; and if he did do it, God would take it kindly at his hand.

**PROP. III.** *We ought to have good satisfaction for that which we entertain as a divine revelation.*—For there are more persons come in God's name than have God's commission; a great many more say, "Thus says the Lord," than ever were bid to speak God's word. As we cannot believe we know not what, so we cannot believe we know not why. Whoever believes any thing, he hath some reason why he does believe it: "Continue in the things which thou hast learned and hast been assured of:"\* (2 Tim. iii. 14:) not, those things which are concredited and trusted to thee; but, "those things of which thou hast been assured." Now, saith our Saviour, "Ye worship ye know not what;" (John iv. 22;) intimating [that] persons ought to understand what and why they worship. We are not born with this notion, that this Bible is a beam of the Sun of righteousness; we must therefore see why we entertain it. That rule is excellent: "Though I must not, cannot give a reason of every thing believed; (for many things far transcend all that my short understanding is able to reach;) yet I must, and I am bound to, give a reason of all that I believe, because God hath said it." When the gospel was preached, the Bereans were commended for examining whether those things were so or not. If I am satisfied [that] this book is God's word, I have reason enough to believe whatever is revealed; for God is too good to deceive, and too wise to be deceived; and therefore show me but that God hath said it, and that it is really God's mind, I have all the reason in the world to believe it; but now I must have some reason for which I believe that this book is the revelation of God's mind and will.

\* *Επισταθης, επληροφορηθης.*—HESYCHIVS. "Of which thou art become fully assured, or rendered perfectly certain."—EDIT. *Quorum firma seu plena fides tibi facta est.*—FULLERI *Miscell.* lib. i. cap. 19. "Of which a firm or full assurance is made to you."—EDIT.

PROP. IV. *Where we ought to be satisfied, there it is certain God hath given minds desirous of satisfaction to see some ground for it.*—I mean, since it is so great a matter, we ought not to be fondly credulous. No question but God hath given sufficient evidence of that [which] he would have us maintain as the manifestation of his own pleasure; for thus I argue: If we neither have nor can have any thing to discern what is from God, and what is not from God, then we must either resolve to believe nothing at all, as never knowing but that we may be cheated; or else believe what comes first to hand, be it what it will; therefore I say, Where God would have us entertain any thing of his mind, it is certain he gives us sufficient evidence [that] it is so. I say, God intended to give satisfaction to a mind that is desirous of it; not to a man that is peremptory, wilful, and resolute of his own way, let God say what he will. God will not satisfy every angry Jew that will hold fast his own prejudices; nor every sensual Gentile that lives in nothing but profaneness; but an ingenuous spirit, that willingly gives up himself to the truth of God, and lays down every prejudice, and is willing to be taught by him,—this is the person to whom God intends real satisfaction.

PROP. V. *All the evidence which we have of any thing, is either from reason or sensation.*—As it is impossible a man should give credit to that which can no way be made credible; so whatsoever is made credible to us, is made so from some faculty. Now all our faculties are either ratiocination or sensation; either the workings of our understanding, or else things [which] we feel. Believe such a thing: “Why?” I feel it, see it, hear it.

PROP. VI. *We have rational evidence [that] this book [which] we call “the Bible,” is God’s word, and of divine authority. Good men have inward sensations that this book is from God.*

Now I am come to the grand business. I have told you, there may be a revelation from God, since there is a God; it is highly reasonable there should be such a revelation; we ought to have satisfaction in what we entertain as a revelation of God; where we ought to be satisfied, God hath given it to a mind willing to entertain it; all the evidences we can have of a thing whereby we should be satisfied, must either be from our reason, or sense; and now we have rational evidence [that]-this book [which] we call “the Bible” is of divine authority.

I will dwell but upon this one argument; and before I speak to it, give me leave to ask you this one question: What would you desire, to give you assurance that any particular book or revelation is from God? This is a considerable question; for whatsoever a sober man could desire to give him assurance this book is from God, he hath it; and if God say, “Thou hadst all I could give thee,” it would nonplus all at that day if they be found unbelievers.

I can possibly desire nothing but these three things:—

First. *Methinks whatsoever should come from God should press holiness and godliness; should press such a religion, that if men love it*

*they should be happy by it ; and should give such arguments to engage men to this religion, as should be proper to persuade.*

Secondly. *I should think that the publisher of this doctrine should himself be an exemplary person ; for I could not easily imagine God would send such a person to bring in such a religion as should destroy it by his own life, and bring to ruin by his works what he had spoken with his mouth.*

Thirdly. *I should expect such a person should work miracles to give us assurance [that] he had a divine commission.*

Now let us make an inquiry whether we have not all these things. This great argument comprehends many things in it.

First. *This book presses holiness and godliness so as never did any in the world before or since, and gives such arguments for it as never were heard of, nor the wit of man could ever have thought of.*—He that would walk in the wilderness of Paganism, might here and there spy a flower growing amongst many weeds,—now and then a philosopher that gives you some good directions that concern righteousness and external behaviour : but the scripture is a garden wherein whatsoever hath been recommended by all the sober men in the world is put together ; and wherein they were defective, that is there made up. For they were defective especially in this one great point, deep humility ; and though you shall find many things that concern the exercise of some Christian graces, yet in the real practice of humility a man would wonder how incredibly they fell short.

But as for the scripture ; what would you have ? It bids you “live soberly, righteously, godly ;” (Titus ii. 12 ;) it bids you lie at God’s feet as his creature, to do with you what he will ; it would have you like God himself : that is the end of the promises, that we should “partake of the divine nature ;” (2 Peter i. 4 ;) it bids you be holy as God is holy ; (1 Peter i. 15 ;) it charges upon you whatever thing is good, is just, is lovely ; (Phil. iv. 8 ;) it commands your very thoughts ; it is so far from suffering you to do hurt to your brother, as not to suffer you to think hurt ; it is so far from allowing to act rapine and injustice, as not to allow to do any thing that savours of coveting ; it binds the very heart and soul. O what a place of universal calmness would this world be, should all serve one another in love ! Should all study each other’s good, we should never do injury ; if any did, we should forgive him ; we should endeavour to be perfect as God is. Therefore the Jew could not but say, the precepts of the gospel were “wonderful, great, excellent, and transcendent indeed.”\*

Behold, the scripture is a “doctrine according to godliness ;” (1 Tim. vi. 3 ;) “truth according to godliness ;” (Titus i. 1 ;) “the mystery of godliness.” (1 Tim. iii. 16.) So that, in one word, whatever God would think fit for man to do to that God that made him ; whatever is fit for a sinner to do to a holy God against whom he hath transgressed, and between man and man ; all that is the design of the scripture. And what the scripture thus commends, it presses by incomparable arguments. Shall I name a few ?

\* Τυρφο calls them θαυμαστα και μεγαλα.

1. Behold, *God is "manifested in the flesh" for this purpose.* (1 Tim. iii. 16.)—Is it nothing, sinner, that thou wilt live foolishly, vainly? What wilt thou think, to see God dwelling in human nature? to see God live a poor, scorned, reproached, contemned life? intimating this great truth, that it is not so unseemly a thing for the Son of God himself to live a poor, miserable life, as it is for a man to be an impenitent sinner. If you remain a wilful and impenitent sinner, thou wouldest in thy pride be like God, and have no superior above thee. Behold, God condescends and becomes like to thee, that, if possible, he might bring thee back again. Thou that art a sinner, suspectest whether God will do thee good, behold, how close he comes to thee, he dwells in thy own nature!

2. *Behold the beloved Son of God dying upon the cross for thee.*—What would you think if any of your parents should suffer their child to die on the behalf of an enemy? would you not think it should move that enemy? Behold, "my Son in whom I am well pleased!" (Matt. iii. 17.) Methinks God takes not a quarter of that content in the whole creation, which he does when he speaks of his Son; yet this Son "suffered for sin, the just for the unjust, that he might bring us to God." (1 Peter iii. 18.) Methinks this love should "constrain us." (2 Cor. v. 14.) Poor soul, thou art ready to think God is become thine enemy; when sickness and death comes, thou art ready to say, "Hast thou found me, O mine enemy?" "Here is trouble in the world; how shall I know whether God intends good?" Behold, it is beyond peradventure; God intends good to a sinner, because he dwelt in our nature, and his Son died for us, and his Son felt pain and infirmity; and therefore he may love thee, and you need not question any thing of this nature is a hinderance of God's love. The case of a sinner is not so desperate, but that a man may be accepted and loved of God for Christ's sake: will not this move you?

3. *You have promises of eternal life, and threatenings of eternal misery.*—Never did any philosopher or any other man threaten, "If you will not observe such and such precepts, I will throw you into eternal torments;" nor ever did any man say, "I will give you such glory in heaven:" but the scripture does: Behold, "life and immortality are brought to light" by Christ. (2 Tim. i. 10.) There is a future resurrection; and this body is like an old house pulled down; by-and-by it will be a brave building again, a spiritual body, and we shall shine like the sun in the firmament, and be equal to the angels of God, (Matt. xiii. 43,) and be like God and Christ: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John iii. 1, 2.) And having this hope, who would not "purify himself even as God is pure?" (1 John iii. 3;) who would not "live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ?" (Titus ii. 12, 13.) If you did but apprehend

this glory, were not your mind senseless, it is impossible you could be quiet without getting an interest in it. And how great the day of judgment will be, it tells you; how our thoughts, words, and actions, and every thing we go about, shall come under a severe scrutiny.

4. *The worth of our souls.*—We mind our bodies, but a soul is better than a world. The scripture saith, the Son of God died for souls; we never understood so much what souls were worth as now we do, when we see God taking such care, and having such designs and thoughts from all eternity.

5. *The fairest and the most reasonable condition of eternal happiness, and the greatest strength to perform it, that is offered in the gospel.*—Suppose we were sensible we were liable and obnoxious to God's wrath, and could go to heaven and beseech God that he would be pleased not to execute that wrath upon us; do but think what terms you would be willing to propose to God. Would you come and say?—"Lord, punish me not for what is past, though I intend to do the same thing." But he that should say, "Lord, forgive me! I am sorry for that which is done, and it shall be the business of my life to live more circumspectly to thee;" this is the great thing [which] the scripture proposes to us. "Godliness," in the scripture, "hath the promise of the things of this life, and of things to come." (1 Tim. iv. 8.) Whatever is good here, we are sure of it in the practice of piety; and in the world to come, as sure of that happiness; but no more can tell what it is, than we can tell what the thoughts of all men have been since the first creation.

What arguments can you imagine possibly God himself could propose greater or stronger than these? What should hinder me from returning to God? That is the first part of the demonstration.

Secondly. *We would expect the publisher of this doctrine should himself be exemplary.*—And so was Christ. Austin said, The whole life of Christ was doctrinal, to lead us to piety and good practice; he went up and down doing good. Did any reproach him? he reproached them not again, Was he reviled? he "reviled not again." (1 Peter ii. 23.) When he came to suffer: "Father, not my will, but thine, be done." (Luke xvii. 42.) There is not such a word as that in all the pieces of philosophy, nor such an expression of humility and surrender: "Father, not my will," &c.

*An innocent person.*—So saith the text; he is always denying himself, he will not be rich and great in the world. "Why?" He pressed you to lay up treasures in heaven; he hath not a hole where to lay his head. "Why?" Because he bids you to live upon God's providence. He lived a single life, because he would have you be as though you had not such and such relations. His very enemies could object nothing against him: "Have nothing to do with that just person," said Pilate's wife. (Matt. xxvii. 19.) "I find no fault in him," saith he that condemned him. (John xviii. 38; xix. 4, 6.) Not the Jews themselves were ever able to instance in any evil practice: they only charged him, (and so do still,) that he wrought miracles by the

devil ; (which was the greatest miracle ;) but they never could charge him with any evil practice.

“*Leaving us an example.*” (1 Peter ii. 21.)—“Learn of me, I am meek and lowly.” (Matt. xi. 29.) Now what servant would not be willing to do that which his master does before him ?

Thirdly. *We would expect [that] he should work miracles to testify that he had his commission from God.*—For he that shall come to set up a new law, a new economy, a new frame and constitution of religion, had need assure us that he is God’s messenger. If he work miracles, we cannot tell what to have more ; for we certainly conclude that God will not suffer a long series of things, extraordinary and quite beyond the course of nature, to be done to attest a lie. Miracles were begun by our Saviour, and continued many hundred years after, just as props that are set under weak vines ; so these, under the weak faith of the world, when it first began. One said excellently, that “those whom the speaking tongue did not convince, the seeing eyes might certainly convince.”\* That these were proper to convince that Christ came from God, appears [from] Matt. xi. 3, 4 ; where, when John sent to know, “Art thou he that should come ?” that is, “Art thou the Messiah ?” [it is answered,] “Go and show John those things which ye do hear and see : the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them.” (John iii. 2—5.) Nicodemus saith, “No man can do these miracles that thou doest, except God be with him.” (John iii. 2.) And the blind man saith, “He hath opened mine eyes ; and how come you to ask how he did it ?” (John ix. 25—27.) Great “signs shall follow them that believe ;” (Mark xvi. 17 ;) and these continued in Justin Martyr’s, Tertullian’s, Cyprian’s time, Gregory Nyssen’s time, and some part of Chrysostom’s time.†

1. Concerning these miracles, give me leave to lay down three propositions ; then you will see the strength of the whole argument :—

(1.) *They were famous and illustrious.*—For they were done before multitudes ; (Matt. ix. 8 ; xii. 22, 23 ;) “not done in a corner.” (Acts xxvi. 26 ; John ix.) When Lazarus was raised, they said, they could not deny it. At his [Christ’s] death the earth quaked, the temple rent, there was darkness for three hours, which was observed by Heathens as well as Christians.

(2.) As they were done before a multitude, *so there were a multitude of miracles.*—Insomuch that John saith, they were so many, that if all should be written, “the world could not contain the books that should be written.” (John xxi. 25.) That is a hyperbolical expression for a very great number.

A learned man hath observed [that] Elisha did but twelve miracles ; Elijah not so many ; Moses wrought about seventy-six ; and they which were done by them, and all the rest of the prophets from the beginning of the world to the destruction of the first temple, amounted

\* Ἰνα οὐς οὐκ ἐπεισε κηρυττουσα γλωσσα, τουτους οφθαλμοι ελεγωσι μαρτυρουντες.—  
BASILIUS. † Vide MONTACUTHI Apparatum in Prefat.

but to one hundred and fifty miracles. In three thousand three hundred and twenty-eight years, there were not, as we find in scripture, so many wrought. But now Christ went about healing all manner of sickness, and curing all manner of diseases; (Matt. iv. 23, 24; Acts x. 38;) unquestionless a very vast number.

(3.) *They were of all sorts and of all kinds.*—"A woman that had an issue of blood twelve years;" (Matt. ix. 20;) and "a woman that had a spirit of infirmity eighteen years;" (Luke xiii. 11;) and one "that had an infirmity thirty-eight years." (John v. 5—9.) The dead were raised, the devils were cast out, the sea commanded, the winds obey: they are of all sorts and kinds.

Observe also this, that you do not read or find by any thing that there was the least of them done out of any ostentation; there was no such thing done by Christ or his apostles, to call men out and say, "Come, I will show you what I can do;" that should show any kind of arrogant affectation to themselves; but the greatest humility and modesty runs through all the exercise of this mighty power. And this practice was ordinary among the common professors then: yea, the Galatians,—they received that spirit by which miracles were wrought among themselves.

2. *Such famous miracles were a sufficient ground to make men believe this holy doctrine, who saw the miracles wrought by them that preached it.*—For if they did not, it must be either because they questioned whether the things were done, or whether done by God or not. They could not question whether the things were done; for they saw some raised out of their graves, &c. Nor could they question whether this was from God or not; for observe: where I see miracles wrought, there I am bound to believe that they give testimony to what is preached by him that works them; except that which is preached is that of which I am infallibly assured already [that] it cannot be true; except God does by some greater miracle contradict the testimony of those miracles: as now the Egyptians,—they wrought miracles; but God contradicted all their testimony by Moses. Now observe: the end of all Christian religion is to preach truth, to glorify God, to honour God, to save a man's soul. Never was there any exerting of God's power to contradict it: so that if a man may not believe a doctrine thus holy, a doctrine thus practised by him that published it, and confirmed by miracles; then a man is under an impossibility of ever being satisfied from any thing from God. For what shall satisfy? If God speak to us from heaven, we should as much suspect that, as if an angel come from heaven, we should suspect him. But since we believe and know there is a God, and he is just and merciful, it is impossible the Divine Goodness should consent to such impostors.

But you will say, "What are these miracles to us?"

3. I say therefore, thirdly, *They are a sufficient reason to engage us to believe the divinity of this holy doctrine, though we never saw them.*—You do not see Christ yourselves, nor did you see him die, nor work miracles; but would you have had Christ live always among you? If you would, he must then never die; and the great comfort



of our life depended upon his death. He died, is risen, and gone to heaven. Would you have him come down from heaven and die, that you might see it? and would you have him die quite through the world at the same time? Which must be, if you would imagine we must see every thing ourselves. It is a great piece of madness to believe nothing but what we see ourselves. Austin was troubled himself in this case: he had been cheated before, and now he was resolved he would believe nothing but what should be plain to him. "At length," says he, "O my God, thou showedst me how many things I believed which I saw not; I considered, I believed I had a father and mother, and such persons were my parents; how can I tell that?"\* A man may say, it may be he was dropped from heaven, and God made him in an extraordinary way. So if I never were out of this town, it is madness for a man to say, "There is never another town in England;" or to say, "There is no sea," because I saw it not. Nay, if a man come and tell me there is this doctrine that teaches me all self-denial, mortification, weanedness from the world, and say this is of God, and when he hath done ventures life, children, family, have we not reason to believe it? If you will not believe, it is either because the first persons were deceived themselves, or else because you think they would deceive you. Now deceived themselves they could not be, when they saw so many miracles done; and deceive you, that they would not neither; for would any good man to deceive another undo himself? They died for it, and wrote this book, and sealed it with their blood; and therefore there can be no reason to doubt of it. They were witnesses, and delivered what they saw. (Luke i. 2.)

PROP. VII. *As we have rational evidence [that] the scripture is the word of God, so we have evidence also from inward sensation.*—Born we are with principles of conscience; and the truths in this book are so homogeneal to man, that he shall find something within himself to give testimony for it: "By manifestation of the truth commending ourselves to every man's conscience in the sight of God." (2 Cor. iv. 2.) Men believe not, because they "receive honour one of another;" (John v. 44;) and in scripture they that would not believe, are they that would not repent. (Matt. xxi. 28—32.) Men that practise drunkenness, whoredom, sensuality, covetousness, pride, and know that these things are sins, they are the great unbelievers, because they are loath to leave their sins. Offer the greatest reason in the world for a thing; if it be against a man's interest, how hard, and almost next to impossible, is it to convince him! A man would believe that the Romans were in England that reads the Roman History; but if he shall find the coin of the Roman emperor, he will much more believe it. Do a bad action; O the secret terrors that a man finds within him, as if he felt something of hell already! Do a good action; and the secret sweetness, joy, and peace that attends it, that he cannot but say, "I believe it; for I feel some degrees of it already!" (1 Cor. xiv. 24, 25, &c.) He speaks to the inward principles of his conscience. The reason men believe not the scriptures, is not because it

\* *Confessiones*, lib. vi. cap. 4.

is unreasonable to believe them, but because they have a desperate love to sin, and they are loath to entertain that that should check their interest. There is in every life that certain sagacity by which a man apprehends what is natural to that life, what nourishes that life. A man that lives according to the law written in his heart, finds there is that in this revelation that feeds, nourishes, and encourages it; so that this man finds experimental satisfaction in it. "Doth the word of God tell me, the ways of God are pleasant? I thought, they were hard and difficult; now I find the yoke of Christ is easy, and that no happiness like this, and no blessedness like that. I thought, if I did not comply with such things I could never be blessed; now I find I need nothing to make me happy but my God." He finds and feels these things are certain, true, and real. Thus I have done with the demonstration.

You will easily observe, [that] I have neither taken notice of what the Papists tell us,—we must believe the scripture because the church saith it; seeing we cannot tell what the church is till the scripture hath told us.

And though I have not mentioned the testimony of the Spirit, yet I suppose I have spoken to the thing; for I cannot understand what should be meant by the testimony of the Spirit, except we either mean miracles wrought, which in scripture is called the testimony of the Spirit of Christ. (Acts xv. 8, 9.) The giving of the Holy Ghost,—it is the giving of those extraordinary miracles that fell down among them; so Heb. ii. 4; Acts v. 32. I say, if by "the testimony of the Spirit" you mean this, then you can mean nothing else but the Spirit assisting, enabling, helping our faculties to see the strength of that argument [which] God hath given us, and by experience to feel what may be felt; which comes under the head of sensation.

#### APPLICATION.

First. Then *study the scripture*.—If a famous man do but write an excellent book, O how do we long to see it! Or suppose I could tell you that there is in France or Germany a book that God himself wrote, I am confident men may draw all the money out of your purses to get that book. You have it by you: O that you would study it! When the eunuch was riding in his chariot, he was studying the prophet Isaiah. He was not angry when Philip came and, as one would have thought, asked him a bold question: "Understandest thou what thou redest?" (Acts viii. 27—30;) he was glad of it. One great end of the year of release was, that the law might be read. (Deut. xxxi. 9—13.) It is the wisdom of God that speaks in the scripture; (Luke xi. 49;) therefore, whatever else you mind, really and carefully study this Bible.

Secondly. *In all inquiries into the truths of the mind of God, consult those sacred oracles*.—Here are mines of truth; O dig here, make them the rule of faith and life. While a Papist makes the church his rule, and the enthusiast pretends to make the Spirit of God his rule, do you live by scripture: "Consider what I say:" "Consider,"

there is thy duty ; “ what I say,” there is the scripture ; yet Timothy was as good a man as any of us : “ and the Lord give thee understanding,” there is the work of the Spirit to assist our faculty. (2 Tim. ii. 7.)

“ But how shall I find out truth by scripture ? ” For thy own satisfaction remember this : Have an *explicit* faith in all that plainly appears to be God’s mind, and have an *implicit* faith, resolving to be of God’s mind, in all the rest. Be it what it will be, believe it, because it appears to be of God. While a person resolves to be of the church’s mind, be thou of God’s mind : only use all means whereby thou mayest come to know it ; to wit,—

1. *Take heed of passion and sensual lusts.*—You read of some that “ will not endure sound doctrine, but after their own lusts shall heap to themselves teachers.” (2 Tim. iv. 3.) A lust or passion is like a whirlpit, a man is sucked up in it ; ambition, sensuality, any of these, darken and blind a man’s mind. When a man studies any thing, the mind had need to be quiet : lusts and passions are always busy and boisterous, and make a man have a great interest against God.

2. *And beware of prejudice.*—Christ said, “ Go, preach to all nations ; ” (Matt. xxviii. 29 ; ) but Peter lived under prejudice, and he said, “ Lord, I never ate any thing common or unclean,” when God bade him go to the Gentiles. (Acts x. 14.)

3. *Beware of taking truth upon the authority of men.*—For that is fallible. Modesty requires you should have a fair respect to preachers and the church of God where you live ; but as to the vitals of your religion, do not take them upon authority : though a man would not willingly deceive you, yet he may be deceived himself in things controverted. In plain things of scripture,—that we must be humble, holy, believe, repent,—all the world should not persuade you out of your religion ; and as for your duty, you understand it. Never an one but knows what he is to love when God bids us love him. If we would but familiarize our religion, we could not but understand it. But in matters wherein there is a dispute and controversy in the world, be quiet and sober ; and not confident that such and such things must needs be so, because such say so. Many pretend a kind of sanctity, and pretend for God ; and a ship may carry very broad sails, yet not very well loaden. But thus it is : one man draws a multitude ; and then a multitude prevails upon particular persons : and shall I go against a multitude ? I say, therefore, Take not things upon authority ; see and examine [for] thyself. If it be plain in scripture, mind it, and own it, and charge thyself with it ; if it be obscure, think, it no farther concerns thee than God hath made it manifest.

4. *Beware of idleness.*—“ Search the scriptures.” (John v. 39.) “ Consider what I say ; and the Lord give thee understanding in all things.” (2 Tim. ii. 7.) They that are busied for veins of silver,—they hold the rod evenly poised in their hand, till at length it moves in that vein where it lies in the earth ; so hold your souls even in a diligent inquiry into the scriptures.

5. *Beware of pride.*—The humble man God will teach. Proud men scorn others, they will not be taught; and pride,—that will make a man to neglect prayer.

6. *Charge yourselves with that which is the end of the scripture, to live well.*—Who would go about to read a piece of law, that he may learn mathematics? or read the statutes, to learn logic? You may as well do so, as read the scripture to talk only. But the intent of the scripture is, to show how you ought to live godly, to be just, righteous, sober, to act by rule. Nothing hinders knowledge so much as a bad life; for sin brought-in ignorance, and holiness will bring-in the best light. There is a great deal of difference betwixt wit and wisdom. Many have parts enough to be witty; but none but sober and conscientious persons will have true wisdom. “A scorner seeketh wisdom, and findeth it not.” (Prov. xiv. 6.) Scorners usually are witty men, men of brave parts: a man that hath a mind only to practise wit, is never satisfied in the things of God. “If any man do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself.” (John vii. 17.)

There are a thousand things disputed in the world, errors upon errors; but, I thank God, it is plainly revealed, [that] God hath mercy for a sinner in Christ; I understand well what it is “to live soberly, righteously, godly:” I know what it is to honour my parents, and do in my relations what becomes me; and I know these are the conditions of eternal happiness; I can but use all human endeavours; I can but beg of God, and charge myself to love what I know; so that I am able to say at the day of judgment, “What appeared to be the mind of God, I observed it; what did not appear, I used all means to understand it; I would not hastily determine myself till I saw thy mind, because I knew there were impostors.” And if this be done, if men will wrangle and make controversies where God hath made none, let them; for there will be no end of vanity and folly.

Thirdly. *Seek daily that your belief may be strengthened, that this book is of divine authority.*—For what will enable you to resist temptation, if you do not believe the scripture? “I write unto you young men,” saith the apostle, “because ye are strong.” “Why?” “The word of God abideth in you, and ye have overcome the evil one.” (1 John ii. 14.) You will never be strong and overcome the evil one but by virtue of the word of God. If sin tempts you, if you look into the scripture, there is peace, good conscience, the joy of God, and eternal life. And shall I for a trifle lose these? No. While we have scripture, we have an antidote against all the devil’s poison. Again: what will bear you up under your afflictions, if you lose the belief of the scriptures? You will need it when you come to be sick and die. When you bury your friends and relations, what will satisfy a man’s mind? There is an after-glory; when friends come after me, or go before me, we shall all meet in joy; did I but believe this glory, as I believe, when the sun sets it will rise again; were I but persuaded [that] what God hath said is true, as now I am

persuaded [that] I speak, how should I long for this glory! how would every child wail for this inheritance! how full of prayers! how cheerful in our spirits! how should we welcome death! how should we long till these tabernacles of dust were crumbled to nothing! when affliction comes, how should I rejoice in that I believe that "all shall work for good" because I love God! with what a quiet spirit should I pass through the great wilderness of this world! The devil knows, [that] if he can but beat you from this fort, he will quickly beat you out of all other forts. Let the word of God come to you with "much assurance," (1 Thess. i. 4, 5,) with "the full assurance of understanding." (Col. ii. 2.) You must not understand there [that] he speaks in reference to their persons, to assure them they were the children of God; but that their faith had a good foundation in itself, that this was from God, the truth of a good assurance in judgment.

Take this further advice: *If you would keep up your faith, be true to your faith; be sure you live well.*—You will always find men make shipwreck of a good conscience and of faith together. (1 Tim. vi. 10, 21; 2 Tim. iii. 8; 1 Tim. i. 19.) Remember the apostle's advice: "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. xii. 2.) Never fear it, while thy mind is but willing to be ruled by God, while thy soul is teachable and tractable, this will give thee evidence [that] this book is from God; except melancholy overcome thee, which leads men to be sceptics; except in that case which is the proper effect of a man's body, and must be cured by physic. But let a man have a mind to live well, and to be ruled by the word, the Bible is the best thing in the world to such an one.

I might have spoken to a case of conscience concerning the assent of Christians to the word of God, that it is not equal in all, nor equally in the same person always; and that a man may really believe that in the general of his life, which at some particular times he may doubt of; and a man may not be fully satisfied in the truth of the scriptures, yet that man may really live under the power of it.

To conclude all with this: Since we have this reason to believe the scripture is God's word, then never wonder that you find ministers, parents, masters, to press real piety upon you: and see what great reason you have to entertain it. Alas! it may be, you wonder we preach and press religion. We are verily persuaded, [that] if you do not love this religion, you will be intolerably miserable; and we have so much compassion for you, that since we know this to be God's word,—better to be burned in the hottest fire, than to lie in those torments. We know, since God hath said it, [that] there is no comfort too great to them that comply with it, no judgment too terrible to those that will oppose it; therefore you cannot wonder if we do from day to day press it upon you.

Consider, if it be God's word, then the threatenings are true, and the promises are true; and you shall either have the promises or the threatenings within a while. God knows which of us shall be next;

for it is but a little while before death and judgment come ; then either, "Come, ye blessed," or, "Go, ye cursed." As a man hath wrought, so he shall have ; for He will render to every one according to what he hath done in the flesh. "Knowing, therefore, the terror of the Lord, we persuade" you. (2 Cor. v. 11.) We know this is of divine stamp and authority. I conclude all with, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts xx. 32.)

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## SERMON V.

BY THE REV. JOHN HOWE, A.M.

FORMERLY FELLOW OF MAGDALEN COLLEGE, OXFORD.

MAN'S CREATION IN A HOLY BUT MUTABLE STATE.

*Lo, this only have I found, that God hath made man upright ; but they have sought out many inventions.*—Ecclesiastes vii. 29.

IN these words you have the result of a serious inquiry into the state of mankind. In the verse immediately foregoing, the preacher speaks his own experience touching each sex distributively ; how rare it was to meet with a wise and good man, how much rarer with a prudent and virtuous woman ; (so he must be understood, though these qualities are not expressed ;) then in the text gives this verdict touching both collectively, tending to acquit their Maker of their universal depravation, and convict them : "Lo, this only have I found, that God hath made man upright ; but they have sought out many inventions."

The words contain two propositions :

The First touching *man's perfection by his creation* :—"God hath made man upright."

The Second touching *his defection by sin* :—"But they have sought out many inventions."

Together with a *solemn preface introducing both*, and recommending them as well-weighed truths : "Lo, this only have I found." As if he had said, "I do not now speak at random, and by guess. No ; but I solemnly pronounce it, as that which I have found out by serious study and diligent exploration, 'that God made man upright,' " &c.

The terms are not obscure, and are fitly rendered. I find no considerable variety of readings, and cannot needlessly spend time about words. Only, in short,

By "man" you must understand man collectively, so as to comprehend the whole species.

*Making him upright* you must understand so as to refer *making* not

to the adjunct only, supposing the subject pre-existent, but to both subject and adjunct together; and so it is man's concreate and original righteousness that is here meant.

By "inventions" understand (as the antithesis doth direct) such as are alien from this rectitude. Nor is it altogether improbable that in this expression some reference may be had to that curious desire of knowing much that tempted Adam and Eve into the first transgression.

"Many inventions" seems to be spoken in opposition to that simplicity and singleness of heart which this original rectitude did include: truth is but one; falsehood, manifold. God made man "upright," that is, simple, plain-hearted, free from all tortuous windings and involutions. So יָסֵד the word rendered "upright" in the text doth signify; and *Jeshurun* [is] derived therefrom, which God thought a fit name for his people Israel, the seed of plain-hearted Jacob, to be known by: answerable whereto, Nathanael is said to be a true Israelite "in whom was no guile." (John i. 47.) Such man was at first: now, in the room of this simplicity, you find a multiplicity. He was of one constant, uniform frame and tenor of spirit, held one straight, direct, and even course: now he is become full of inventions, grown various, multiform as to the frame of his spirit, uncertain, intricate, perplexed in all his ways.

"Sought out:" this notes the voluntariness and perfect spontaneity of his defection; it was his own doing. God made him upright; he hath sought out means to deform and undo himself.

The words, thus opened, afford us two great gospel-truths:

I. *That God endued the nature of man, in his creation, with a perfect and universal rectitude.*

II. *That man's defection from his primitive state was purely voluntary, and from the unconstrained choice of his own mutable and self-determining will.*

Though the latter part of the text would afford a sufficient ground to treat of the state of man now fallen; yet, that being by agreement left to another hand, I observe no more from it than what concerns the manner of his fall, and that only as it depended on a mutable will.

In handling these truths, I shall,

I. *Open them in certain explicatory theses.*

II. *Improve them in some few practical and applicatory inferences.*

#### DOCTRINE I.

I. (I.) About the former, *that God endued the nature of man, in his creation, with a perfect and universal rectitude*, take these propositions for explication:—

PROPOSITION I. *All created rectitude consists in conformity to some rule or law.*—Rectitude is a mere relative thing, and its relation is to a rule. By "a rule," I here mean "a law" strictly taken; and therefore I speak this only of created rectitude. A law is a rule of duty given by a superior to an inferior: nothing can be in that sense a rule to God, or the measure of increated rectitude.

PROP. II. *The highest rule of all created rectitude is the will*

of God, considered as including most intrinsically an eternal and immutable reason, justice, and goodness.—It is certain [that] there can be no higher rule to creatures than the divine will; and as certain that the government of God over his creatures is always reasonable, and just, and gracious: and that this reasonableness, justice, and goodness by which it is so, should be subjected any where but in God himself, none that know what God is (according to our more obvious notions of him) can possibly think. (Rom vii. 12; xii. 1, 2; Ezek. xviii. 25; xxxiii.)

PROP. III. *Any sufficient signification of this will, touching the reasonable creature's duty, is a law, indispensably obliging such a creature.*—A law is a constitution *de debito*; [“of debt;”] and it is the legislator's will (not concealed in his own breast, but) duly expressed that makes this constitution, and infers an obligation on the subject.

PROP. IV. *The law given to Adam at his creation was partly natural, given by way of internal impression upon his soul; partly positive, given (as is probable) by some more external discovery or revelation.*—That the main body of laws whereby man was to be governed, should be at first given no other way than by stamping them upon his mind and heart, was a thing congruous enough to his innocent state, as it is to angels' and saints' in glory, it being then exactly contempered to his nature, highly approvable to his reason, (as is evident in that, being fallen, his reason ceases not to approve it, Rom. ii. 18,) fully suitable to the inclination and tendency of his will, and not at all regretted by any reluctant principle that might in the least oppose, or render him doubtful about, his duty.

Yet was it most reasonable also, that some positive commands should be superadded, that God's right of dominion and government over him as Creator might be more expressly asserted, and [that] he might more fully apprehend his own obligation as a creature to do *some things*, because it was his Maker's will, as well as *others*, because they appeared to him in their own nature reasonable and fit to be done: for so the whole of what God requires of man is fitly distinguished into some things which he commands, because they are just; and some things that are just, because he commands them.

PROP. V. *Adam was endued in his creation with a sufficient ability and habitude to conform to this whole law, both natural and positive; in which ability and habitude his original rectitude did consist.*—This proposition carries in it the main truth we have now in hand; therefore requires to be more distinctly insisted on. There are two things in it to be considered:—

First. *The thing itself [which] he was endued with.*

Secondly. *The manner of the endowment.*

First. *The thing itself wherewith he was endued.*—That was uprightness, rectitude; (otherwise called “the image of God;” though that expression comprehends more than we now speak of, as his immortality, dominion over the inferior creatures, &c. ;) which uprightness or rectitude consisted in the habitual conformity or conformability of all his natural powers to this whole law of God; and is therefore



considerable two ways; namely, *in relation to its subject, and in relation to its rule.*

1. *In relation to its subject.*—That was the whole soul, (in some sense it may be said, the whole man,) even the several powers of it. And here we are led to consider the parts of this rectitude; for it is co-extended (if that phrase may be allowed) with its subject, and lies spread out into the several powers of the soul; for had any power been left destitute of it, such is the frame of man, and the dependence of his natural powers on each other in order to action, that it had disabled him to obey, and had destroyed his rectitude; for *bonum non oritur nisi ex causis integris, malum verò ex quovis defectu.*\* And hence, as Davenant well observes,† according to the parts (if I may so speak) of the subject wherein it was, man's original rectitude must be understood to consist of,

(1.) *A perfect illumination of mind to understand and know the will of God.*

(2.) *A compliance of heart and will therewith.*

(3.) *An obedient subordination of the sensitive appetite, and other inferior powers, that in nothing they might resist the former.*

That it comprehends all these, appears by comparing Col. iii. 10,—where the image of God, wherein man was created, is said to consist in knowledge, that hath its seat and subject in the mind,—with Eph. iv. 24, where righteousness and holiness are also mentioned; the one whereof consists in equity toward men, the other in loyalty and devotedness to God; both which necessarily suppose the due framing of the other powers of the soul to the ducture of an enlightened mind. And, besides, that work of sanctification, which in these scriptures is expressly called a renovation of man according to the image of God, wherein he was created, (Col. iii. 10,) doth in other scriptures appear, as the fore-mentioned author also observes, to consist of parts proportionable to these [which] I mention; namely, illumination of mind, (Eph. i. 18,) conversion of heart, (Psalm li. 10,) victory over concupiscence. (Rom. vi. vii. throughout.)

2. *Consider this rectitude in relation to its rule.*—That is the will of God revealed, or the law of God. “Sin is the transgression of the law;” (1 John iii. 4;) and accordingly righteousness must needs be conformity to the law: namely, actual righteousness consists in actual conformity to the law; that habitual rectitude which Adam was furnished with in his creation, (of which we are speaking,) [consisted] in an habitual conformity, or an ability to conform, to the same law. This habitual conformity was, as *of the whole soul, so to the whole law*; that is, to both the parts or kinds of it, natural and positive. He was furnished with particular principles, inclining him to comply with whatsoever the law of nature had laid before him; and with a general principle, disposing him to yield to whatsoever any positive law should lay before him as the will of God.

And if it be said, (in reference to the former of these,) that “this

\* “Goodness has its origin only in causes that are perfect; but evil arises from some defect.”—EDIT.

† DAVENANT. *De Justitiâ habituali, &c.*

law of nature, impressed upon Adam's soul, was his very rectitude ; therefore how can this rectitude be a conformity to this law ? ”

I answer,

1. A law is twofold, *regulans et regulata*.\*

2. The law of nature impressed upon the soul of Adam, must be considered,

(1.) *As subjected in his mind*.—So it consisted of certain practical notions about good and evil, right and wrong, &c.

(2.) *As subjected in his heart*.—So it consisted in certain habitual inclinations to conform to those principles. Now these inclinations of the heart, though they are “ a rule ” to actions, they are yet something “ ruled,” in reference to those notions in the mind ; and their conformity thereto makes one part of original rectitude. And those notions, though they are a rule to these inclinations, yet they are something ruled, in reference to the will of God signified by them ; and in the conformity thereto consists another part of this original rectitude.

Secondly. *We have to consider the manner of this endowment*.—And as to this, it is much disputed among the Schoolmen, whether it were natural, or supernatural. I shall only lay down, in few words, what I conceive to be clear and indisputable.

1. If by “ natural ” you mean *essential*, (whether constitutively, or consecutively,) so original righteousness was not natural to man ; for then he could never have lost it, without the loss of his being.

2. If by “ natural ” you mean *connatural*, that is, concreate with the nature of man, and consonant thereto, so I doubt not but it was natural to him.

PROP. VI. *This rectitude of man's nature could not but infer and include his actual blessedness, while he should act according to it*.—According to the tenor of the covenant, it could not but infer it. And [if you] consider this rectitude in itself, it must needs include it ; the rectitude of his understanding including his knowledge of the highest good, and the rectitude of his will and affections [including] the acceptance and enjoyment thereof. As Augustine in this case : *Nullum bonum abesset homini quod recta voluntas optare posset*, &c.†

Thus far of the holiness and blessedness of man's first state. It follows to speak of the mutability of it, and of his fall as depending thereon.

#### DOCTRINE II.

(II.) *That man's defection from his primitive state was merely voluntary, and from the unconstrained choice of his own mutable and self-determining will*.

For the asserting of this truth, take the following PROPOSITIONS :

PROPOSITION 1. *That the nature of man is now become universally depraved and sinful*.—This scripture is full of ; (1 Kings viii. 46 ; Psalm xiv. 1 ; Rom. iii. 10—19, 23 ; v. 12, 13, 17—19 ; 1 John v. 19, &c. ; ) and experience and common observation put it beyond dispute.

\* AQUINAS, *Summa*. † *De Civitate Dei*. “ No good would be wanting to man which an upright will could possibly desire.”—EDIT.

It is left then, that sin must have had some original among men.

PROP. II. *The pure and holy nature of God could never be the original of man's sin.*—This is evident in itself. God disclaims it; nor can any affirm it of him without denying his very being. (Deut. xxxii. 4; Psalm v. 4; 3 John 11.) He could not be the cause of unholiness, but by ceasing to be holy, which would suppose him mutably holy; and if either God or man must be confessed mutable, it is no difficulty where to lay it. Whatever He is, he is essentially; and necessity of existence of being always what he is, remains everlastingly the fundamental attribute of his being. (James i. 17.)

PROP. III. *It is blasphemous and absurd to talk of two principles; (as the Manichees of old;) the one good per se, and the cause of all good; the other evil per se, and the cause of all evil.*—Bradwardine's two arguments—1. That this would suppose two Gods, two independent beings; 2. That it would suppose an evil God—do sufficiently convince this to be full both of blasphemy and contradiction.\*

PROP. IV. *It was not possible that either external objects, or the temptation of the devil, should necessitate the will of man to sin.*—External objects could not; for that were to reject all upon God. For if he create objects with such an allactive power in them, and create such an appetite in man as cannot but work inordinately and sinfully toward those objects, it must needs infer his efficacious necessitation of sin; being [seeing] it would destroy the truth already established,—that God created man with such a rectitude as that there was a sufficient ability in his superior powers for the cohibition and restraint of the inferior, that they should not work inordinately toward their objects. *The devil could not do it* for the same reason, having no way to move the will of man but by the proposal of objects; yet that by this means (which he could in many respects manage most advantageously) he did much help forward the first sin, scripture leaves us not to doubt.

PROP. V. *The whole nature of sin consisting only in a defect, no other cause need be assigned of it than a defective; that is, an understanding, will, and inferior powers, however originally good, yet mutably and defectively so.*—I shall not insist to prove that sin is no positive being; but I take the argument to be irrefragable, notwithstanding the cavils made against it, that is drawn from that common maxim, that *omne ens positivum est vel primum, vel a primo*.† And that of Dionysius the Areopagite is an ingenious one. He argues that no being can be evil *per se*; for then it must be so immutably, which no evil can be. For, “to be always the same, is a certain property of goodness:”‡ it is so even of the highest goodness.

And hence sin being supposed only a defect, a soul that is only defectibly holy might well enough be the cause of it, that is, the deficient cause.

\* BRADWARDINUS *De Causis Dei*, or derived from the first.—EDIT. SICUS *De Divinis Nominibus*.

† “Every positive being is either the first, † Το γαρ αι ταυτων του αγαθου ιδιον.—DIONYSIUS

Nor is it in the least strange that man should be at first created with a defectible holiness; for if he were immutably holy, either it must be *ex naturá*, ["from nature,"] or *ex gratiá* ["from grace"]. *Ex naturá* it could not be; for that would suppose him God: if it were *ex gratiá*, then it must be free; then it might be, or might not be; therefore there was no incongruity in it that it should not be. And indeed it was most congruous that God having newly made such a creature, furnished with such powers, so capable of government by a law, of being moved by promises and threats,—he should for some time hold him as a viator, in a state of trial unconfirmed, as he did also the innocent angels, that it might be seen how he would behave himself toward his Maker; and that he should be rewardable and punishable accordingly, in a state that should be everlasting and unchangeable. The liberty therefore of the viators and the comprehensors Gibieuf well distinguishes into *inchoata* or *consummabilis*, and *perfecta* or *consummata*:\* the former, such as Adam's was at his creation; the latter, such as is the state of angels and saints in glory; and as his would have been, had he held out and persisted innocent through the intended time of trial.

It was therefore no strange thing that man should be created defectible; it was as little strange that a defectible creature should *deficere* ["fail"].

For the manner of that defection, (whether error of the understanding preceded, or inconsideration only, and a neglect of its office,) with the great difficulties some imagine herein, I wave discourse about them; judging that advice good and sober, "rather to consider how sin may be gotten out of the world, than how it came in." Though it is most probable there was in the instant of temptation a mere suspension of the understanding's act, (not as previous to the sin, but as a part of it,) and thereupon a sudden precipitation of will, as Estius doth well determine.†

PROP. VI. *Man, being created mutable as to his holiness, must needs be so as to his happiness too.*—And that both upon a legal account, (for the law had determined, that if he did sin he must die,) and also upon a natural; for it was not possible that, his soul being once depraved by sin, the powers of it vitiated, their order each to other and toward their objects broken and interrupted, there should remain a disposition and aptitude to converse with the Highest Good.

II. The use follows, which shall be only in *certain practical inferences* that will issue from these truths; partly considered *singly and severally*; partly, *together and in conjunction*.

#### USES FROM THE FIRST.

1. *Did God create man upright, as hath been shown?*—Then, how little reason had man to sin! how little reason had he to desert God, to be weary of his first estate! Could God's making him, his making

\* GIBIEUF *De Libertate Dei et Creaturae*. He distinguishes it into "that which is begun or capable of consummation," and "that which is perfected or consummated."—EDIT. † ESTIUS *Commentarii in Sententias*.

him upright, be a reason why he should sin against him? Was his directing his heart, and the natural course of his affections, toward himself, a reason why he should forsake him? What was there in his state that should make it grievous to him? Was his duty too much for him? God made him upright, so that every part of it was con-natural to him. Was his privilege too little? He knew, and loved, and enjoyed the highest and infinite good. O think then how unreasonable and disingenuous a thing sin was! that a creature that was nothing but a few hours ago, now a reasonable being, capable of God, yet [should] sin! Urge your hearts with this: we are too apt to think ourselves unconcerned in Adam's sin. We look upon ourselves too abstractly; we should remember [that] we are members of a community, and it should be grievous to us to think that our species hath dealt so unkindly and unworthily with God. And besides, do not we sin daily after the similitude of Adam's transgression? And is not sin as unreasonable and unjust a thing as ever?

2. *Was our primitive state so good and happy?*—How justly may we reflect and look back toward our first state! How fitly might we take up Job's words!—"O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth; when the Almighty was yet with me;" when "I put on righteousness, and it clothed me;" when "my glory was fresh in me!" &c. (Job xxix. 2—5, 14, 20.) With what sadness may we call to mind the things that are past, and the beginnings of ancient time! when there was no stain upon our natures, no cloud upon our minds, no pollution upon our hearts; when with pure and undefiled souls we could embrace, and rest and rejoice in, the Eternal and Incomprehensible Good! When we remember these things, do not our bowels turn? Are not our souls poured out within us?

#### USES FROM THE SECOND.

1. *Did man so voluntarily ruin himself?*—How unlikely is he now to be his own saviour! He that was a self-destroyer from the beginning, that ruined himself as soon as God had made him, is he likely now to save himself? Is it easier for him to recover his station than to have kept it? Or hath he improved himself by sinning, and gained strength by his fall for a more difficult undertaking? Is he grown better-natured toward himself and his God, than he was at first?

2. *How little reason hath he to blame God, though he finally perish!*—What would he have had God to have done more to prevent it? He gave his law to direct him, his threatening to warn him; his promise for his encouragement was evidently implied; his nature was sufficiently disposed to improve and comport with all these; yet he sins! Is God to be charged with this?—sins upon no necessity, with no pretence; but that he must be seeking out "inventions," trying experiments, assaying to better his state, as plainly despising the law, suspecting the truth, envying the greatness, asserting and aspiring to the sovereignty and Godhead, of his Maker. Had we, any of us, a mind

to contend with God about this matter, how would we order our cause? how would we state our quarrel? If we complain that we should be condemned and ruined all in one man, that is to complain that we are Adam's children. A child might as well complain that he is the son of a beggar or a traitor; and charge it as injustice upon the prince or law of the land that he is not born to a patrimony. This is a misery to him; but no man will say it is a wrong. And can it be said we are wronged by the common Ruler of the world, that we do not inherit from our father the righteousness and felicity [which] we had wilfully lost long before we were his children? If we think it hard [that] we should be tied to terms we never consented to, might not an heir as well quarrel with the magistrate, that he suffers him to become liable to his father's debts, and to lie in prison, if he have not to pay?

But, besides, who can imagine but we should have consented, had all mankind been at that time existent in innocency together? That is, let the case be stated thus: Suppose Adam, our common parent, to have had all his children together with him before the Lord, while the covenant of works was not as yet made, and while as yet God was not under any engagement to the children of men. Let it be supposed, that he did propound it to the whole race of mankind together, that he would capitulate with their common parent on their behalf, according to the terms of that first covenant: if he stood, they should stand; if he fall, they must all fall with him. Let it be considered, that if this had not been consented to, God might, without the least colour of exception, being as yet under no engagement to the contrary, have annihilated the whole species; for wherein can it seem hard, that what was nothing but the last moment, should the next moment be suffered to relapse into nothing again? Let it also be considered, that Adam's own personal interest, and a mighty natural affection toward so vast a progeny, might well be thought certainly to engage him to the uttermost care and circumspection on his own and their behalf. It must also be remembered, that, all being now in perfect innocency, no defect of reason, no frowardness or perverseness of will, can be supposed in any, to hinder their right judgment and choice of what might appear to be most for their own advantage, and the glory of their Maker.

Can it now possibly be thought, the case being thus stated, that any man should rather choose presently to lose his being, and the pleasures and hopes of such a state, than to have consented to such terms? It cannot be thought.

For, consider the utmost that might be objected; and suppose one thus to reason the matter with himself:—"Why, it is a mighty hazard for me to suspend my everlasting happiness or misery upon the uncertain determinations of another man's mutable will. Shall I trust my eternal concerns to such a peradventure, and put my life and hopes into the hands of a fellow-creature?"

It were obvious to him to answer himself: "Ay, but he is my father. He bears a natural affection to me. His own concernment

is included. He hath power over his own will. His obedience for us all will be no more difficult than each man's for himself. There is nothing required of him but what his nature inclines him to, and what his reason, if he use it, will guide him to comply with: and though the hazard of an eternal misery be greatly tremendous; yet are not the hopes of an everlasting blessedness as greatly consolatory and encouraging? And, besides, the hazard will be but for a time; which if we pass safely, we shall shortly receive a full and glorious confirmation and advancement." Certainly no reasonable man, all this considered, (though there had been no mention made of a means of recovery in case of falling, the consideration whereof is yet also to be taken in by us,) would have refused to consent. And then what reasonable man but will confess this to be a mere cavil,—that we did not personally consent? For if it be certain we should have consented, and our own hearts tell us we should, doth the power of a Creator over his creatures signify so little, that he might not take this for an actual consent? For is it not all one, whether you did consent, or certainly would have done it if you had been treated with? Covenants betwixt superiors and inferiors differ much from those betwixt equals; for they are laws as well as covenants, and therefore do suppose consent, the terms being *in se* reasonable, as that which not only our interest, but duty, would oblige us to. It is not the same thing to covenant with the great God, and with a fellow-creature. God's prescience of the event, (besides that no man knows what it is, yet,) whatever it is, it is wholly immanent in himself, as also his decrees; therefore could have no influence into the event, or be any cause of it: all depended, as hath been shown, on man's own will; and therefore if God did foresee that man would fall, yet he knew also, that if he would he might stand.

## USES FROM BOTH JOINTLY.

1. *Were we once so happy? and have we now undone ourselves?*—How acceptable should this render the means of our recovery to us! That it is a recovery we are to endeavour, (which implies the former truth,) that supposes us once happy. Who would not be taken with such an overture for the regaining of a happiness which he hath lost and fallen from? It is a double misery to become from a happy estate miserable; it is yet as a double happiness to become happy from such misery; and proportionably valuable should all means appear to us that tend thereto. Yea, and it is a recovery after self-destruction, (which asserts the former truth,) such a destruction as might reduce us to an utter despair of remedies, as rendering us incapable to help ourselves, or to expect help or pity from others. O how welcome should the tidings of deliverance now be to us! How joyful an entertainment should our hearts give them upon both these accounts! How greatly doth scripture commend the love and grace of Christ under the notion of "redeeming!" a word that doth not signify deliverance from simple misery only; but also connote a precedent better state, as they expound it who take the phrase, as scripture uses it, to

allude to the buying-out of captives from their bondage. (Rom. iii. 24—26; 1 Cor. i. 30, 31; Eph. i. 6, 7; Titus ii. 11—14.) And how should it ravish the heart of any man to have mercy and help offered him by another hand, who hath perished by his own! How taking should gospel-grace be upon this account! How should this consideration engage souls to value and embrace it! It is urged, we see, to that purpose in Hosea xiii. 9: "O Israel, thou hast destroyed thyself; but in me is thy help;" and it follows: "I will be thy King: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?" (Verse 10.) And, "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity." (Hosea xiv. 1.) Now, friends, do but seriously consider this. If you believe the truths you have heard, how precious should Christ be to you! how precious should the gospel, the ordinances and ministry of it, be! Do you complain that *formerly* you were not treated with? By all these God *now* treats with you. Now your own personal consent is called for; not to any thing that hath the least of hazard in it, but what shall make you certainly happy, as miserable as you have made yourselves. And there is nothing but your consent wanting; the price of your redemption is already paid; it is but taking Christ for your Saviour and your Lord, and living a life of dependence and holiness for a few days, and you are as safe as if you were in glory. Will you now stick at this? O do not destroy yourselves a second time, and make yourselves doubly guilty of your own ruin.

2. *Was our state so good, but mutable?*—What cause have we to admire the grace of God through Christ, that whom it recovers it confirms! It was a blessed state that by our own free-will we fell from; but how much better, even upon this account, is this, which by God's free grace we are invited and recalled to!



## SERMON VI.

BY THE REV. WILLIAM COOPER, A.M.

## THE COVENANT OF WORKS.

*And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat (אכל מאכל): but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die. Hebrew, כוה פמוה Dying thou shalt die.—Genesis ii. 16, 17.*

THE next head in the body of our religion, which falls this morning to be spoken to in course, is, *God's covenant made with Adam before the fall, which we call "a covenant of works;"* and we ground our discourse upon the text read to you.

When God would communicate his goodness to the creatures, he made the world out of nothing for his own glory, but especially man after his image. This inferior world he provided for man's house and habitation; but he dresseth and trimmeth one part for him especially, and calls it "Paradise." In the Paradise, or "pleasant garden," he was not to live idly, but must dress and keep it. In the midst of all man's enjoyments which the Lord allows him with a liberal hand, yet he lets him know withal [that] he was under subjection, though lord of all; and therefore gives him a command; *obsequii examen, et obedientiæ quoddam rudimentum*;\* "a test and trial of his obedience to which God trains him up."

As lords, when they let out their lands to husbandmen, reserve somewhat to themselves which the tenants are not to meddle with, that they may have some check upon them; so God here.† That which the Lord commands Adam, was no hard matter: he grants him a vast latitude,—to eat of all freely, only one sort excepted; in which exception, as God was not envious to him, (as the envious one suggested,) so was not this commandment grievous to him.‡

OBJECTION. It may be objected from 1 Tim. i. 9, "The law is not made for a righteous man; why, then, for Adam in his righteousness?"

RESOLUTION. Paul means, good men do not so need the law as bad men do; for good laws rose from evil manners: yet in a sense the law is given for righteous men; not to justify them; for it finds them justified already, and past the condemnation of the law: it finding them also sanctified, it treats them not as enemies, but leads them and delights them consenting to it.§ This serves to explode the

\* CALVINUS.

† MUSCULUS.

‡ ŒCOLAMPADIUS.

§ BEZA.

error of antinomians and libertines. So, then, God, to declare his sovereignty and man's subjection, gave Adam, though innocent, a law. Mark how God bound man's obedience with a double fence: first, he fenced him with a free indulgence to eat of all but one; this was an argument to his ingenuity [ingenuousness]: secondly, by a severe prohibition upon pain of death. By the first, the Lord wooes him by love; by the second, he frights him by the terror of his justice, and bids him touch it if he durst.

Observe, among all the trees of the garden there are two here mentioned in a more peculiar manner,—“the tree of life,” and “the tree of knowledge;” which are called by divines “two sacraments,” in a large sense: in which sense, also, the ark of Noah, the fire which descended and burned the sacrifice, the baptism of the Red Sea and cloud, the manna, the water out of the rock, the pouring-out of the blood of the sacrifices, the land of Canaan, the tabernacle, temple, ark of the testimony, the propitiatory, the golden candlestick, the twelve stones taken out of Jordan, with the pool of Bethesda,—all these, I say, in a large sense are sacramental symbols of the covenant of grace, or extraordinary sacraments;\* but the tree of knowledge, and tree of life, are called “sacraments of the covenant of works.”

By these the Lord did signify and seal to our first parents, that they should always enjoy that happy state of life in which they were made, upon condition of obedience to his commandments; that is, in eating of the tree of life, and not eating of the tree of knowledge. For it was called “the tree of life,” not because of any native property and peculiar virtue [that] it had in itself to convey life; but symbolically, morally, and sacramentally, it was a sign and obsequation to them of life natural and spiritual to be continued to them, as long as they continued in obedience unto God. In like manner “the tree of the knowledge of good and evil” was spoken, from the sad event and experience they had of it; as Samson had of God departed from him, when he left his Nazaritish hair by Delilah.†

Now, that a covenant of works lay in this commandment, is clear: 1. Because that was the condition of man's standing and life, as it is expressly declared. 2. Because, in the breach of that commandment given him, he lost all.

This obedience, as it was characteristic to Adam's covenant, and contradistinguished to the covenant of grace, was perfect, personal, and perpetual. In a sense, though different from the other, those three things are required in our obedience under the covenant of grace; not in reference to the covenant, nor to justification; neither is our personal righteousness perfect,—I mean, legally; yet is it perfect, though not in us, but in our Surety: neither was the covenant made primarily with us, but with him, and with us in him, and on his account; even as God made the covenant of works primarily with Adam, and with us in him, as our head, inclusively.

Now, for our better opening this doctrine to you, I shall propound and answer some QUESTIONS:—

\* POLANUS.

† AUGUSTINUS.

1. *What is meant by "covenant?"*
2. *What ground we have to call it "Adam's covenant," or "a covenant of works."*
3. *Wherein doth the nature and tenor of it consist?*
4. *Whether the covenant of works was revived and repeated to Israel.*
5. *How long it lasted: whether till now, unto any.*

QUESTION 1. *What is meant by "covenant," name and thing?*

ANSWER. The word in the Hebrew is בְּרִית *berith*; which hath a threefold derivation, very fit to be taken notice of for clearing of the nature of the covenant:—

1. From בָּרָה *barah*, "to choose;" because the persons are chosen, between whom the covenant or agreement is made. Indeed God's covenant with man is not only with his elect and chosen ones, but a fruit and effect of our election; yea, the Lord doth incline our wills to make choice of him and of his terms: "I have made a covenant with my chosen." (Psalm lxxxix. 3.) So again: "Choose you this day whom ye will serve." (Joshua xxiv. 15.) "Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him." (Verse 22.)

2. Or else this word *berith*, "covenant," may be taken from *barah*, "to eat;" because they were wont to eat together of the sacrifice slain and provided at the making of the covenant, at which time they had a feast.\* Hence the apostle, speaking of the eucharist,—the sign and seal of the covenant, and which is a spiritual food and feast upon a covenant-account,—saith, "This cup is the new testament," or "new covenant," "in my blood." (1 Cor. xi. 25.)

3. Or from בָּתַר *bathar*, "to cut and divide asunder," by transposing a letter; for so the sacrifice was divided, and the covenanting parties were to pass between the parts. Thus Abraham entered into covenant with God: "And he took a heifer, a she-goat, and a ram, and a turtle-dove, and a young pigeon; and divided them in the midst, and laid each piece one against another. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abraham." (Gen. xv. 9, 10, 17, 18.) This cutting of the sacrifice into pieces, and passing through, was a lively and dreadful sign, that the party who should break covenant should be cut asunder and into pieces, as he well deserved, and as he, at least implicitly, imprecated upon himself. Notable to this purpose is that in the prophet Jeremy: "I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemy, and into the hand of them that seek their life;" (Jer.

\* ILLYRICUS.

xxxiv. 18—20;) that is, to be slain and cut in pieces by the sword. And herein I take the emphasis of the expression to lie: "I will bring a sword upon you, that shall avenge the quarrel of my covenant;" (Lev. xxvi. 25;) that is, by cutting them asunder.

And this custom was conveyed to the Gentiles; they went between the fire, and carried a sword in their hands, and so took an oath; as Cyril proves out of Sophocles.\* Thus Virgil, speaking of Romulus and Tatius:

—*Cædæ jungebant fœdera porcæ.*†—VIRGILII *Æneid.* viii. 641.

"They cut a swine in sunder, and made a league." And, to name no more, Titus Livius, speaking of the league between the Romans and Albans, [states that] the *fetialis*, "herald," or minister of those ceremonies, cried, "If the Romans shall falsify by public and wicked fraud, in that day, O Jupiter, do thou so smite the Romans as I smite this swine;" and so knocked the swine on the head with a stone. By all which it appears that covenants have been ever held solemn and sacred things, and that men by breaking of them deserved dreadful punishments.

In like manner there was the shedding, dividing, and sprinkling of blood at the making of covenants; and hence it was called "the blood of the covenant." "Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." (Exod. xxiv. 6—8.) Note, *he sprinkled the altar*, instead of *God*; who, being incorporeal and a Spirit, could not be sprinkled, yet, being a covenant-party, would have the altar sprinkled for him.

So much shall serve for the first question, setting forth in our answer to it the name and nature of a covenant in general. The second question follows:

QUESTION II. *What ground we have to speak of "God's covenant with Adam," and to call it "a covenant;" there being no mention of it here in the text, nor elsewhere in scripture do we read of "God's covenant with Adam."*

ANSWER. However the name be not here, yet the thing is here and elsewhere, comparing scripture with scripture. It is a nice cavil in Socinians to call for the word "satisfaction;" others, for the word "sacrament;" others, for the word "Trinity;" others, for the words "faith alone justifying;" others, for the word "sabbath" for Lord's-day, &c.; and thence to conclude against satisfaction, sacraments, Trinity, justification by faith alone, and sabbath, for want of express words, when the things themselves are lively set down in other words. So, in this case of God's covenant with Adam, we have,

\* Lib. x. *Contra Julianum.* † *Hinc fœdus a fœdo animali fræde mactato.* "The Latin word for 'treaty' is derived from the circumstance of a *foul* animal being *foully*, or cruelly, slain on such occasions."—EDIT.

1. God's command, which lays man under an obligation.
2. We have God's promise upon condition of obedience.
3. We have God's threatening upon his disobedience.
4. We have their understanding it so, as appears in Eve's words to the serpent. (Gen. iii. 3.)
5. We have the two trees as signs and symbols of the covenant.
6. We have a "second covenant" and a "new covenant;" therefore there was a first and old covenant: a covenant of grace supposeth one of works.

**OBJECTION.** If any shall say, "By 'first and old covenant' was meant God's covenant with Israel, and not with Adam; and so, by 'covenant of works' the same is meant; namely, that which the Lord made at Mount Sinai:" (Heb. viii. 7—9.)

**ANSWER.** Hereunto I answer, There is a repetition of the covenant of works with Adam in the law of Moses; as in that of the apostle to the Galatians: "The law is not of faith: but, The man that doeth" these things "shall live in them." (Gal. iii. 12.) So likewise to the Romans: "Moses describeth the righteousness which is of the law, That the man who doeth those things shall live by them." (Rom. x. 5.) Thus it was with Adam principally and properly: therefore he was under a covenant of works, when God gave him that command in my text.

**QUESTION III.** *Wherein, then, doth this covenant of works consist? What is the nature, tenor, and end of it, as such?*

**ANSWER 1.** This covenant required working on our part, as the condition of it, for justification and happiness; [and is] therefore called "a covenant of works." Thus before: "The man that doeth" these things "shall live in them." (Gal. iii. 12.) Working, indeed, is also required under grace now; but, (1.) Not to justification; (2.) Not from our own power; (Eph. ii. 8;) (3.) Not previous to faith, which "worketh by love," (Gal. v. 6,) and lives by working; (James ii. 20;) but man lives by faith.

2. A second characteristic sign of the covenant of works is this,—that in and under it man is left to stand upon his own legs and bottom, to live upon his own stock and by his own industry; he had a power to stand, and not to have fallen. This is meant, when it is said, "God created man in his own image." (Gen. i. 27.) And again: "Lo, this only have I found, that God made man upright." (Eccles. vii. 29.)

3. In the first covenant, namely, that of works, man had no need of a mediator; God did then stipulate with Adam immediately: for, seeing as yet he had not made God his enemy by sin, he needed no daysman to make friends by intercession for him. After man's creation God said, he "saw every thing which he had made, and, behold, it was very good." (Gen. i. 31.) And after the covenant made in Gen. ii., it is said, "They were naked, and were not ashamed:" (verse 25:) that is, they had not contracted guilt by committing of sin, from whence only ariseth shame. Therefore under the covenant [of works] there needeth no mediator. And hence Moses's law was

not properly a covenant of works, because that law was given "in the hand of a mediator." (Gal. iii. 19.)

4. The covenant of works once broken, God abates nothing of his justice, no, not upon repentance; but the soul that sinned, died. Mark our text: "Thou shalt die the death;" by which doubling of the words in the Hebrew idiom of speech, is meant vehemency and certainty;\* which was effected, and so had continued inevitably, without the help of another covenant, hinted in that first promise, Gen. iii. 15. For the first covenant gives no relief to a poor sinner, when he hath broken it; but leaves him hopeless and helpless, under "a fearful expectation of" wrath "and fiery indignation." (Heb. x. 27.)

5. The Lord in the covenant of works accepts the person for the work's sake: that is, he mainly looks at the work, how adequate it is to the command and rule; which he so exactly heeds, that upon the least failure his justice breaks out in wrath, neither can any personal excellency in the world salve the matter: "Cursed is he that continueth not in all the words of the law to do them. And all the people shall say, Amen;" (Deut. xxvii. 26; Gal. iii. 10;) a doleful Amen! And, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James ii. 10.) Note that "whosoever;" God respects no man's person in that case.

6. The covenant of works, in performance of the condition, leaves a man matter of boasting and glorying in himself, and makes God a debtor to him: "Where is boasting? It is excluded. By what law? of works? Nay." (Rom. iii. 27.) As if he had said, "The covenant of works affords matter of boasting to him that worketh to justification by his own personal power and righteousness." "Now to him that worketh is the reward reckoned, not of grace, but of debt;" (Rom. iv. 4;) that is, it obligeth God to pay it him as a due; which is the language of Pharisees and Papists; which were justly challenged and claimed, (1.) Were we indeed under a covenant of works, and not of grace; (2.) Were our works perfect; (3.) Did we not lie at God's mercy, for our guilt:—all which declare man impotent, and grace necessary; and, withal, Jews and Papists to be enemies to the cross of Christ and covenant of grace, and under a covenant of works, of which more anon.

7. The covenant of works leaves a man still in doubt while resting in it, in that state; because it is a mutable state at best. He had all in his own hands, and then Satan cunningly rooked him of all. God puts him into a good bottom, and leaves him to be his own pilot at sea: the devil assaults him, and sinks him. And therefore the second covenant takes all into God's hands, that it may continue safe under his fatherly care and custody; (1 Peter i. 4, 5; John x. 28, 29;) and so gives the soul good security against death and danger, which Adam had not while he stood: much less can any rich or honourable man, in his fool's paradise here in this world, say, his mountain is unmovable, his glory unchangeable; seeing it "passeth away" as a

\* VATABLUS.

“pageant.” (1 Cor. vii. 31.) If Adam’s Paradise was so mutable, much more theirs: if he stood not in his integrity, how shall they stand in their iniquity?

8. The covenant of works was made with all men in Adam, who was made and stood as a public person, head and root, in a common and comprehensive capacity; I say, It was made with him as such, and with all in him:

*Quo mansit remanente, et quo pereunte peribat;*

“He and all stood and fell together.” For even the elect may say, “We are all by nature the children of wrath, as well as others;” and that of St. Paul: “We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.” (Rom. iii. 19.) But the covenant of grace is a discriminating thing; it takes in some, and leaves out others. Christ is not a head in covenant with all, as Adam was; but of his elect only: for we find many in the world under the headship of Satan and antichrist and old Adam, who are out of Christ; not only because unconverted, as saints themselves are before regeneration; but out of Christ in the account of God’s election, donation, and covenant; who have none of his special love, nor ever shall have.

Thus I have briefly opened the distinguishing characters of the covenant of works; which might have been more enlarged by those of the covenant of grace, which is easily done by way of opposition and comparison one with the other; and therefore, and for brevity’s sake, I omit it, and come to the next question.

QUESTION IV. *Whether this covenant of works, made with Adam, was revived and repeated to Israel in Moses’s time; and if so, in what sense, and why?*

ANSWER. I answer affirmatively, that in some sort the covenant of works was revived and repeated to them; which appears from these grounds:—

1. They were tied to commandments under a curse. (Gal. iii. 10.)
2. Blessing is promised to obedience. They are both set down by Moses at large in Deuteronomy, (chap. xxviii. 1, 2, 15, 16,) and elsewhere.
3. It is expressly called “a covenant;” I mean, the giving of the law for obedience: “The Lord our God made a covenant with us in Horeb.” (Deut. v. 2.)
4. It is opposed to the covenant of grace, as another covenant, upon this very distinguishing account of obedience and faith, works and grace; as you may see at large, among other places, in that of the Hebrews. (Chap. viii. 6—13.)

Now there are four principal ends which the Lord had in so doing:—

1. That he might hereby make men know what sin is; how prone we are to it, and how averse and headstrong against all good. This is done by a law of works. (Rom. vii. 7—13.) This indeed is God’s

clear glass by which he discovers to us the moral and penal evil of sin. So, Rom. iii. 20.

2. That hereby the Lord might hold men in to obedience by a strong curb. Because we are apt to break fence, he "hedgeth up our way with thorns." (Hosea ii. 5, 6.)

3. That God might "stop every mouth," and make "all guilty before him." (Rom. iii. 19.)

4. That men may hereby be lashed and driven to Christ as with a schoolmaster's rod, to see an absolute need of him, and to make out hard after him. (Gal. iii. 22—24.) For men care not to run to a city of refuge, unless the avenger of blood follow behind at their heels; neither do the whole need or regard the physician, but the sick and wounded.

Yet, notwithstanding all this, they were not properly under a covenant of works, neither was the law given to them as such a covenant merely:—

1. Because, as the law was to convince of sin, so it showed the expiation of sin; and therefore their sacrifices were killed, and the blood shed and sprinkled. (Heb. ix. 22, 23.)

2. The covenant at Mount Sinai was not made with all without exception, as Adam's was; but only with a select people, even with Israel.

3. Because the Lord still puts them in mind of his promise to Abraham; which included Christ and faith in him, and was not null by the law. (Gal. iii. 16, 17.)

QUESTION V. The last question is, *How long this covenant lasted, and whether any be under a covenant of works.*

ANSWER. Most strictly, it was but to the giving of the first promise; for then the covenant of grace began, but was more largely and clearly revealed, till the coming of Christ, by the law and the prophets; but was most perspicuously and fully [revealed] by Christ himself in his doctrine and death, and by the abundant pouring out of his Spirit. Howbeit, all along and to this day every natural man is under a covenant of works; because out of Christ, therefore under the law and the curse of it: for which cause the covenant of works is by some called *fœdus naturæ*, "the covenant of nature."

Again: all they which look for righteousness and salvation by the power of their wills, by the strength of nature, and by performance of duties; as Jews, Turks, philosophers, Papists, Socinians, Pelagians;—these are all under a covenant of works; they are not under grace. They are of Hagar, "the bondwoman," of Mount Sinai, which "answers to Jerusalem which now is, and is in bondage with her children;" as the apostle speaks in his elegant "allegory." (Gal. iv. 24, 25.)

#### COROLLARIES.

I come now to draw some corollaries from this doctrine of the covenant of works thus propounded, in a practical way of application; and that briefly.



**COROLLARY I.** It serves for admiration; to wonder with a holy astonishment at the Lord's infinite condescending love in making a covenant with poor man :—

1. Because it was a free act in him to do it ; he lay under no compulsion to it ; nothing of merit or profit in a despicable worm appears as a motive to it. It was a royal act of glorious grace from the King of heaven to vile creatures. (Rom. ix. 15, 16.) O wonderful !

2. Because, as it was free for him to do it, so he bound his hands by it, and, as it were, lost his freedom by it ; for his truth holds him fast to it, by which "it is impossible for" him to change. (Heb. vi. 18.) O wonderful !

3. He made the first offer ; he prevented us by his grace : "He first loved us." (1 John iv. 10, 19.) All this appeared in the first covenant with us, in vouchsafing us to make any at all with him : *Ineffabilis misericordiae divinae argumentum, quòd ipsum Numen, ipse, inquam, Deus æternus, fœdus ipsum primus offert, nullis ad hoc hominum meritis adactus, sed merù et nativâ bonitate impulsus ! Nec sciam humanum ingenium hoc mysterium vel plenè concipere, vel dignis laudibus evehere, possit.* "Unspeakable mercy, that the eternal God should first offer to league with us, moved to it by no merit in us, but by his own native goodness only ! a mystery which the mind of man cannot conceive, nor his tongue praise to the worth of it." Thus a grave author ; \* which will the more enhance the love of God, if we,

4. Consider that he makes covenant upon covenant after breaches and forfeitures, renews them again, and ratifies them stronger than ever ; as he did the new covenant, after the old was broken by our high and heinous provocation in the fall ; and which he doth to every elect soul in the sacraments, and after gross and grievous apostasies. See Jer. iii. 1 ; Ezek. xvi. 60—63 ; Hosea ii. 14—23. O, admire and adore this love !

**COROL. II.** Seeing there are two covenants on foot,—one of works, another of grace ; and very many, yea, the far greatest part of the world, are under a covenant of works ; which is a most sad and doleful estate, because a state of wrath and death, a most wretched and accursed condition ; O, try under what covenant thou art !—For if thou art in a state of sinful nature, a sprout of old Adam, never yet cut off from his root of bitterness, nor grafted into Christ, thou art undone ; to be under such a covenant is to be an enemy to God, and to be liable to all his plagues. O make haste, then, and flee as a post, and as the young roe, into Christ's arms ! For, consider, how thou canst stand before the bar of God in thy sins, in thy nakedness. Adam fled away from the presence of God, afraid and ashamed, hiding himself in the thicket, because he was naked : but where wilt thou hide thy nakedness in that dreadful day of the Lord ? There will be no shelter in that day for a sinner.

**COROL. III.** Labour to understand and discern aright the nature, tenor, and terms of both covenants :—

\* BULLINGERUS *De Fœdere Dei unico et æterno.*

1. Because they are easily mistaken, and many do mistake them. (Rom. x. 2, 3.)

2. Because the mistake is dangerous. Like a man in the dark, as he travels, finds two ways ; one way is wrong, yet it seems as good and safe as the other ; he goes on in the wrong, which leads him to a rock, where he falls down headlong, and breaks his neck : (Prov. xiv. 12 :) so many a poor soul imagines he is under a covenant of grace, and in a safe way to heaven ; when, alas ! he is yet under a covenant of works, and in the highway to hell. Labour, then, to discern the difference : search the scriptures, and thy own heart ; go to the Lord by prayer, and to his ministers ; that they may show thee thy way, lest thou go on to thy destruction. (Job xxxiii. 23, 24.) And therefore,

**COROL. IV.** *Improve the covenant of works for the conviction of sin, righteousness, and judgment.*—For, till the Lord lets thee see what it is to be under such a state, thou wilt never see the evil of it, nor ever desire to change it.

**COROL. V.** *Renounce thy covenants with sin, Satan, and creatures.*—Or else thou wilt never be admitted into covenant with God. If thou break not with them, God will never close with thee ; if thou be a covenant-servant to them, thou art no covenant-servant of the Lord's. For how canst thou serve those "two masters,—God and mammon?" (Matt. vi. 24 ; ) both which crave thy whole man and thy whole work, and which are utterly inconsistent with each other. (1 John ii. 15, 16.)

**COROL. VI.** *Labour to relieve thyself under thy greatest straits and fears by covenant-promises.*—I mean, the promises of the new covenant ; which are called "better promises," because absolute promises ; because they work that in us and for us which God requires of us, when of ourselves we "can do nothing." (Heb. viii. 6, 10—12 ; John xv. 5.) As the new covenant is the best covenant, and the promises of it the best promises ; so the mercies of it are the best mercies ; for they are "the sure mercies of David." (2 Sam. xxiii. 5 ; Isai. lv. 3 ; Acts xiii. 34.)

**COROL. VII.** *Bless the Lord, that ye are under the best dispensation and clearest discovery of the covenant of grace.*—Better than Adam's, after the promise was made to him upon his fall ; better than Noah's, after the flood ; better than Israel's, in the wilderness ; yea, better than the patriarchs' and prophets', who had much legality and obscurity in their administrations, in comparison of us who "behold with open face the glory of God." (2 Cor. iii. 18.) [Bless the Lord] that it is the lot of us Gentiles to be brought into the knowledge and participation of the gospel in the last and best time ; I mean, after Christ's appearance in the flesh. The apostle compares the church to a tree, which hath the same root, Christ, but several branches : now, that the natural branches should be cut off, to make way for the ingrafting of us wildings, (Rom. xi. 16, 17,) is matter of praise to the high God for his rich grace to us Gentiles. \* (Eph. iii. 8.)

\* PETER MARTYR.

**COROL. VIII.** *Labour for a spirit of self-denial and debasement.*—For, as the old-covenant spirit is a spirit of pride and boasting, to advance natural abilities, to glory in our own personal endowments and performances ; so a new-covenant spirit is contrary to that, and is a spirit of faith, self-denial, and debasement. (Rom. iii. 27 ; x. 3.)

**COROL. IX.** *Watch against Satan.*—As soon as ever God and man were in covenant, he set himself to break that covenant, and prevailed ; for he beguiled their simplicity by his subtilty. (Gen. iii. 1—6 ; 2 Cor. xi. 3.) Now, albeit the new covenant stands on a surer foundation, yet he will very much weaken our comforts, and increase our sorrows, by drawing us under God's displeasure by sin, forfeiting covenant-mercies by covenant-breaches ; which mercies, though they are not lost finally to God's elect, yet are they often to be recovered, renewed, and secured to our souls by a clear evidence.

Besides, Satan will persuade men to slight and renounce their baptism,—as when he makes witches, and turns Christians to be Mahometans,—because thereby, he knows, they renounce their covenant with God, to make one with himself. There are that, upon fairer pretences, neglect or deny the seals of the covenant. Satan had a fair pretence also to draw away our first parents, and make them break with God ; which they little thought would have cost so dear ; but the sad event showed the sinfulness of that sin. Wherefore “ watch and pray, that ye enter not into temptation.” (Mark xiv. 38.) Be “ not ignorant of Satan's devices” in these backsliding and fedifragous times. (2 Cor. ii. 11.) “ Remember from whence ye are fallen,” (Rev. ii. 5,) and walk “ steadfast in God's covenant.” (Psalm lxxviii. 37.) You that “ stand,” learn by others' falls to “ take heed.” (1 Cor. x. 12.)

## SERMON VII.

BY THE REV. JOHN WELLS, A.M.

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## THE FALL OF MAN.

*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.*  
—Romans v. 12.

THIS doctrine of original sin is not more difficult to understand than necessary to be known, more full of knots than uses; if we consider,

1. *The several batteries that are planted against this truth.*—By rabbins, Pelagians, Socinians, Flaccians, Arminians, Anabaptists; batteries raised by Pelagius's pride, philosophers' ignorance, Papists' policy, and heretics' idolized reason. Or,

2. If we consider *the dependences of other doctrines upon this truth.*—Augustine, writing against Pelagius, thought the sum of religion consisted in the right knowledge of original sin. As we know the pleasantness of a garden by the noisomeness of a dunghill, the gratefulness of a day from the darkness of a night; so we cannot know the benefits of Christ so well as from the knowledge of our original guilt and sin. By a strict survey of original sin, we may better understand the honour of justification, the power of grace and sanctification, the sweetness of a Christ, the necessity of a gospel, the preciousness of a ministry: and therefore it was a futile and malicious assertion of Coelestius of old, to call the doctrine of original sin, *rem questionis, non fidei*; "a matter of debate, not faith;" and [of] the heretics of late, to reproach it with the style of "Austin's figment."

3. If we consider *the influence of this truth upon our practice.*—The knowledge of original sin,—it is the curb of pride, the foil to set off grace, the glass of man, the spur of industry. It is that which makes the best of saints to weep in the best of duties, and the worst of sinners to look pale in their greatest prosperities. So that, you see, the doctrine is most useful: let it therefore be most grateful. Now, this original sin divines usually distinguish in *peccatum originale originans, et in peccatum originale originatum*; "into original sin originating, and into original sin originated;" into the cause, and into the subject, of this sin; the fountains, and its streams; one man infecting, and all men infected. The first is my task; the second is referred to a more worthy hand.

In the latter part of this chapter, where the text is, the apostle carries on a double design:—

1. To show the excellency of Christ, and grace by Christ;

2. The necessity of faith in Christ. And both these he demonstrates by a full and large comparison between the first and the Second Adam,—the loss by the first, the gain by the Second; the sin of the first, the grace of the Second; the condemnation we are obliged in by the first, and the pardon we are enriched with by the Second; the first is a poisonous spring; the Second is a cleansing fountain.

The text, if you look at the design of it,—it points at the postern where sin and death first entered the world: and that was by Adam's eating the forbidden fruit; the prohibited apple was the first apple of contention between God and mankind. If we look at the parts of the text, they are three:—

1. We have *an unhappy parent*; namely, Adam; not only by his offence undoing himself, but making a bankrupt world. By him "sin entered into the world."

2. In the text we have *an unhappy posterity*; not only to be linked to the loins, but [also to] the sins, of the first parent. The whole world had sin entered into it, and "all have sinned," saith the text; namely, in him.

3. We have *an unhappy portion*; sin and death, the inseparable twins of misery. So saith the text: "Sin enters, and death by sin." Sin came by Adam, and death came by sin; the one fell-in pell-mell into the world with the other, and both are the unhappy inheritance of every child of Adam. Indeed, the saints are exempted from the second, but not the first, death: sin and death were married in Adam, and they shall not be divorced in any of the sons of Adam. Believers die temporally, though not eternally: they feel the stroke, though not the sting, of death.

Now, for the further clearing of my way, it will not be a digression to take off the veil from the text in a short explication.

#### EXPLICATION.

By *one man*—And [of] him we may consider, 1. *His name*: "Adam;" and this comprehends his person, sex, and kind. 2. *His order*: he was "the first man." (1 Cor. xv. 45.) 3. *His person in the individual*: and so original sin properly is not derived from the proximate parents, but the prime parent. 4. *His nature*: Adam was one, *non tantum in individuo, sed in specie*; \* one comprehending the whole root, representing the whole stock, the seed and generation of mankind. So "Adam" is taken for the species of man.

*Sin*—The apostle here speaks of "sin," not "sins;" as if he would precisely determine it of that one root of sin, distinct from those many following fruits. This sin hath been the original, the incentive, the cause, of all sin: this sin stained the world.

*Entered into the world*—Namely, by propagation. Sin entered like death. Now death is actually propagated; as he said, *Scio me genuisse mortalem*; "I know I begat a dying child, a child subject to death." Sin entered not by example, but generation.

*The world*—By "the world," we must not understand, 1. *Terrenam*

\* "Not only as an individual, but also as a species."—EDIT.

*et corporalem vitam*, "the pleasure and delights of the world:" for the saints are "crucified unto the world" in this sense; (Gal. vi. 14;) and so original sin should not seize on believers. Nor, 2. *In locum mundi*: for, as Pareus observes, the angels first sinned; and sin first entered by them "into the place of the world." Nor, 3. *In Paradisum*, "into Paradise:" for sin was first committed by Eve in Paradise. But, 4. We must understand the inhabitants of the world; *universum genus humanum*, "all mankind;" as Peter Martyr and Gorranus.

*And death by sin*—The query among divines is, what this "death" is. Some suppose [that it is] the death of the body; as Ambrose: some, the death of the soul; as the Pelagians. But, as Haymo observes, *Mors animæ et corporis in omnes pertransiit*, "The death both of soul and body passed on all:" for, as Origen saith, *Mors corporalis umbra est spiritualis*, "The death of the body is only the shadow of the death of the soul." So that by "death" in the text we must necessarily understand the death of soul and body, with all the antecedents and consequents of both,—sickness, weakness, corruption, guilt, horror, despair.\*

*Death passed upon all men*—*Corporal* death on all,—the most holy, most flourishing, most probable to live: *spiritual and eternal* death on all men; in the sentence, not in the execution; (Rom. iii. 19;) the sentence is reversed, the execution for ever forborne, to believers.

*For that all have sinned*—For the opening of this, I shall only give you the glance of Musculus: *In Adamo omnes fuimus, in lumbis ejus, &c.*: "We were all in the loins of offending Adam; from that mass we sprung: and therefore, as 'Levi payed tithes in the loins of Abraham,' (Heb. vii. 9, 10,) so it is no wonder, if we, being in the loins of Adam, are found sinners in him."

#### DOCTRINE.

Now, the mournful truth that the text presents us with, is this; namely, *That our first parent, by his transgression, hath left an unhappy portion of sin and death to all his posterity.* Thus much the text expresseth, thus much it confirms:—we have this unwelcome entail from our first parent. Concerning death I shall not dilate, because the shade of death doth always accompany the body of sin but I shall only insist on that part of our portion,—sin.

We are entitled to Adam's sin: it is a derivation from the root to the branches; as poison is carried from the fountain to the cistern; as the children of traitors have their blood tainted with their fathers' treason, and the children of bond-slaves are born in their fathers' condition. *Omnes in Adamo peccaverunt, quia omnes unus ille fuerunt*: † "All were entangled in Adam's sin, because all were folded up in Adam's person." And the same father, in another place: *Traxit reatum homo, quia unus erat cum illo a quo traxit*: "Man drew down guilt upon himself, because he was one with him from whom he drew it." And it is an excellent observation of Gregory: *Genus humanum*

\* WILLET.

† AUGUSTINUS.

*in parente primo, velut in radice, putruit*: "Mankind putrified in the first parent, as in a root." Adam is as the poisoned root; and the clusters are envenomed, because the root was poisoned. Had Adam stood and preserved his perfection, his glory, as a royalty, had descended to his seed, to mankind: but, by his offence, forfeiting his beauty, and contracting on himself both guilt and an universal loathsomeness, both loss and loathsomeness he transmits to his posterity; and it is upon his breach that every child that comes into the world sucks-in poison with his first breath, and is no sooner a living creature than a deformed sinner.

This truth we find early confirmed in the world. So "Adam begat Seth according to his own likeness;" (Gen. v. 3;) *non ad similitudinem Dei, sed ad similitudinem sui*.\* And it is very considerable—the original phrase, בְּכַמּוּתוֹ כְּצַלְמוֹ "In his image, in his likeness:" the word is, as it were, redoubled, to set the greater brand upon corrupt nature: "In *his* image; nay, in *his* likeness." And to show the necessity of our drawing corruptness from Adam, holy Job expresses it by a quick and smart interrogation: "Who can bring a clean thing out of an unclean? Not one." (Job xiv. 4.) Nay, this truth David seems to bedew with tears, and deplore with sighs: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Psalm li. 5.)

In the times of the gospel, this spot is more clearly discernible, and from whence we received the contagion. By God we are creatures; by Adam we are sinners. So that text: "By one man's disobedience many were made sinners." (Rom. v. 19.) And so, most remarkably, 1 Cor. xv. 49: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Nor is that gloss of Cyprian upon the place to be overpassed: *Imaginem terreni portavimus,—peccandi propensionem et mortem: imaginem celestis portemus,—constantiam in sanctitate, instaurationem ex morte et corruptione ad vitam et immortalitatem*. That is, "We have borne the image of the earthy' Adam,—a propensity to sin and death: let us 'bear the image of the heavenly,'—a constancy in holiness, and instauration from death and corruption to life and immortality." I shall only add one scripture more: "We were by nature the children of wrath, even as others." (Eph. ii. 3.)

Now there are three things which are considerable for the dispatch of the doctrinal part of the text:—

I. *To demonstrate more particularly the transmission of Adam's sin to us.*

Now Adam's sin is transmitted to posterity two ways: 1. *By imputation*; 2. *By inhesion*. The guilt and the stain of his sin are propagated to all his posterity.

#### PARTICLE I.

1. The sin of Adam is derived to us *by way of imputation*.—And that upon a double demonstration may be evidenced:—

\* BROCHMANDUS. "Not in the likeness of God, but after his own."—EDIT.

**DEMONSTRATION I.** *Ratione fœderis*, “by reason of the covenant” of works which God made with Adam. We were in him all of us legally. When God first made a covenant with man, it was not with Adam *ratione individui*, “as an individual person;” *sed ratione naturæ*, “[but] as he bore our nature with him,” as the representative of mankind. God makes his covenant with Christ, as Head and Mediator of his church; (Isai. liii. 11; Psalm xl. 8;) with Abraham, as the father of the faithful; with Adam, as the stock of mankind. We were in him parties in the covenant;\* and had interest in the mercy which should accompany the keeping of it, and were liable to the curse which should follow the breach of it. Now, Adam violating the covenant, the guilt of that violation descends upon all his posterity: *Constituti sunt peccatores*: “They were constituted sinners.” (Rom. v. 19.) It is to be noted, that God never makes a covenant with a single person personally and individually, [so] that all others are unconcerned in it; but with whomsoever God enters into covenant, that person is a representative of others, and is to be looked upon as a public person. Otherwise God should make as many covenants as there are persons; which is the greatest absurdity to assert. And so, in covenanting with Adam, he looked on him as the stock and root of mankind.

**DEMONST. II.** *Ratione collationis* [“by reason of comparison”]. The apostle in two places makes a remarkable comparison between Adam and Christ, the first and Second Adam; comparing the good of the last with the evil of the first, the grace of the one with the sin of the other, the life conveyed by the one with the death transmitted by the other. (Rom. v. 12—21; 1 Cor. xv. 45—49.) Now the righteousness of Christ redounds to believers to justification; so the sin of Adam redounds to his posterity to condemnation. By Adam we are cast, by Christ we are cleared; by Adam guilty, by Christ innocent: the comparison would else be wholly insignificant. As by Christ we are made really righteous, so by Adam we are made really sinners: we are princes in Christ, prisoners in Adam; crowned in Christ, cursed in Adam. This is one great drift of the comparison.

#### PARTICLE II.

2. The sin of Adam is derived to us, not only by way of imputation, but *by way of inhesion*.—We receive from offending Adam *vitiositatem, libidinem, morbidum affectum*, “a vitiosity, lusting, and a contagious distemper.” † We receive, not only a defect of holiness, but de-ordination, pravity, evil disposition, propension to mischief, aversion to all good. This sometimes the scripture calls “the old man,” (Eph. iv. 22,) “the flesh,” (John iii. 6,) “devilish wisdom,” the hell that “sets the whole course of nature on fire,” (James iii. 15, 16,) “earthly members.” (Col. iii. 5.) And that Adam’s sin is propagated to us by way of inhesion, is likewise demonstrable by a double evidence:—

\* *Ἰμων χειρογραφον πατρων, οτι εγγραφει ὁ Αδαμ.*—CHRYSOSTOMUS. “The paternal covenant is yours, because Adam subscribes it.”—EDIT. † *Adamus genus nostrum tubificavit.*—AUGUSTINUS. “Adam contaminated our race.”—EDIT.



ARGUMENT I. *From the confession of some of the best of God's saints.* (Psalm li. 5.)—The soul of David was no sooner united to his body, than sin was united to both. He had not only a crown of gold, but grace; he was not only a king after man's desire, but a saint "after God's heart:" (1 Sam. xiii. 14 :) yet this sinful leprosy he drew from Adam, this original stain clave to him; he was a sinner in the womb, though a prince in the throne and a saint in the sanctuary.

And so Paul, that excellent apostle,—how doth he moan this inward spot which he drew from Adam! how doth he complain of indwelling sin, (Rom. vii. 17,) of an evil within him, (verse 19,) of a law of his members! (Verse 23.) These groans of such eminent saints are too pregnant an argument, that the sin of Adam, transmitted to us, doth not only cast guilt on our persons, but filth on our natures; [not only] lay a charge to us, but throw a stain upon us.

ARG. II. As Christ doth not only vouchsafe believers imputed, but infused, righteousness; [not only] the merit of his obedience, but the graces of his Spirit; [not only] to justify, but to renew and sanctify, us: (1 Cor. i. 30 :) so the first Adam not only conveys guilt to condemn, but filth to defile, us. *Else the work of sanctification would be wholly unnecessary, and the comparison between the first and Second Adam would be maimed and imperfect.*—Christ makes us heavenly, as well as pronounceth us heavenly; and Adam makes us earthly, as well as leaves us to the punishment of those that are so. The full comparison between the first and Second Adam speaks this clearly:—Adam had sin, to defile; and therefore Christ had blood, to wash.\* (Rev. i. 5.) Here may that observable passage of Austin come in: *Vidi ego zelantem puerum, &c.* "I have seen," saith Augustine, "a child with his eye full of envy, venting his malice, &c. Whence comes this incurvation and waywardness of nature, but from Adam?" Haply the parents of this child were true and eminent believers: so that there must be a *tabes*, a "disaffectedness," transmitted from Adam to his posterity; against the opinion of Peter Lombard and the Schoolmen.

II. The second thing to be opened for the dispatching of the doctrinal part of the text,—it is this: *To vindicate the righteousness of God in this transmission and conveyance.* And the justice of God is most glorious in this propagation of Adam's sin; and this may be cleared in a double demonstration:—

DEMONSTRATION I. *Adam's sin is ours as well as his.*—As a learned man most elegantly: *Si quis peste laborans alios inficiat, [et] hi moriantur, dicitur illorum quisque, non alieni, sed sui, peste mortuus esse.*† Now there is a double argument to prove Adam's sin ours:—

1. *Else God did punish us for another's sin, that fault which is not our own.*—Which is against divine justice. God doth not usually strike the son for the father's crime, and make the son feel the bruise

\* *Christus vulnera sanavit, quæ Adamus portavit.*—CYPRIANUS. "Christ has healed the wounds which Adam carried about with him."—EDIT. † PETRUS MARTYR. "If any one afflicted with the plague infects others, and these die, any one of them is said to have died, not by another's, but by his own, disease."—EDIT.

of the father's fall. That the father should merit the stroke, and the posterity feel it,—this is against his own protestation. (Ezek. xviii. 2, 3.)

2. *The antithesis between Christ and Adam would not hold, if Adam's [sin] was not to be reputed ours.*—For as the righteousness of Christ—*ita communicatur membris, ut quisque fidelis dicere possit illam esse suam, &c.*, as Bucan well observes—“is so communicated to us, that every believer may say, ‘This righteousness is mine;’ so the iniquity of Adam is so communicated to all his posterity, that every child of Adam may sadly say, ‘This iniquity is mine, and I am righteously punished for it.’” And now, therefore, I say, If Adam's sin be ours in the guilt and stain of it, let us acknowledge God's justice in the transmission of it.

DEMONST. II. *Had Adam stood, we expected the entail of perfection and happiness.*—That the crown should have descended to us, as his issue and offspring. We expected that the beauty of his mind, the harmony of his will, the holiness of his desires, the absoluteness of his sovereignty should have fallen to us, as a princely inheritance. And therefore, Adam falling, it is but just that the entail of sin and death should be fixed upon us.

III. Now the third thing to be opened, in the finishing of which the doctrinal part will be dispatched, is, *to show that Adam's sin is not propagated to us by imitation, but by generation*, against the heretical Pelagian. And this shall be briefly couched under the evidence of a five-fold argument:—

ARGUMENT I. As our divines seasonably observe, Christ's righteousness is not only proposed to us to be imitated;—we should then all fall short in writing after the copy;—but those that lay hold on his righteousness by faith, they are changed and renewed in their minds; there is a physical communication of this righteousness. They feel the power of his death in the crucifying of their lusts, and the virtue of his resurrection in their newness of mind and life; as the apostle most pathetically: “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” (Rom. vi. 5, 6.) “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.” (Phil. iii. 10.) So Adam's sin is not only our copy, but our corruption; it doth not only seduce, but defile, our natures; not only entice, but condemn, our persons. Adam was not only a sinful pattern, but a sinful parent: the plague of his sin hath infected the human nature; not only me, but mankind.

ARG. II. Baptism, that is administered to little ones, to our infants,—it cannot be thought to blot out sins of imitation; for they are guilty of none: then baptism would in vain be administered to our infants. And this raises the feud of Anabaptists against this great truth of original sin: they deny the sin of infants, that they may

deny the baptism. Now we cannot conceive that the blessed ordinance of infant-baptism should be administered for no designs and purposes: and why doth the apostle call baptism "the laver of regeneration?" (Titus iii. 5.) Were there no stain in infants, what need of a laver, or of washing?

ARG. III. And as Ambrose observes, *David ait, ante usuram lucis, se accipere originis injuriam*: "David complains, that he lay under the stain of original sin, before he was blessed with the first light of the sun." He was dogged with native corruption: when the womb bore him, it bore a living, but a leprous, child; he was wrapped in sin before he was wrapped in swaddling-clothes.

ARG. IV. And how many offend in the world, who thing nothing of Adam! They transgress, and look not on his copy. And what is murder, so often acted in the world, to the eating of an apple? What proportion is there between those two sins,—Adam's eating of an apple, and Cain's shedding of his brother's blood? How many transgressors are there in the world, that never heard of his offence, or that ever there was such a man in the world! Whom did philosophers imitate in their sin, that opinionated the world to be eternal? as Aristotle and his followers.

ARG. V. And that argument of a learned man is most considerable: *Si peccatum originis sit tantum ab imitatione, Paulus non dixisset ex Adam fluxisse peccatum, sed a Diabolo; quia ipse peccandi exemplum dedit*. That is, "If original sin were only propagated in a way of imitation, Paul would never have said that sin entered the world by Adam, but by Satan; for he set the first pattern of sinning."

And now the doctrinal part is dispatched, I shall only annex some few things for the clearer evidence of this truth:—

1. If the guilt of Adam's sin be not imputed to us, why do our infants often labour under the racking torments of some distempers? and why often is the cradle turned into a coffin? Why come they crying and moaning into the world? Why do paleness of face, plentifulness of tears, and a multiplicity of diseases, seize upon them, as the prisoners of sin? Surely God cannot forget the bowels of a Father: this could not befall our infants, were not the hand of justice armed with sin and guilt. Let us not conceive God trying practice upon poor moaning innocents.

2. If Adam's sin be not inherent in us, why have we not free-will to good? Why do we not naturally burn in love to Jesus Christ, and flourish with all vivacity in duty? Why fly we not to the sanctuary, as to our Paradise? But, on the contrary, why do we draw the chain of a "body of death" after us? (Rom. vii. 24.) Duty is our burden, sin our element, the world our beloved, the creature our idol. How are we dragged to service! We fly to sin, but are drawn to duty. And, in a word, how come our understandings to be prisons of darkness, our wills stages of rebellion, our affections heaps of dung or dross? For naturally we love sin, or the creature. What was, then, the inoffensiveness of infancy, thus to envenom our natures? How came in the "evil heart of unbelief?" (Heb. iii. 12.)

3. This truth of original sin was generally held in *the church*, till Pelagius, who lived in the fifth century ; \* confirmed by divers councils in the primitive times,—*concilio Milevitano, concilio Toletano, &c.*, and the sixth council of Carthage. This truth hath been acknowledged by *Heathens*. Plato complained, *homines naturā suā esse prāvos, et induci non posse ut justitiam colant* : that is, “that men were naturally very evil, and could not be induced to the embracement of what was righteous.” And *Cicero lamentatus est homines a naturā novercā in lucem edi* : “Cicero complains that men were brought into the world by nature, their step-mother.” The Heathens themselves universally enjoined a strict discipline, to curb the rankness and untowardness of nature. Nay, this truth hath been confirmed by the most learned of *the Papists*. A Lapide, in his “Comment on the Romans,” acknowledgeth that “that one act of Adam’s, in eating the forbidden fruit, wherein he offended, is to be imputed to all men, and is to be reputed the sin of all men ; and from hence it comes to pass that every child of Adam hath contracted a necessity of sinning even with his first breath.” † Nay, the very *rabbies* have attested this truth. And we find it clearly, though sadly, witnessed by our constant and much-to-be-bemoaned experiences : and here we might subpoena and summon two witnesses for the further verification of it,—our own averseness to good, and our natural propensity to evil.

4. Nor was this truth ever opposed but upon some design. The Pelagians opposed it, to maintain the perfection and power of nature, which is man’s proper idol. The Papists have opposed it, to establish merit ; the Socinian, to overthrow the satisfaction of our blessed Lord Jesus Christ ; and the Anabaptist, to subvert the precious ordinance of infant-baptism ; as was before hinted.

But that this truth may leave off its mourning as to us, let us be careful in the APPLICATION and improvement of it ; which may be diversely.

#### USES.

USE I. *Let this check those who pride themselves in their noble descent.*—That they are of a worthy family, of an elder house, of a noble lineage ; their escutcheon is blazoned with more than ordinary honour. These should do well to look back a little further, and observe what their great progenitor Adam left them,—nothing but poverty, shame, and guilt : and this would make them wrap the silver star in cypress, and cover their honour with mourning ; this would put a half-moon into their escutcheon, and clip the plumes of their boast. Indeed, a noble descent,—it may be our privilege ; it must not be our pride. Such vainglorious persons should sometimes think of their first parents : Adam left them nothing but a stock, not of glory, but of sin, to trade with.

\* *Quis, ante discipulum Pelagii prodigiosum Cœlestium, reatu prævaricationis Adæ genus humanum negavit esse astrictum ?* “Who, before Cœlestius, that monstrous disciple of Pelagius, ever dared to deny that all mankind are included in the guilt of Adam’s transgression ?”—EDIT. † *Actus ille Adami, quo ipse peccavit, omnibus imputandus est, et censendus omnium esse proprius, &c.*—A LAPIDE.

USE II. *Let our loss by the first Adam be an incentive to us to pursue advantage in the Second Adam.*—Musculus observes, this is one of the general uses we should make of this doctrine,—*ut gratiam Christi eò subnixius ambiamus*; that is, “that we should be the more importunate in our pursuits after the grace of Christ.” Rags and wants bring beggars to the door. We are bankrupts in the first, let us look after an estate in the Second, Adam. The first Adam hath betrayed us; let us study that the Second may betroth us; that our forfeiture in the first may be abundantly repaired in our felicity by the Second. Adam’s fall should make us more sensible to rise by Christ.

USE III. *Let us see what a miserable piece of pageantry a gaudy sinner is.*—You see, haply, what he hath received by his immediate parents; but you do not see what he hath received from his first parent. You see his rich apparel, his fair complexion, his full estate, his great attendance, his splendid pomp; but ye do not see those mountains of guilt that lie upon him, those waves of corruption which roll up and down in the Dead Sea of his corrupted nature. Ye observe not the unhappy portion that Adam left him: his immediate parents may leave him the heir of an estate; but his first parent left him the heir of condemnation.

USE IV. *Let this truth be the plumb-line to measure out the length, the depth, the breadth, and height of the love of Christ in the work of our redemption, and of that work that Christ is pleased to work in the heart of every believer.*—How much sin must he remove! sin imputed upon the account of Adam, beside the manifold accessions of his own. And what blood must quench that hell of sin within! As Peter Martyr well observes, *Commendat malitia hujus peccati dignitatem satisfactionis acceptæ per Christum*: “The knowledge of original sin puts a gloss upon the satisfaction of Christ. The work of Christ upon the soul receives its admirable rarity from the full knowledge of our sin by Adam.”

USE V. *Let us not triumph over our inferior, afflicted, and distressed brother, that providence hath bruised with its frowns and strokes, and haply cast down in the dust.*—Adam left him and thee an equal portion of sin and misery; so that all the distinction arises, not from thy dignity, but from God’s pity: and if God hath had more compassion for thee, wilt thou have more scorn for thy brother? God’s pity should not be food for thy pride. Adam left thee as large an indictment as him, as corrupt a nature as him, as great a loss of original beauty and perfection as him: and shall the opening of God’s hand to thee procure the lifting up of thy heel against him? You and your despised brother were both co-heirs of original sin: Adam divided that portion exactly between you.

USE VI. *Let us see the nature of sin.*—One sin of Adam can subject the whole world to pollution and destruction; as, we see, the scorching sun doth not only dry up a field, but bring a drought upon the whole land. Sin is of a poisonous and propagating nature. If ye would view sin in its native and real deformity, look on it in the glass of Adam’s fall: Adam falls, and his whole posterity feel the bruise.

“One man,” saith the text, is sufficient to bring “sin into the world.” Sin [is] like chain-shot : it can cut off many as well as one. How should this raise our holy zeal against sin ! and how should we arm ourselves with holy resolutions against this ruinous evil ! Sin is a ball of poison that can destroy a world.

USE VII. *Let all parents be cautioned by the example of our first parent Adam.*—He propagated death to his posterity : O that parents would study, as instruments, to propagate life to their posterity ! He propagated sin : let us study to propagate holiness to our children ; I mean, instrumentally ; as moral, not as natural, instruments. Adam’s fall should be every parent’s alarm. Our first parent unravelled the happiness of his seed : let us that are parents endeavour to build up the felicity of our issue. Sinful parents, that are miscarrying copies to their children, and serve to poison the creature of their own generation,—they are indeed the true children of Adam : they are in some sense like Samson, that will destroy others with themselves. (Judges xvi. 30.) But let Adam’s example be our caution, his folly our warning-piece : sometimes shipwrecks make them that follow more cautious. And let us study to imitate the Second, not the first, Adam : *this* ruins his offspring ; but *the other* saves his seed and issue. The forgetfulness of Adam might put bowels into every parent toward the souls of their children. Now there are three ways for parents to preserve their families, which Adam left to ruin :—

1. *By their holy pattern.*—Fathers are the children’s looking-glasses for to dress themselves by. We know the old aphorism, *Ducimur exemplis*, “We are guided and led by examples.” We more follow copy than command : children will more mind the mother’s conversation, than the minister’s instruction. Let us study to build up our families by a holy life. Adam’s sin ruined his issue ; let our holy conversation preserve our issue : and though Adam were our common parent, let him not be our authentic pattern.

2. *By their watchful care.*—When Adam sinned, he more minded his sense than his seed ; to please the one, than to preserve the other. Let Adam’s neglect of his posterity move us to a greater watchfulness over ours. We are often very solicitous to make our children rich in gold ; let us be more solicitous to make them rich in grace ; not so much that they may be rich in fields, as in faith. Let us watch over them, till the morning of conversion appear in them.

3. *By their importunate prayers.*—Adam destroyed his posterity by a wanton eye ; let us study to save ours by a weeping eye, by prayer mingled with tears. Hannah by prayer obtained a Samuel ; let us by prayer endeavour to make our children Samuels. The God of grace can give grace to our issue upon the account of prayer : prayer may obtain that from the Second Adam for thy children, which they lost in the first.

USE VIII. *Let us consider this with ourselves,—that though from Adam we receive sin and death, yet that we charge not our sin and death upon him ; as if we died by his fall, and not by our folly.*—It is true, our original guilt comes from him ; but from whom comes our actual ?

He left us a stock of sin; but who hath improved this stock? *Perditio nostra ex nobis*: "Our destruction is from ourselves." His sin is ours, as we were in him; but, O those innumerable iniquities, [which] we ourselves have adventured upon! We had the egg from Adam; but the serpent is from us, that stings to death: we cocker lust, and warm corruption with our desire and delight, [so] that it engenders into killing transgressions. Adam hath left us death by original, but we apply this death by our actual, sin. And therefore, as our perdition was hatched by Adam, so it is fledged by us: it' is seminally from Adam, but ripened by us. We our own selves perfect our own misery, we put the seal to our own destruction, by our fostering of our own lusts, and by our actual rebellions.

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## SERMON VIII.

BY THE REV. PETER VINKE, B.D.

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OF ORIGINAL SIN INHERING.

*Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.—*  
Romans vi. 6.

THE apostle's drift throughout the whole chapter is clearly, to beat down sin and to promote holiness. It was not known in his happy days how to ascend the throne of glory but by the steps of grace. Those primitive and truly inspired saints never thought of commencing any degree in happiness *per saltum* ["by a leap"], knowing that without holiness they should not see God. (Heb. xii. 14.)

Now, to urge his already believing Romans to further sanctity, the apostle uses the consideration of their baptism as a special motive in the third, fourth, and fifth verses: and indeed those ordinances in which we receive most from God, are greatest obligations of the soul unto God. There are these mercies with him, that he "may be feared." (Psalm cxxx. 4.) When the direct beam of love from God to them is strongest, the reflexion of love and duty from them toward their God is hottest: then they are "constrained," and cannot, as it were, any longer choose but "live unto him that died for them." (2 Cor. v. 14, 15.)

This is that which the apostle in this verse takes for granted: "Knowing this;" or, "We all know and grant this;" (the participle, by an Hebraism, being put for the verb;\*) which hath reference unto the foregoing part of the chapter: of which the words following in my text are the sum and conclusion; namely, "That our old man is

\* A LAPIDE *in locum*.

crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Which words contain,

1. *A duty or privilege* : for in religion the same thing is both ; it being our happiness to serve so good a Master, and to be employed in so good a service.

2. *The end of that duty or privilege* : "That the body of sin might be destroyed," &c.

But my task being only to speak to some of the terms we here meet withal, I would not be curious in the division of the words. I am only to unfold a word or two in each part ; namely, "our old man," "the body of sin," and "sin ;" all which signify one and the same thing ; that is, they all are put here to express our original pravity and inbred corruption.\* Concerning which—I suppose you have in the former sermon seen this fountain of death opened—I am only to show you the streams that are from it overflowing in every one of us.

And in the handling of this subject, give me leave to propound some things, first, *more generally* ; (remembering that this discourse is intended partly in the nature of a common-place ;) and then I shall speak to it *more particularly* from the words now before us.

#### I. ORIGINAL PRAVITY INHERING IN US, SPOKEN TO IN THE GENERAL.

I. That which *more generally* I am to speak unto is,

(I.) *That there is a pravity, naughtiness, and corruption in every one.*

(II.) *What this corruption and spiritual pravity is.*

(I.) *Considered, that there is such a pravity.*

#### ARGUMENTS TO PROVE IT.

(I.) *That there is such a pravity*, will partly appear from the forced consent and common experience of all men. To prove which, I need not quote those passages which Austin† hath formerly observed out of Plato and Cicero, or add any other : for certainly the wickedness [which] man naturally tends unto is so gross, that the dim sight of nature may easily discover it. Were this to be read of Pagans, I would confirm my assertion as Paul did his : "Certain of your own poets have said it." (Acts xvii. 28.) But, I remember, I have to do with Christians ; and therefore "to the law and to the testimony." Alas ! these poor men,—like those that admired Nilus's streams, but were ignorant of its spring-head,—they could not see so far as to the true cause of all this sinful misery : they could complain that none were content with their condition ; but *quæ fit*, "how or whence it came so to pass," they could not tell. Nay, more : the wisest Hea-then with the plummet of reason could never fathom the depth of this corruption : St. Paul, till a convert, and savingly instructed in the law, did not know this "lust." (Rom. vii. 7.)

And this I the rather premise, because I shall take myself tied up

\* PAREUS, CHRYSOSTOMUS.

† *Contra Julianum Pelagianum.*



to scripture-evidence and proofs in the business in hand. Scripture makes only a full-discovery of this disease, and of its cure too: here only *invenitur venenum*; here only *nascitur antidotus*.\* Hence, then, I shall chiefly fetch these arguments, instead of many.

ARGUMENT I.—*From man's begetting children in his own image.*

The first argument of our sinful condition by nature may be taken from Gen. v. 3; where it is said that Adam, who had been "created in the likeness of God," (verse 1,) after his fall by sin, "begat a son in his own likeness," who had now made himself like unto the beasts that perish, or far worse; for an "ox knoweth his owner, and an ass his master's crib," &c. (Isai. i. 3.) Now, what is it for God to "create man in his likeness?" It is *sanctus sanctum*; "a holy" God created man "holy:" and, by consequence, for Adam to beget Seth "in his own likeness," is *corruptus corruptum*; "defiled" Adam begat "defiled, polluted" Seth. And indeed, "who can bring a clean thing out of that which is unclean?" (Job xiv. 4.) If the root be corrupt, the fruit is not sound; if the fountain be poisoned, the waters are not wholesome; if the parents be leprous, or infected with some other disease not to be named, they entail their malady, as well as their nature, upon their unhappy offspring. Nothing can exceed the virtue of its cause; which is the ground of our Saviour's assertion: "That which is born of the flesh is flesh." (John iii. 6.)

It is very remarkable that the like phrase is not used when scripture speaks of Adam's begetting Cain or Abel, though both these were begotten in Adam's likeness too: because, Abel being to die without issue, and all Cain's progeny to be drowned by the flood, it is noted the rather of Seth, by whom all mankind hath hitherto been continued in the world, that he (from whom, as well as from Adam, we all came) was begat in Adam's "own image," that into which by sin he had transformed himself; and not in that likeness which was God's, in which God at first made him.

Nay, though the parents be regenerated, yet their children by nature are altogether defiled; because they beget children as they are men, not as they are holy men. Though the parent be circumcised, the child brings into the world an uncircumcised foreskin with it; as the purest wheat that is cast into the field, comes up with husks and stalks. I might add, that the holiest men upon earth are but holy in part; they have a dark side as well as a light side; and *proles* (as *conclusio*) *sequitur deteriores partes*.† Their children are like to what they were by nature, and cannot, without the same almighty mercy, be like what they are through grace. Witness Josiah's and Hezekiah's children; but there are too many sad evidences of this amongst us daily.

ARGUMENT II.—*From the redemption of man by Christ.*

Our second argument for to prove our corruption by nature, the apostle furnishes us with, in 2 Cor. v. 14: "If Christ died for all,

\* "Here only is the poison found; here only does the antidote grow."—EDIT.

† "Children (like conclusions) follow that part which is the worst."—EDIT.

then were all dead." And the stress [which] we lay upon it, it will very well bear; for what need all that are saved to be saved by Christ, if in themselves they are not ruined? Destruction is first asserted to be from ourselves; and then it follows: "But in me is your help." (Hosea xiii. 9.) Is not Christ made to all those that shall come to heaven and happiness, "wisdom, and righteousness, and sanctification, and redemption?" (1 Cor. i. 30.) Does not his death satisfy for their debts? his Spirit sanctify their hearts? Thus none go unto the Father, but by him; (John xiv. 6;) and whosoever would but "see the kingdom of God," must be "born again." (Chap. iii. 3.)

This very reason St. Austin urges concerning children. I shall give this and some larger passages in English, that I may not overmuch entangle the thread of my discourse: "Whosoever says that infancy hath nothing from which Jesus should save us, he denies Christ to be a Jesus to infants baptized in his name. For what is a Jesus? Jesus is by interpretation 'a Saviour;' a Saviour is a Jesus. Those whom he does not save, because they have nothing that he should save them from, or cure in them,—he is not to them a Jesus. Now if your hearts can endure that Christ should not be a Jesus to such, I know not whether your faith can be sound," &c.\*

ARGUMENT III. is taken from ordinances, sacraments, &c.

Thirdly. Scripture-ordinances prove this corruption to be in us; for else what need [of] their institution to take it from us? If there be no pollution in the foreskin, why was circumcision appointed to do it away? if we have no filth, what needs baptismal washing? And, if we may borrow light from any shadows of the ceremonial law, why should women be so long unclean, and need solemn purification, after their child-birth, if the fruit of their womb had been so immaculate and pure as some would make us believe? It is true, the Virgin Mary offered, though she brought forth a holy child; but he was by imputation sin; for we know, "he bare" in God's account our "iniquities." (Isai. liii. 11.)

St. Austin, upon the bringing of children unto Christ, observes this also. "Children," says he, "are brought to be touched: to whom are they brought to be touched, but to the Physician? If they come to a Saviour, they come to be cured." And presently after he adds, *Video reatum*; "I see, there is guilt in them."† Another passage of his I shall the willinglier quote, because many that oppose this truth pretend much to reverence antiquity: "Wherefore dost thou say, 'This child,' or, 'This person,' 'is sound and hath no disease?' Why then dost thou run to the physician with him? Art [thou] not afraid lest he should say unto thee?—'Take him away that is sound. The Son of man came not but to seek and to save that which was lost; why didst thou bring him unto me, if he were not lost?'"‡ And in his tract against Julian the Pelagian, (lib. i.,) the same father quotes several that were his predecessors in the maintaining of this

\* AUGUSTINUS *De Verbis Domini*, serm. 8. † AUGUSTINUS *In Evangelium secundum Lucam*, serm. 36. ‡ *De Verbis Apostoli*, serm. 8.

very truth ; as, Irenæus, Cyprian, Hilary, Ambrose, &c. : but I proceed, because we have heard a greater than all these—God himself—so abundantly attesting of it.

ARGUMENT IV.—*The sad effects prove it.*

This corruption shows itself by its effects. If we be so spiritually foolish as not to believe [that] there is such impurity in us from any other arguments produced for the proof of it, experience may be our mistress to teach it.

1. *The miserable effects.*

1. *Experiences of multitude of miseries that flow from it.*—This is that Pandora's box, which the Heathens so much talk of, out of which all manner of mischiefs flow abroad in the world. Why do we "come into the world crying, rather than laughing ; but as a sad omen of the world of evils we are ever after here to meet with ?" \* But if there were no sin, there would be no suffering, in those tender years. And "what have these sheep done ?" When I see a child lying bound hand and foot in its swaddling-clouts, screaming and crying out, I cannot believe but God and nature would never have dealt so hardly with it, (so noble a creature, especially,) if guilt had not procured these bonds and miseries. Nay, methinks, they speak its desert to be bound hand and foot for ever, to be speechless for ever, and to be cast, too, (unless infinite mercy prevent,) where there is weeping and wailing and gnashing of teeth for ever.

And all these things scripture makes only the products of sin ; that only is the fruitful parent of all evils. "Wherefore does a living man" so much as "complain ?" It is "for the punishment of his sins." (Lam. iii. 39.) Death, which "reigned over" all, (Rom. v. 14,) is "the wages of sin." (Chap. vi. 23.) Nay, of that sin, too, which is communicated to mankind by Adam's fall. "By man came death : " (1 Cor. v. 21 :) death is not of God's making, but of man's, of our sin's. And so are all sicknesses and miseries (the tendencies to death) of sin's making : for God "doth not afflict willingly ;" no, not to a bare "grieving of the children of men." (Lam. iii. 33.) But, as it follows, "in Adam all die." (1 Cor. xv. 22.)

2. *The sinful effects.*

2. *As the experiences of misery, so of the abounding of iniquity, attest this.*—There must be a "root of bitterness," where there is so much bitter fruit. Our Saviour's question, "Do men gather figs of thistles ?" (Matt. vii. 16,)—it may in this case, with the same strength of reason, be inverted : "Does any man gather thistles of a fig-tree, or thorns of a vine ?" If our nature be yet so sweet and good, whence do the unsavoury fruits of vanity and rebellion in the youngest ones,—that I do not say, of blasphemy and impurity,—whence do these grow ? Why must young ones be so long under the menaces and rods of their parents and masters ; and, as the event testifies, all

\* AUGUSTINUS *De Civitate Dei*, lib. xxi. cap. 14.

too little, too, to restrain them from undoing themselves, and damning their immortal souls? Is not virtue as amiable as vice, if we did but look upon them indifferently? Can there be more said for the ways of sin than for the ways of God, which are "pleasantness" itself, &c.? (Prov. iii. 17.) And why, then, hath God so few, and the world—nay, sin and Satan—so many, servants? They that converse with children, or are any way concerned in their education, can set to their seal that this is true. How often do they see *puerum zelantem*, if not worse,—“wilful and obstinate children;” folly so deeply “bound in their hearts,” that “the rod of correction” can hardly “drive it” out! (Prov. xxii. 15.)

I shall omit many other arguments which might be brought for the further evidencing of this pollution in us: but I know, it is not their number, but their weight, that is considerable; and I hope, by these God will reveal so much of his light, that we may see and be convinced of our own darkness.

(II.) *What this corruption and spiritual pravity is.*

(II.) The second thing more generally concerning this subject to be considered is, *What this corruption and inbred pravity is.*

1. *From its name.*

There are many names which scripture and antiquity have given unto it. Those which the ancients call it by, you may read more largely in Augustine, *Contra Julianum*, lib. i. cap. 2. By him, or about his time, it began to be called “original sin;” which word we shall henceforth more frequently use: for though it be not found in scripture, yet, that which we intend by it being so clearly grounded on scripture, the name cannot distaste any who have not a quarrel against the thing; no more than the name of “Trinity,” or “sacraments,” and the like.

And in these too, *conveniunt rebus nomina*; “there is good reason why it is so called.”

For, (1.) It is called “original sin,” because it is in every one from his original.\*—It may say to every one, “As soon as thou wert, I am.” Or,

(2.) Because it is derived from Adam, the original of all mankind, out of whose blood God hath made us all. (Acts xvii. 26.)—Or,

(3.) Because it is the original of all other sin.—It is the seed and spawn out of which they all grow. This is that “lust” which, “when it hath conceived, bringeth forth sin.” (James i. 15.)

As for scripture-names, Chemnitius, in his “Common-place” upon this subject, reckons up above twenty whereby it is called in the word of God. I shall not insist on any beside those which I shall have by-and-by out of this text to speak unto: which I should be too much prevented in, if I should set down any certain definition of it to be here explained, beside what every one may gather from what hath been already said.

\* RIVETUS in *Synopsi Theologiae*.

2. *And parts it consists of.*

Only I cannot but mention those three things which make up, as it were, this original sin, and into which Anselm divides his definition of it:—

(1.) *There is in original sin the absence of original righteousness; which is the image of God, in which he made man at first.*—For he “makes him upright;” (Eccles. vii. 29;) and all his workmanship, when looked over, is exceeding “good.” (Gen. i. 31.)

(2.) *There is present in man its contrary image; that is, unrighteousness, concupiscence, &c.*—A heart evil, and only evil; vicious habits, even before there were vicious acts; as afterward a man hath the habits of grace infused before he acts graciously.

This soul's-disease is like unto those of the body; where there is not only a privation or absence of the former good constitution, but a present indisposition, &c. And though original sin be not “actual,” yet it is “active;” *actuosum*, though not *actuale*. “The flesh lusteth against the Spirit;” (Gal. v. 17;) and “sin worketh all manner of concupiscence.” (Rom. vii. 8.) To understand these things the better, we must know,

(i.) *That the soul of man cannot be indifferent to, or altogether without, either of these images or likenesses.*—It hath either the image of a holy God, or of a sinful man, upon it. To think that it is *rasa tabula*, like “white paper” without any thing good or bad written in it, is but a philosophical fiction, which scripture nowhere owns, and Christianity every where explodes. There are but two cities made out of mankind,—Jerusalem and Babylon: \* there will be but two sorts at the last day,—sheep and goats: and unto which should these neuters or indifferent ones belong?

(ii.) *As none can be without one of these images, so none have both of them.*—A man's soul cannot be as some artificial picture,—representing on the one side a beauty, on the other side a monster. Light and darkness, God and mammon, Christ and Belial, are too much opposite to enter into any fellowship or agreement in his soul. No; but it will be asked, “Whose image and superscription” (in the singular number thus, too) “hath it?”

(3.) *And as by this sin there is both the absence of God's image, and the presence of his enemies'; that is, man by it is not what God is,—holy, &c.; and is what God is not,—unholy, &c.: so, thirdly, in this sin is considerable that debt which man owes unto Divine Justice, to satisfy for this his irregularity.*—God might require that man should make him satisfaction for this injury; and it will be exacted of all men out of Christ. It is no small crime to break the seal, to throw away the image and picture, of any prince or sovereign. Now, as the former ingredients into this sin made us altogether sinful, so this consideration makes us by nature altogether miserable.

\* AUGUSTINUS *De Civitate Dei.*

## II. ORIGINAL SIN SPOKEN TO MORE PARTICULARLY.

II. And thus I have spoken to this subject in the general, and more by way of common-place. I shall now confine myself, in that which is behind, to speak of it *only under those notions which this text affords*. As,

(I.) It is called here *our old man* ;

(II.) *The body of sin*.

(III.) This is that also which in the last words is called *sin*.

(I.) *As "our old man."*

(I.) As to the first of these : original sin is represented to us under *our old man*.—And that not without special reason, whether we lay the emphasis upon "old" or "man."

1. *Why called "man."*

1. We will first inquire why it is called *man* ; not "our old understanding, or affections," &c., only, but "*our old man*." And I will only give you these two reasons for it ; to omit others which are given by that learned author \* who hath written so fully on this subject :—

(1.) *It attends us whilst men.*

(1.) *Because this sin runs parallel with our being men, or partaking of man's nature in this world.*—This sin and our nature in us are twins in life and death ; they live and die together ; we shall not cease to be sinful, before we cease to be men. Our whole fabric is so overspread with this leprosy, that it can never be sufficiently cleansed, till it be wholly taken down. Its strength, indeed, is abated ; it does not rule in a child of God as formerly ; nay, its death's wound is received ; it is "crucified," or "fastened upon the cross," as my text hath it ; yet it will not totally expire, but with our latest breath ; it can be no more wholly parted with, than our very soul itself. *Quod natura nobis inest deponi non potest* : "Whatsoever is in us by nature, will stick by us till the dissolution of nature." †

(2.) *It overspreads the whole man.*

(2.) This sin is called "man," *because it hath overspread the whole man*.—That as the *subjectum κληρονομίας* is every man in a natural way propagated from Adam ;—it may be said of every such one, "He is guilty of this sin ; he is infected with this original sin ;"—so the *subjectum υπαρξεως*, or "the subject unto which this sin adheres, and in which it is," is every part of every man. It is not in this spiritual malady as in corporal ; where the head aches many times, when the heart is hale ; the foot is wounded, when the hand is whole : but by this soul-distemper, every man is a very hospital of spiritual diseases ; *neque manus, neque pes*, "neither hand nor foot," neither head nor heart, is as it should be, or does as it should do.

And because this is so material to our present purpose, I will show,

\* MR. BURGESS.

† GERHARDUS.

(i.) *That this sin cleaves to the soul ; and, (ii.) It infects the very body also.*

(i.) *It infects the soul in its chiefest faculties.*

(i.) It hath overspread *the soul*, and that in its most noble faculties ; I mean those two which do so much advance man above the common sort of creatures,—reason and will, understanding and affections : the highest and inmost powers [which] poor man hath, are surprised by it.

*The understanding.*

This sin appears in *the mind*, the eye of the soul. It is dim-sighted in natural things ; it is quite out as to spiritual truths : “ The natural man receiveth not the things of the Spirit of God.” (1 Cor. ii. 14.) What those “ things of the Spirit ” are, the context tells us ; no other than the plainest truths of the gospel. Nay, he counts these “ foolishness : ” those things which are “ the wisdom of God,” (verse 7,) the product of infinite wisdom, he slights and disesteems. And no wonder : for “ he cannot know them, because they are spiritually discerned.” Spiritual truths, as such, are no more within the cognizance of the natural eye of the soul, than spiritual substances are within the view of the eye of the body. “ There is none that understandeth : ” (Rom. iii. 11 ;) if Peter and some few other here and there in the world may be recepted,\* no thanks to them, but to the Father, who hath revealed these things unto them. (Matt. xi. 25.) Certainly, did we know the things of God more, we should love them better. Good, when discovered, is attractive :—if a child prefers an apple before a piece of gold, it is because he does not know the difference ; and when the children of men prefer themselves, or any creature else, before God, the reason is,—they “ do not know,” they “ do not consider.” (Isai. i. 3.) And hence it is that in our spiritual recovery the eyes are anointed with eye-salve. (Rev. iii. 18.) Christ came to open the eyes of the blind ; (Luke iv. 18 ;) and his Spirit is a Spirit of illumination and revelation. Believers “ were darkness, but now they are light in the Lord.” (Eph. v. 8.) What needs St. Paul to have prayed so earnestly that “ the eyes of the Ephesians’ understanding might be enlightened,” if they of themselves had not been blind ? (Eph. i. 18.)

*The will is perverted with it.*

*The will* is distempered with this sin also. It hath not seized only upon the head, but upon the heart. “ The imagination of the thoughts of man’s heart is evil,” and “ only evil.” (Gen. vi. 5 ; viii. 21.) “ The heart is deceitful above all things, and desperately wicked : who can know it ? ” (Jer. xvii. 9.) I forbear glossing upon those places. Hence it is that there is so little love unto, or desire after, heavenly things. Can any man give a reason which he will not be ashamed of at that great day, why he loves God no more ? † “ What iniquity have ye found in me ? ” says the Lord. (Jer. ii. 5.)

\* This is probably a misprint for “ excepted.”—EDIT.

† *Non amo te, Sabidi, nec possum dicere quare :*

*Hoc tantum possum dicere, Non amo te.*—MARTIALIS Epigram. lib. 1. ep. 33.

“ I love thee not, but *why* I cannot tell ;

Yet, that I love thee not, I know full well.”—EDIT.

As the elements have their proper principles of motion,—gravity and levity, whereby they tend to that place in the universe that best suits them; and sensitive creatures have their wings, or feet, to carry them toward those objects which are most convenient for them; so God hath endued rational creatures with a will and affections, to carry them forth toward the enjoying of Himself, who only is the centre of their happiness, and without whom they can never be at rest. But does the will of man by nature do him this good office,—to carry him unto God, as his only bliss? Why, then, do we see and hear of so many that are in the search of other things, not once to be named with God? How many are there, of whom it may be said [that] God was never thus, to be sure, “in all their thoughts!” (Psalm x. 4.) Like the Israelites, they are scattered up and down gathering straw: nay, dross and dung, in the apostle’s sense, is frequently preferred before Jesus Christ. (Phil. iii. 8.) How many may sadly say, as that good man!—*Quantum mercator pro lucro, &c.*: “I have not done so much for my God, as the merchant doth daily for his gain, or the huntsman for his game: and yet what gain or pleasure is comparable to our enjoying of, and communion with, God?” But further,

(ii.) *The body is not free from it.*

(ii.) *The body* bears a part with the soul in this sore evil. It is comparatively, I confess, but a small part; for it can, according to its nature, bear no greater. Our apostle speaks of “sin reigning in our body.” (Rom. vi. 12.) Every member of our body is ready to act in a sin; to be an “instrument of unrighteousness,” (verse 13,) a “servant to uncleanness:” (verse 19:) the temper, or rather distemper, of the body inclining often, sometimes to one, sometimes to another, sin; which the devil, who is best seen in \* our constitutions, makes much use of, in suiting his temptations. Hence he frequently tempts those that are melancholy to despair, and the sanguine he tempts to presume, with no small disadvantage to their souls, from the several inclinations of their bodies.

To be sure, whilst a man is or should be providing for his soul, the body too often interrupts him with, “What shall I eat? what shall I drink? wherewith shall I be clothed?” And if there be any fear of suffering, though for Christ and his gospel, the body cries, “Spare thyself; this may not come unto thee,” &c. So that, with Adam, by reason of sin we need a clothing for, and may be ashamed of, our very bodies. Even they also should be “the temples of the Holy Ghost,” (1 Cor. vi. 19,) but are now become cages for these unclean birds.

*A short draught of Adam’s image in us.*

Put but these things together, and it is too sadly apparent that this original sin is as extensive as any thing in mere man can be: so that in every one, methinks, I see another Adam. If you consider the parallel, you shall find Adam’s image and likeness in each of his unhappy offspring. Take it with some enlargement out of Austin.†

\* Who has had the greatest experience of, who has been most conversant with, our constitutions.—EDIT. † AUGUSTINUS *De Genesi ad Literam*, cap. xxiv.



(1.) Adam after his fall had his *understanding* darkened; he thought to hide himself from that God from whom nothing can be hid. (Gen. iii. 8.) And are we not thus blind? Does not man promise himself more security for a secret, than for an open, impiety? The adulterer, the oppressor, the proud and the envious person, saith, "None seeth me." (Isa. xlvi. 10.) Durst men undertake that wickedness under the sense of God's seeing of them, which they would be ashamed of if men looked upon them, were they not thus blind?

(2.) We find Adam flying from God's presence. His *will and affections* were defiled, or he could not have been averse from communion with God. Being now stained with sin, he trembles to hear Him, whom before it was his chiefest delight to be withal. And this also sin hath brought upon the posterity of Adam: they do not delight in communion with God; in their hearts, and lives too, they forsake God.

We do not read that Adam, after the commission of his sin, did so much as once think of God, till he "heard the voice of the Lord God walking in the garden in the cool of the day," in order to the calling of him to an account for his sin; and then he is afraid, and flies, &c. So his wretched children (*του πατρος τα παιδια* \*) seldom think of God,—at least, seriously and as they ought,—till toward the end of their lives, when God, by the voice of some extraordinary sickness, is a-calling of them to judgment; and then no wonder if they be afraid.

(3.) I might observe a similitude [which] we have in our *bodies* unto Adam's sinful body, but that our very clothes, as I hinted but now, sufficiently evince it. We have the same use and necessity of them which he by sin fell into; the best apparel being but as plasters which this sore calls for; howsoever, too, too often man makes himself proud of them.

Now whether these faculties of soul and body, being so nearly conjoined, do corrupt and infect one another,—as ivy, while cleaving to the oak, draws away the sap from it, and destroys it,—I shall not here contend. I confess, there are many difficulties concerning this subject, of which we may say, as of other depths in religion, with the woman of Samaria, "When the Messiah cometh, he will teach us all things." (John iv. 25.)

## 2. Why original sin is called "old" man.

2. I have been too long upon this first consideration, in explaining why original sin is called "man." I must be the shorter in what follows,—why it is called "old man."

(1.) *Because it is derived from the eldest or first Adam.*—For, though Christ, as God, was from eternity; yet, as an Adam, or common head, he was the latest. Man must be fallen in the one, before he can be raised in the other.

(2.) Original sin is the "old" man, because corruption is first in

\* "The unhappy children of such a father."—EDIT.

*every one.*\*—Esau comes out first: "First that which is natural; and afterward that which is spiritual." (1 Cor. xv. 46.)

(3.) It is called "old," *because it is to be done away.* (Heb. viii. 13.)—This "old man," *all old things are to be done away.* (2 Cor. v. 17.) Compare it to the new man, or the work of grace; and then you will say indeed that "there is no loveliness in it, for which you should retain it. Were there not an eternity of happiness or misery to put into the balance, virtue would outweigh vice.

(4.) It may be called "old," *because of its cunning and craft.*—As old men, by reason of their abundant experience, are more wise and subtle than others; this "old man," this corruption, is cunning to deceive. O, what excuses does it bring for sin, what pretences! You have heard, it hath much of Adam: but know, it hath somewhat of the wise and old serpent too; for it was begot betwixt them both.

I shall pass this first particular only with this note, instead of further application; namely,

Observe (with Pareus) that when the apostle calls original sin "our old man," he distinguishes it from ourselves. It is *ours*, too nearly cleaving to us; but it is not *ourselves*. Whence we must learn to put a difference betwixt the corruption of nature, and nature itself. Man's nature is from God; but the corruption of man's nature is from himself. And this original sin is not *ουσιωδες τι και αυτοσυστατον*, "any substantial part of man;" but *παρακειμενον, ενοικουν*, ["present with us, and indwelling,"] (Rom. vii. 20, 21,) *και ευπεριστατον*, as the apostle says of it in Heb. xii. 1, "the sin that so easily besets us."

(II.) *The second particular expressing original sin: "The body of sin."*

(II.) Thus at length we are come to the second particular which the apostle uses to express original sin by: it is *the body of sin*.—And herein I have only to show how this original sin is a "body;" for, the other,—how it may be called "sin," or "a body of sin,"—will be considered in the third appellation which is here bestowed upon it.

#### *Why called "a body."*

Now original corruption is a *body of sin*,

1. *In that a body though it seems never so beautiful and fair, yet it is in itself but a stinking carcass, made of base, loathsome matter, &c.: so sin and wickedness, though it may seem specious and alluring, yet it is but "an abomination," as scripture in a hundred places calls it.*—Adultery, covetousness, excess, and all the parts of this body, are not as they seem to be, when varnished or painted over. They say, there is no stench comparable to that of a human body, when not salted or animated with the soul: I am sure, nothing [is] so noisome as "this body of death." Paul, that could with rejoicing endure scourgings and stonings, imprisonments and shipwrecks, yet cries out mightily of this, "O wretched man that I am! who shall deliver me?" (Rom. vii. 24.)

\* WILLET *in locum*.

2. *As a body, being material, is visible ; so original sin discovers itself to every one that without prejudice will look to find it.*—It is discernible in its effects daily. Though we cannot see the soul, yet, from the motions and actions it causeth, we know [that] a man hath a soul : so we may know [that] every one hath original sin, from that vanity and sin that is put forth by it.

3. *As the body hath divers members, so this sin.*—It is not so much one sin, as seminally and virtually all sin.\* There is a concatenation of virtues and vices ; scripture speaks of both under that notion : hence, “ a single eye,” “ a pure heart,” &c. And, on the other side, that sin is a body, and is thus universally in us, the apostle shows : “ Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips : whose mouth is full of cursing and bitterness : their feet are swift to shed blood.” (Rom. iii. 13—15.) And the prophet saith, it hath overspread us : “ From the sole of the foot even unto the head there is no soundness ; but wounds, and bruises, and putrefying sores.” (Isai. i. 6.) As the waters in Noah’s [flood] covered the highest mountains, so these raging waves of iniquity overflow the highest and choicest faculties of human nature.

4. I wish I could not add, *As a body is beloved and provided for, so is this sin.*—We “ make provision for the flesh, to fulfil the lusts thereof.” (Rom. xiii. 14.) Who would willingly part with the least member of his body ? Men do not willingly forego any sin : but if something of this body must be parted with, it is but hair and nails, &c.—such as are rather excrements than members, and will soon grow again—which we are content to cut and pare off. And thus, till that day in which God puts forth his almighty power to make us willing, we are loath to leave any sin ; unless such as for the present are troublesome to us, or may ere long grow again, and be with more ease or credit enjoyed by us.

5. *This sin, as a body, hath strength in it, and tyranny is exercised by it.*—The body leads poor captives whither it lists ; and “ says to this man, Go, and he goeth,” &c. : (Matt. viii. 9 :) so does this sin ; we are held captive by it, till the Son of God sets us free. Man is not *ingenuus*, but *libertus* ; he is not by nature “ born free,” but by grace “ made free.” † Until he be established by the “ free Spirit,” (Psalm li. 12,) he goes and comes as the wind and tide of corruption drive him. And this is far more sad, than to be possessed, or to have our members acted, by the devil himself. For, the incestuous person was given over to Satan ; which some interpret thus : for the good of his soul, “ that his soul might be saved :” (1 Cor. v. 5 :) but none are left under the power and command of their corruptions, but to their certain and inevitable destruction.

6. It is called here especially “ a body” by the apostle, *to answer to the other metaphor of “ crucifying” in the words before.* ‡—Only bodies can be crucified, and this sin is “ crucified with Christ.” Which, by the way, shows the state of original sin in the people of

\* PETER MARTYR.

† FAIUS.

‡ PAREUS.

God, and how it should be in all others, especially such as are baptized: it should by faith be nailed to the cross of Christ; we should by believing fetch virtue from Christ's death to crucify it. It must hang on Christ's cross, *iva καταργηθη*: ["that it might be destroyed;"] a metaphor taken from those that are crucified, who, hanging on the cross upon nails, grow weaker and weaker, till they expire and die: so must original sin be in us; (dead already, as to its reigning power; and) dying daily, as to its in-being, moving power, having every day less strength than other.

(III.) *The third expression of original corruption in the text: it is "sin."*

We have now but the last expression [which] the apostle uses for this original corruption: he calls it here *sin*, to show that it is so. It is *sin*, 1. *Properly and truly*. 2. *Eminently and especially*.

#### 1. *Properly*.

1. It is *truly and properly* sin.—It is not only a defect, but a sin: it is against the holy will of God, and is chargeable upon us by the justice of God. Every soul-disease is not only a punishment, but a sin; and therefore far worse than the worst disease that is incident to the body; and our sinful state should be more terrible to us than our dying condition. To convince us of this, know that this original corruption becomes our sin,

##### (1.) *By imputation*.

(1.) *In that God imputes the guilt of Adam's sin to us*.—Which I suppose you have had vindicated in the foregoing sermon. I shall only say this to it,—that God may as well by imputation make Adam's sin become our sin for condemnation, as he may by imputation make Christ's righteousness become our righteousness unto salvation: and yet Christ "is made of God unto us wisdom, and righteousness," &c.; (1 Cor. i. 30;) and we have no other righteousness to appear in for justification before him at that great day. Hence Rivet well observes,\* that the church hath ever found, and still does [find], that those very men who are enemies to the doctrine of original sin, are enemies also to the doctrine of the grace of God in Christ. Thus the Socinians, who deny that we have contracted any debt by Adam's sin, deny also that Christ satisfied and paid our debts to Divine Justice: and if they take away this, let them take all.

##### (2.) *By inhesion*.

(2.) Though original corruption be truly sin by imputation, yet it is not sin by imputation only: *it is our sin by inhesion*.—Inhering in us, and making of us otherwise than God made us. To blot a letter in a fairly written copy, to draw a black line over a beautiful picture, cannot but prove a fault: what is it, then, to mar God's curious workmanship? which this sin does in man. Consider that God is

\* *In Thesi de Peccato originali*.

many months in the framing of the body; (for we are "wonderfully made" by him, Psalm cxxxix. 13, 14;) and when this body is fitted, he unites it to a soul more worth than a world of bodies. This great-little creature man hath many prerogatives, too, that advance him; especially in that God's "delight" is said to be with him. (Prov. xi. 20; xii. 22.) Now, when all this care and pains are taken, this cost and charges expended, by God, to make man for himself; this corruption comes and mars all: and will God hold it guiltless?

2. *It is sin eminently.*

2. No; this sin is "exceeding sinful;" for,

(1.) *It is more extensive than other sins.*—Every actual sin hath some particular faculty in soul or body which it does defile and charge with guilt, wherein it was conceived, or whereby it was acted: but original sin stains all alike, so far as by their several natures they are receptive of its defilement; it ruins the whole "little world" of man. It does not only overspread the whole earth; man's baser part, the body: but his celestial part, his heaven-born soul, is contaminated by it; the sun, moon, and stars in it are turned into blood.

(2.) *This original sin is diffused, derived, and communicated: whereas actual sins are not.*—Personal faults of parents are not imputed to children, and defile not their children, unless imitated or unbewailed: children's teeth are not set on edge by the sour grapes their parents thus eat. (Jer. xxxi. 29, 30.) But original sin, being the sin of the nature of the parent, becomes the sin of the child, and will be entailed further to the last man upon earth: for children have the nature, but not the person, of their parents.

AN OBJECTION ANSWERED.

And let it not seem strange, that God should suffer this original sin to be so vastly diffusive, that he should not exempt his own people wholly from it. There is the same reason that corruption should remain amongst them, which there was for the abode of the Canaanites amongst the Israel of God of old: it tries them, and brings them often to Bochim, and makes their life a "valley of tears;" (Judges ii. 1—5;) and whilst they go on their way weeping and crying unto God by reason of it, they bear precious fruit: for God does make good come unto believers out of this great evil; making it an antidote against carnal confidence and self-love, a means to exercise their faith, and a sure evidence of his own power and presence in the keeping of them.

Besides, it is far better for us by this occasion to be under the Second Adam, than ever it could have been being under the first. The first Adam was a head of clay,—“of the earth, earthy:” the Second Adam is a head of gold,—“the Lord from heaven.” (1 Cor. xv. 47.) Though we were made holy in the first Adam, yet, having a mutable will, we might under him perish everlastingly: but they that are in Christ shall not perish, but have everlasting life; a glory beyond what we could have had, if we had continued in innocency. For under

that first covenant, we could have expected only a reward answerable to our own works: but under the second, we hope for glory in some measure proportionable to Christ's merits. Though we know not what that glory is; yet this "we know,—that, when he shall appear, we shall be like him." (1 John iii. 2.)

And in the mean while, as the Israelites, who were before but brick-burners and potters, by reason of the Canaanites amongst them, learned the art of war, and became renowned soldiers; so the true Israel of God by this means put on their whole spiritual armour, and daily "fight the good fight of faith," (1 Tim. vi. 12,) and become "more than conquerors" (to conquer a lust being more glorious than to conquer a kingdom) "through Christ that strengtheneth them." (Rom. viii. 37; Phil. iv. 13.) When these Philistines are upon them, (as upon Samson,) then the Spirit of the Lord comes upon them too; and what lust is able to stand before his Spirit? As Joshua took the five kings, and shut them up in the cave at Makkedah, till the battle was over, and then slew them; (Joshua x. 16—27;) so the Lord is pleased to shut up and restrain the corruption of his people in the cave of their body, until their warfare be finished; but then he brings them out and slays them; they shall then never see these enemies more. And therefore holy Paul, who cries out, "Who shall deliver me?" adds presently, "I thank God through Jesus Christ our Lord;" (Rom. vii. 24, 25;) as if he had breathed the same breath out in praise, which he had taken-in in prayer, for deliverance: so soon does God answer prayer made against this sin according to his will.

#### APPLICATION.

And thus we have seen something toward the explaining of this difficult matter. The nature of this undertaking being more to inform your judgments, than to deal with your affections, I shall the rather hope to be excused, if I be not proportionably so large in the application; which I am now come unto, and shall lay down what I intend to speak to under these two heads: I. OF INSTRUCTION; II. OF EXHORTATION; to inform your judgment, and to quicken your practice.

#### USE I. OF INSTRUCTION.

1. *If we all have corruption thus by nature inherent in us, it may silence all complaints against God for exposing of us to such wants and miseries at our very entrance into the world, and so all along during our continuance in it.*—Ποθεν τα κακα; "Whence come evils?" was a question which did much puzzle the philosophers of old. Here we are resolved of it: the evil of sin and sorrow comes from this root. No wonder now that our children are more miserable than the young ones of beasts or birds, because they are more sinful.

2. *Hence it follows, that in the very best there is a mixture both in their principles and actions.*—There were two in Rebecca's womb; there are two in their hearts,—the old man and the new man, nature and

grace, flesh and Spirit. Hence that striving, that combat betwixt them daily. The unregenerate person this sin reigns in; his body is as a temple, and his soul as a shrine, for this his Diana: this keeps the house, and all things "are in peace." (Luke xi. 21.) In the glorified saint, this sin is wholly done away; this unclean thing does not go with him into the New Jerusalem. Only, the gracious person is the field in which the flesh warreth against the Spirit, and the Spirit against the flesh. He is like the moon, which hath its spots when it receives the fullest influence from the sun. Sin in him will not die willingly; but, as a dying man, multiplies his strokes at his enemy, though they are comparatively but weak ones.

## USE II. OF EXHORTATION.

FOR EXHORTATION, let me recommend these following duties:—

EXHORT. I. *To a right knowledge of this sin.*

1. *Get a right knowledge of thyself according to this doctrine.*—It is folly in men to have travelled much abroad, and to be strangers in their own country: it will be found the greatest folly for thee to be never so knowing in other things, if thou beest a stranger to thine own heart, and dost not know that it is "desperately wicked." The very Heathens apprehended this precept, Γνωθὶ σεαυτον, "Know thyself," to be of such consequence, as [that], to grace it the more, they said it came down from heaven. I am sure, it is God's message unto you from this truth this day: "Know yourselves." Unless you know yourselves thus lost, Christ's coming will be in vain unto you; for he came only for "the lost sheep." Nicodemus had never doubted so much of regeneration and a new birth, had he understood the defilement of his first birth. (John iii. 4, 10.) I am afraid, there are many "masters in Israel" that are ignorant of this still; or else they would labour, not only to reform their lives, but especially to get new hearts also. Thou canst not kill one lust, unless thou layest the axe to the root of it, that is in thy heart. If thou cuttest but the branches off, and for a while refrainest only the outward acts of sin, upon the next temptation or occasion they will grow the faster; as rivers, that have for some time been kept up by banks, run the more violently after they have broken them down.

EXHORT. II. *To confession of, and humiliation for, it.*

2. *Be persuaded to make confession of, and be humbled for, this sin, this original sin.*—Some think that Moses, who was the penman of Psalm xc., understood those words of this sin: "Thou hast set my secret sins in the light of thy countenance." (Verse 8.) Remember, this corruption, though never so deeply hid in thy heart with all the parts of it, is as perfectly seen by God, as if it were "set in the light of his countenance," which is a thousand times brighter than the sun in all its glory. We read of Ahab's mourning, as well as of David's; and of Judas's repenting, as well as of Paul's; and why were not Ahab's and Judas's sorrow accepted, as well as the others'? One remarkable

difference I will observe in them: Ahab, that we read of, mourned only for the judgment denounced; and Judas repented only of the outward act committed; but neither of their tears or sorrow went to the root,—to bewail the original of all this their impiety; which, we have seen, Paul did, and, we know, David practised. In Psalm li., he says, not only, “Deliver me from blood-guiltiness;” (verse 14;) but, “I was shapen in iniquity, and in sin did my mother conceive me;” (verse 5;) and that is as well matter of his sorrow, as the other.

Possibly you would think much, if I should recommend Austin’s example to you; who confessed he had need of mercy, not only to pardon those sins which he had committed, but for those sins which, if grace had not restrained him, he should have committed. And certainly we owe as much to this Soul-Physician for preventing those diseases which otherwise we should have fallen into, as we owe him for recovering us out of those diseases which we did fall into; nay, *plures sunt gratiæ privatiæ, quàm positivæ*,\* thus too. And therefore let me bespeak God’s dearest children in the words of the prophet to Babylon: “Come down, and sit in the dust.” (Isai. xlvii. 1.) God’s own inheritance “is as a speckled bird,” as he complains in Jer. xii. 9. O, be not *ingrati gratiæ*, “unthankful to grace!”

You have heard a sad parallel between Adam and you; but O that you might be like Adam in one thing more! When he had sinned, it is said, his “eyes were opened;” (Gen. iii. 7;) by which some understand that God gave him “a sight of his sin, awakened his conscience,”† so that he saw from what bliss, and into what misery, by sin he was now cast. He thus by lamentable experience understood good and evil. O that your consciences were awakened, that your eyes were opened, too! I shall pray for you as the prophet did for his servant, and afterwards for the Syrians that came to take him: “Lord, open the eyes of these men, that they may see.” (2 Kings vi. 17, 20.) I am sure, the more grace ye have, the more sense of this sin you will have also. Paul a Christian complains of it, though Paul a Pharisee did not.

EXHORT. III. *Look out for remedy and help against it.*

3. If ye have been prevailed with by the other exhortations, ye will yield up yourselves to the power of this. Did you but understand your condignity by reason of this sin, and were humbled for it, you would engage all that you could against it.

(1.) *In yourselves.*

(1.) First then, set yourselves against this sin *in your own hearts*.—Thou canst not be “a man after God’s own heart,” till thy heart be cleansed, and made like unto God. A true Christian takes more care to get rid of the evil, than to rejoice in the good, that is in him; (though both be a duty;) being [seeing] it is better not to see a friend

\* “Greater is the number of prevenient mercies, than of those that are positive.”—  
EDIT. † *Sensus peccati, et conscientiæ stimulus, &c.*—GERHARDUS.



who, we know, will do us no hurt, than not to see an enemy who, unseen, will certainly kill us. When Elisha would cure the waters of Jericho, he did not cast salt into the pots or dishes that might take it up, but into the spring that sent it forth. (2 Kings ii. 21.) Labour to get thy heart, which is the spring and "issue of life" or death, seasoned with grace. Blessed be God, there are means to cure you of this evil.

*Means to be used.*

(i.) *Faith in Christ.*—Cast the wood of his cross into these bitter waters. He was circumcised, yet had no filthy foreskin of his own, but of ours, to do away. It was our filth that was washed off in his baptism.

(iv.) *The in-being of the Spirit of Christ* prevails against the in-dwelling of sin. "Behold, I have shown you a mystery;" if ye would not all die, and that eternally, ye must "all be changed."

(iii.) *Prayer* is a means in order to this. David, Paul, others, were troubled with this evil; and they prayed: go thou and do likewise. Let it be thy daily prayer, *A malo homine meipso libera me, Domine*; "From the evil one myself, good Lord, deliver me." Thou complainest of bad times; O complain more of a bad heart. The flood came upon the whole world, not so much for their actual abominations, (though great,) as for their heart-corruptions. (Gen. vi. 5; viii. 21.) If we ever be overwhelmed with sufferings, it is for this abomination in chief.

(2.) *In our relations, children especially,*

(2.) Oppose thyself against this sin *in thy relations.*—Weaken the kingdom of Satan everywhere, especially in thy children. If their head ache, you pity them, and inquire after remedies for them. Alas! spiritually every part is distempered; they are blind, lame, poor, naked, and what not, that bespeaks misery? O hard-hearted parents, that have not once gone to the heavenly Physician for their poor children! It is usually said, *Venenati non patiuntur inducias*: "They that are poisoned must not be dallied with," but presently some antidote (if I may so call it) [must be] given them. They do but pledge you in this cup of deadly wine; and will ye not the rather be instrumental to help them to the cure, being [seeing] ye have helped them to the disease? Wherefore, do ye think, your children came into the world in such a piteous manner? What do they cry for? The naturalist will tell you, "It is out of want that somebody might clothe them, feed them, care for them," &c.\* But a Christian will tell you, "God hath given them bitter tears and cries to lament their spiritual necessities, and to beg spiritual remedies. Their insignificant voice signifies thus much; whilst they are yet dumb, they speak aloud in their manner: 'O carry us to the laver of regeneration; let us be washed in the fountain set open for sin,'" &c.†

\* *Vox naturæ clamantis, &c.*

† *Nihil aliud faciunt nisi deprecantur.*

Surely God, who hath not caused their tender voice to be in vain for their bodies, (though they know not what it means) would not have it to be in vain for their souls; and he that hears the young ravens when they call, (Psalm cxlvii. 9,) would not have you deaf in this respect, when your children cry.

EXHORT. IV. *Be weaned from the world by reason of it.*

4. Lastly. *Let the consideration, that original sin is thus in us, wean us from the world, and that immoderate desire of living in it.*—Alas! wheresoever we go, we carry these chains of darkness with us. If it be grievous to be in pain or want, how grievous is it to a gracious heart to sin! I know, *gravia non gravitant in eorum loco*; “sin seems not heavy to a carnal man, to whose heart it is naturalized:” but if thou beest spiritual and tender, sin is a burden to thee to purpose. Now by death—*peccatum, non homo, moritur*—“it is sin that dies: a child of God does not die,” but only changes his life; this life for a better; these pleasures, relations, &c., for better. And if it be good to live, surely to live eternally is best of all.

Some have thought that the soul was put into the body for a punishment, as into a prison; and who would not willingly be at liberty? If we consider what pains, care, torments, and diseases, (which are but the effects of sin,) we endure, we cannot but be of Theophrastus’s mind,—that the soul pays a dear rent for the body which it dwells in; and it is but a house of clay, how finely soever daubed over. Being [seeing] then we cannot be without these enemies, these mischiefs, let us be content, when God pulls down the house of sin in which they all are, that he may bury them all in the rubbish of our mortality; and, with “the Spirit and the Bride,” let us “say, Come; even so come, Lord Jesus Christ; come quickly. Amen.” (Rev. xxii. 17, 20.)

## SERMON IX.

BY THE REV. STEPHEN WATKINS.

THE MISERY OF MAN'S ESTATE BY NATURE.

*And were by nature the children of wrath, even as others.—*  
Ephesians ii. 3.

YE have heard the doctrine of man's fall, and of original sin, opened and applied. This text genuinely leads to speak of man's misery through sin. As to the coherence, briefly, the apostle's scope is, to display the glory of the Lord's grace, by comparing the sinful and cursed estate of the Ephesians and others by nature, with the dignity and privileges conferred on them in Christ. He insists mainly on three heads.

1. *He describes the natural estate and course of the Ephesians, and all other Gentiles in them.—Their estate:* "Ye were dead in trespasses and sins." (Verse 1.) *Their course:* "Ye walked wholly in sin, pricked forward by corrupt customs, which in several ages had taken place, and were effectual to hold and harden you in the same tracks; and the devil, that eminently bore sway in others, ruled and acted you likewise at his very will. This was yours and the Gentiles' estate and course." (Verse 2.)

2. *He applies the whole equally and indifferently, to himself, and to the whole body of the Jewish nation.—*"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." (Verse 3.) As if he had said: "Such children of disobedience were we also; as deep in sin and open to wrath as you Gentiles were." He would by no means have any think that, speaking so of the Gentiles, he exempted the Jews from the same ground of shame and despair in themselves: though he knew full well that this point went exceedingly cross to the grain of that people, who greatly boasted themselves to be the "holy seed," and children of Abraham, and despised the Gentiles as an idolatrous, unclean, bastard brood; (Ezra ix. 2; John viii. 33; Gal. ii. 15; Rom. x. 3; xi. 24;) and especially of the Pharisees, of which leaven himself once was, (Acts xxvi. 5; Phil. iii. 5,) who not only disdained the Gentiles, but thought and spake contemptibly of God's heritage, namely, the common people of their own nation, as a base and "cursed" crew. (John vii. 49; ix. 34.) He pricks this bladder, affirming roundly of himself and all the Jews without exception, that *as to their course*, whilst unregenerate, they did whatsoever their sensual and carnal man willed, liked, and inclined to; and *as to estate*, were "children of wrath" as much "as others," even as the very despised Gentiles themselves were. The great temporary difference flowing from grace,

(Psalm cxlvii. 19, 20,) hindered not their being the very same with the Gentiles by nature; this and no other was the estate and course of the Jews likewise.

3. *He sets over against all this, in them both, the quickening and recovering grace of Christ, in the Gentile, (verse 1,) and in the Jew. (Verse 4.)*

The words read contain a brief, comprehensive description of the misery that Jews, and consequently Gentiles with them, are under by "nature." And in the words observe these two particulars:—

1. *The case of all men, Jews and Gentiles, alike described: "Children of wrath."* Do not understand this actively, as "children of disobedience" (verse 2) are disobedient children, so that "children of wrath" should be angry and wrathful people; but passively, that are obnoxious unto wrath indefinitely; which, though it principally relates to that chiefest, pressing, insupportable burden, namely, the Lord's wrath, yet includes consequently the wrath and power of Satan, the terrors and rage of conscience, the vengeance and assaults of every creature, &c. The Hebraism, "children of wrath," implies,

(1.) *Desert.*—"It shall be, if the wicked man be" בן תפוסה "a child of beating, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number;" (Deut. xxv. 2;) which the Septuagint solidly renders, *εαν αξιος η ωληγων*, "worthy of stripes." And so the Targums in like manner, concurrently with our Bibles, "a son guilty and worthy to be beaten." So, Matt. xxiii. 15: "Ye make him twofold more the child of hell," that is, more worthy of hell-fire, "than yourselves."

(2.) *Tendency, bent, and addictness to involve themselves under wrath.*—"But the son of perdition," (John xvii. 12,) who poured out himself in ways of self-destruction. He had many and excellent means to the contrary, but nothing would hold him back. Self-damnation is not proper to Judas, but a very common sin; and men ordinarily "treasure up to themselves wrath;" (Rom. ii. 5;) "love death." (Prov. viii. 36.)

(3.) *The event and issue which shall befall them, if they do abide such.*—Namely, that they shall be destroyed, and the eternal wrath of God abide upon them. So Judas gave up himself to those sins that not only deserved and tended to destruction, but would certainly destroy him. So, 1 Sam. xx. 31: "He is the son of death;" namely, deserves to die, and "shall surely die."

Now gather all these things together: our estate and course is such by nature as deserves destruction, tends and leads to destruction, and will end—and, the Lord hath peremptorily fixed and ordained, without a change, shall end—in eternal destruction.

2. *The rise of this case expressed: "By nature;"* which implies,

(1.) *The term from which this commences;* namely, the very first receiving of our natures and beings from our parents. From the first original and moment of our being, we received withal a liableness to the wrath and curse of God: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psalm li. 5.)

(2.) *The ground for which this wrath impends and hovers* : namely, nature, not first created, for that was upright after God ; but the corrupted nature which is conveyed and derived with our beings. (Gen. i. 27 ; Eccles. vii. 29.) This very nature leads to, deserves, and will lodge under, eternal wrath, every mother's child in whom regeneration and transplantation into Christ are not found.

The DOCTRINE, then, comprising the sum of the text, is this :—

DOCTRINE.

*Every man and woman from their very first conception, through a corrupted nature, are under the Lord's wrath ; and, continuing such, not new-born and engrafted into Christ, that wrath shall abide upon them for ever.*

We may not mince and extenuate here with the Pelagian, as if this only were by imitation. Flatterers of nature may lessen the wound, but heirs of grace should and will rather magnify their Physician. Nor may we limit and confine this truth, as if it concerned native Turks, cankered Papists, and the proselytes of the Pharisees only, to be "children of hell ;" (Matt. xxiii. 15 ; ) when it knocks at every of our doors, Jew and Gentile promiscuously. Neither people, nor ministers, nor apostles can exempt themselves ; great and small, rich and poor, those which "the Lord hath not appointed unto wrath, but to obtain salvation by their Lord Jesus Christ : " (1 Thess. v. 9 : ) yet "by nature are children of wrath, even as others."

This wrath in the scriptures hath several names : respectively to the Lawgiver, it is called "wrath ;" respectively to the law itself, "the curse ;" respectively to the effects of both, it is translated "vengeance." (Rom. iii. 5.) Man by nature is exposed unto all these.

1. *He is exposed to the wrath of the Lawgiver.*—Here,

1. *Take some cautions, that we may duly conceive of wrath, the root of all penal afflictions on God's part, as sin is the meritorious root on man's part.*—All wars with men begin in wrath : animosities first boil within, and then wars break out : "From whence come wars and fightings among you ? Come they not hence, even from your lusts which war in your members ?" (James iv. 1 : ) and, in special, this of wrath. So there is somewhat proportionable in God, if understood suitably to his glorious being ; namely, wrath perfectly clean from all dregs of,

(1.) *Folly.*—The fool never more peeps out than in passion : "He that is hasty of spirit exalteth folly ;" (Prov. xiv. 29 ; ) that is, sets it aloft, that every body may discern and take notice of it. But the Lord is "a God of knowledge by whom actions are weighed." (1 Sam. ii. 3.)

(2.) *Injustice.*—God's wrath is a clear fire, without any smoke of unrighteousness : "Is God unrighteous" *ὁ επιφθων την οργην,* "that inferreth wrath ?" (Rom. iii. 5.) He cannot be. We plough with an ox and an ass, (Deut. xxii. 10,) mingle dross with our zeal, &c.

(3.) *Perturbation.*—The wrath of men is the rage of men, who dis-

joint and discompose themselves as well as others ; (Prov. xi. 17 ;) but the Lord acts, and suffers not, in his wrath ; he strikes, wounds, destroys, from the infinite holiness and justice of his nature, declaring itself against all sin, with the exactest serenity and oneness of mind and frame within himself from everlasting to everlasting. This is the root of all wars with sinful men. Moses saw the plague growing up out of this root : " Wrath is gone out from the Lord, and the plague is begun." (Num. xvi. 46.) " He distributeth sorrows in his anger." (Job xxi. 17.)

2. Consider what this wrath implies : Two things,

(1.) *That the Lord is highly displeased with men and women in their natural estate.*—Though never so goodly a varnish of religion be above, yet if nothing but nature be underneath : " A hypocritical nation " are the " people of the Lord's wrath." (Isai. x. 6.)

No created understanding can conceive exactly what this displeasure is : " Who knoweth the power of thine anger ? even according to thy fear, so is thy wrath." (Psalm xc. 11.) Take some short ladders, that our thoughts may a little climb up by ; and consider seriously and deeply,

(i.) *What a king's wrath is.*—" The fear of a king is as the roaring of a lion : whoso provoketh him to anger sinneth against his own soul ;" (Prov. xx. 2 ;) that is, acteth as an enemy to his own life. And, " The wrath of a king is as messengers of death : but a wise man will pacify it," as that which he cannot resist. (Prov. xvi. 14.) " Where the word of a king is, there is power : and who may say to him, What doest thou ?" (Eccles. viii. 4.) That is, where not only the name, but the reality, of a king is, he sustains the person of the commonwealth, and hath the strength and power of all put into his hand, and hath power to execute his wrath, and will not be controlled nor expostulated with. And what can a branch do against the whole tree ? The king is wroth, and Haman's face is covered. (Esther vii. 8.) " A stone is heavy, and the sand weighty ; but a fool's wrath," that is, that hath power, " is heavier than them both," to crush a weak person that standeth in his way. (Prov. xxvii. 3.) All these are but toys to the power and weight of God's wrath.

(ii.) *What an incensed brother's wrath is, that hath a little more power.*—Rebecca, understanding Esau's wrath against Jacob, packs him away till that wrath be over. (Gen. xxvii. 43, 44.) If a mother dare not venture a child into an angry son's presence, nor a brother himself into an angry brother's presence, how insufferable will the angry presence of the Lord be !

(iii.) *What God's fatherly refining wrath is against the dross that mingleth itself with his worship and ordinances, and what dreadful furnaces he hath put the vessels of mercy into, to take away their tin from them.*—" Who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner's fire." (Mal. iii. 2.) If men cannot bear Christ's coming with a refining fire to purge out dross, much less not his coming with " flaming fire," to consume and burn up persons and dross together. (2 Thess. i. 8.) We have

need of "grace to serve him acceptably with reverence and godly fear; for our God," that is related to us in Christ, "is a consuming fire." (Heb. xii. 28, 29.)

(iv.) *What afflictions are, how very bitter; yet, separated from wrath, they may be borne with comfort.*—The mingling of fire with the hail in Egypt made it so very dreadful. (Exod. ix. 24.) The fire of the Lord's wrath mingled with storms, renders them so grievous to be stood under. Hell itself would not be so dreadful, did not "the breath of the Lord," that is, the wrath of the Lord, "like a stream of brimstone kindle it." (Isai. xxx. 33.)

The prophet submits to any strokes, only deprecates wrath, as worse than any strokes, and more deadly than death itself: "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." (Jer. x. 24.) Apprehensions of wrath were the dregs in Job's cup: "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be passed" over! (Job xiv. 13.) He cannot stand in the face of God's wrath, though he knew it was passing, and not abiding, wrath; and therefore begs a hiding anywhere, and in the very grave, till that wrath be over. Who then shall dwell with abiding wrath? (John iii. 36;) "with everlasting burnings?" (Isai. xxxiii. 14;) with "fire and brimstone, and tempest," that hath hatred in it? (Psalm xi. 5, 6.)

(v.) *What the Lord's glory is, when it is proclaimed, and passeth forth in a way of grace, only in a little more lustre and brightness.*—Moses needs putting in a clift of the rock, and to be covered with the Lord's hand, while the Lord's glory passed by. (Exod. xxxiii. 22.) Peter is swallowed up at a glimpse of the power of Christ: "Depart from me; for I am a sinful man, O Lord." (Luke v. 8.) What then, when "he speaketh in his wrath, and vexeth in his sore displeasure?" (Psalm ii. 5.)

(vi.) *What the Lord's wrath, is passing upon others.*—All the children in the house tremble when the rod is taken down, though not with respect to themselves, but their fellows only. Take a man whose heart is touched with the sense of the Lord's greatness, and that will be his temper: "They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." (Isai. ii. 19.)

(vii.) *What the Lord's wrath is, only hanging in the threatening.*—His rebukes made both the ears of Eli to "tingle." (1 Sam. iii. 11; 2 Kings xxi. 12.) There is a terror when a prince convenes and rates his rebels for their conspiracies and insurrections against him, though not yet brought to the bar or block. "When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself." (Hab. iii. 16.) Josiah's "heart was tender," when he heard what the Lord "spake against Jerusalem, and against the inhabitants thereof." (2 Kings xxii. 19.)

(viii.) *What Christ himself did, under the sense of this wrath to be poured forth.*—Though supported with "all the fulness of the God-head dwelling bodily in him," and saw the glory beyond, and the

certainty of his resurrection, and the fruits of "the travails of his soul" that should be; (Col. ii. 9; Heb. xii. 2; Isai. liii. 11;) yet "sweats," and that clots "of blood to the very ground;" (Luke xxii. 44;) prays, and that "with strong cries and tears," that "if possible, this cup might pass." (Heb. v. 7; Matt. xxvi. 39.) Though other considerations made him drink it cheerfully, (Luke xii. 50,) yet nature droops, and cannot bear up under this burden. Those pills are very bitter, that very health itself doth hardly sweeten.

You that are yet in the mire of mere nature, steep your thoughts in these things, that ye may have a little taste what an evil and bitter thing it is, that God's wrath and displeasure is out against you. But this is not all; God may be displeased, and very highly, with his own people. "I was wroth with my people, and polluted mine inheritance;" (Isai. xlvi. 6;) namely, dealt with it as if a polluted and unclean thing.

(2.) *God reckons and will deal with men and women found in their natural estate as his enemies.*—God's tender-hearted servants have not been able to bear the apprehension of this: "He hath also kindled his wrath against me, and he counteth me to him as his enemies." (Job xix. 11.) The plural number increases the sense: "as his deadly enemy." He that takes the Bible, and carefully turns it over, and considers the contents thereof, and what He hath said of those [whom] he reckons his enemies, will have a further glimpse of the dreadfulfulness of this condition. "He reserveth wrath for his enemies;" (Nahum i. 2;) that is, he hath built and made wide the storehouses of hell, that there might be wrath enough in due season to be drawn forth for them. "Those mine enemies, that would not that I should reign over them, bring hither, and slay them before me." (Luke xix. 27.) "Ah, I will ease me of my adversaries, and avenge me of my enemies." (Isai. i. 24.) "Judgment and fiery indignation shall devour the adversaries." (Heb. x. 27.) And this must be applied to both sorts of enemies:—

(i.) *Close.*—That go closely on in ways of sin; secretly correspond with the devil and his temptations, and their darling lusts; and will not lay the bucklers down; though they smile in the Lord's face, and seek him daily, and delight to know his ways, as a nation that doeth righteousness, and forsaketh not the ordinances of their God; (Isai. lviii. 2;) "flatter him with their lips, and lie to him with their tongues." (Psalm lxxviii. 36.)

(ii.) *Open enemies.*—That proclaim and declare war against heaven; that do and will do what they please, let the Lord say and do what he will to the contrary. As Pharaoh: "Who is the Lord, that I should obey his voice?" (Exod. v. 2.) "Our lips are our own: who is lord over us?" (Psalm xii. 4.) "His citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." (Luke xix. 14.)

And understand, when the Lord so deals with this sort of sinners he takes a kind of comfort in it: "Thus shall my anger be accomplished, and I will cause my fury to rest upon them, and I will be



comforted." (Ezek. v. 13.) To others, the Lord distributes sorrows with sorrow; and speaks of himself as "grieved," when he puts them to grief. (Judges x. 16; Lam. iii. 33; Isai. lxiii. 9.) But here he is comforted, in making them the resting-place of his fury. (Prov. i. 26.) The heat and height of his fury poured forth upon incurable sinners, is comfortable and pleasing to him. "In every place where the grounded staff shall pass, which the Lord shall cause to rest upon him, it shall be with tabrets and harps." (Isai. xxx. 32.) Vengeance on such is music and delight to the Lord and to his people. (Rev. xviii. 20.)

This is the first, and not the meanest, part of the misery of fallen man,—that he is under the Lord's wrath; that is, such as God is displeased with, and will reckon and deal with as his enemies.

II. *Every natural man and woman is exposed to and under the curse of the law.*—Is this nothing, to have the word against thee? and to have the Lord write bitterly against thee in that very book which is the storehouse of comforts and supports to others? (Job xiii. 26.) Dreadful is that language of Ahab, concerning Micaiah: "There is yet one man by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil." (1 Kings xxii. 8.) So that language of a natural man's heart: "God's mind is in that book: but I cannot abide to read therein, or to hear it opened and applied by a lively, rousing preacher; for it only raises storms and tumults in my conscience, and speaks not a word of comfort to me." The word,

1. *Rings many a sad peal in the ears of conscience, and which he cannot abide to hear or think of.*—In that it doth declare,

(1.) *His sin.*—The word faithfully discovers God's straightness, and man's crookedness and swervings from that platform and rule to which he should be conformed, as the counter-part to the original. This charges omissions, commissions, and bunglings in the good which he does do, and "sets all in order before his eyes," (Psalm l. 21,) if possible, to make him ashamed and confounded in himself.

(2.) *The due and desert of sin.*—Every breaker of the law, the law pronounces and dooms to be cursed. There is that necessary connexion, that it is impossible to be chargeable with sin against the law, and not liable to the curse of the law: "Cursed is every one that continueth not in every thing that is written in the book of the law, to do it." (Gal. iii. 10.) *Justification* itself takes not away the desert of sin. Pardoned sins are as well sins, and as much sins, as they were. Pardon makes not the malefactor none; makes not that the fact was not committed, or not faulty, or that it deserved not death; for then he should have been legally acquitted, not graciously pardoned. Those will never take heaven of grace, that take not hell as their proper desert. The Lord will have his own wear this rope about their necks, the desert of hell in their hearts, to the very grave. *Assurance*, and in the very highest degree, takes not away the sense of the deserts of sin; but amplifies and enlarges them. The deserts of sin shall be perfectly acknowledged in the state of glory, and the

Ransomer adored and admired upon this score. Nothing so heightens grace as this,—that persons deserving to suffer, are yet freed in Christ from suffering, eternal wrath, as if they had not deserved it. This desert was no doubtful and dark point in the consciences of the Heathens themselves: they “know the judgment of God, that they which commit such things are worthy of death.” (Rom. i. 32.) But the word more distinctly lays this home to the heart. “The expectation of the wicked is wrath.” (Prov. xi. 23.) There is nothing else that he can justly and solidly expect in that estate; and expecting otherwise, he does but cozen himself.

(3.) *The sinner's exclusion, while in that estate, from any part in the great and precious promises of the gospel.*—The word opens the promises, but knocks his fingers off from touching and eating of this “tree of life.” This is none of the meanest, heart-cutting terrors to natural men, to see “many come from the east and west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, and themselves cast out;” (Matt. viii. 11, 12;) incorporated with the patriarchs, into fellowship of the same grace, and title to the same glory, and themselves debarred from both; to view “the unsearchable riches of Christ” displayed, and themselves justled off from any intermeddling, as to present application or grounds of application of them as their own. I met lately with a godly woman who heard a sermon full of choice, comforting, supporting promises to “weary and heavy-laden” sinners, which warmed her heart; but in the closure was stricken through with the first [fierce] arrows of God, discerning herself excluded, in her present estate, from any part in them. This makes the gospel a fiery serpent to sting them, which is the pole holding up the brasen serpent for healing to others.

2. The word *attaches and binds him over*: “Ye shall answer this at the day of Christ:” and *hangs the writ upon his door*; as the man that is in God's debt, and is to look for an arrest, and to be dragged into prison till the utmost farthing be paid; unless a speedy, timely peace be made: *and enforces this, partly from the will and justice of God*, that hath made “indignation and wrath, tribulation and anguish,” the portion of “every soul” that goeth on to “do evil;” (Rom. ii. 8, 9;) *and partly from the nature and circumstances of sin itself.*—Debts may be so great, so long owing, so growing, and the negligence and boldness of the debtor such, that makes it necessary, in point of wisdom, not to keep the writ longer off from his back.

3. The word *excites terrors.*—A man bound in a very great sum, in which the forfeiture will be his undoing,—the very obligation troubles. There are no debts but, where any ingenuity is, induce answerable cares. And the Lord, “knowing the frame,” and tendering the peace, of his people, advises therefore against all debts; especially sticking under them, and not coming timely and carefully off: “Owe no man any thing;” (Rom. xiii. 8;) much more, to be over head and ears in God's debt, and no care to agree with him, is a very dreadful condition. (Matt. v. 25.) If these terrors actually are not, yet they are very subject every moment to be, excited. The sea may be very

calm; but the least storm makes it nothing but commotions: conscience, though now quiet, hath a very wide and clamorous mouth, when the Lord commissions and commands it to rebuke for sin. These terrors hold the sinner in bondage, or "all his life-time subject unto bondage." (Heb. ii. 15.)

This is the second branch of the misery of a natural estate,—to be in all these respects under the curse of the law, and to have the Lord "fight against him with the sword of his mouth." (Rev. ii. 16.) Here is patience,—that the Lord will fight with this sword first, that he may reclaim and lead to repentance, rather than destroy him. And if this prevail, then is the curse turned into a blessing, and the bondage ends in liberty indeed; but if this do not prevail, then "there remains" nothing else "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. x. 27.)

III. *Every natural man and woman is obnoxious to all the effects of the wrath of God, and of the curses denounced in his word.*

(I.) *There are manifold effects of God's wrath that are upon him, or are apt every moment to be rushing in upon him, in this life.*

1. *Upon the body.*—Look upon all the breaches, flaws, defects, monstrosities in the body, and set them upon the score of sin. Every man else had been like Absalom, and much more: "From the sole of his foot even to the crown of his head there was no blemish in him." (2 Sam. xiv. 25.) These argue not special sin; (John ix. 2;) yet had never been without sin. Look upon all diseases, natural or adventitious: "Sin no more, lest a worse thing come unto thee." (John v. 14.) There had never been a stone in the reins, or in the bladder, if not first in the heart. These crumbings by degrees into the dust flow in by sin. We pity the ruins which war hath made in goodly palaces; but those are nothing to the havock which sin hath made in the more noble fabrics of our own bodies. Look upon the difficulties, cares, turmoils, for provision of us and ours. (Gen. iii. 17.) Labour is with toil, weariness, vexation, disappointment. We plough and sow, and reap not; earn, and "put in a bag with holes." (Haggai i. 6.) Look upon shameful nakedness. We have lost our robes of glory, and need now the spoils of beasts to cover our shame with. (Gen. iii. 21.) How many trades are there, and what toil in them, merely for this end, that the dishonour of the body may be hidden! Look upon the sorrows of the female sex; (verse 16;) which, though mitigated and mingled with promises, yet still are arrows which sin hath shot into their sides, and grace doth not quite pluck them forth. (1 Tim. ii. 15.) Look upon the assaults made, even to our ruin, by those things that otherwise were "under our feet," (Psalm viii. 6,) but now withdraw from the yoke, serve with groans, remissness, and much unserviceableness, and often lift up their heel, and turn and tear us. These are a very small part, and only bare hints, of those confusions and effects of the Lord's wrath, which sin hath let into the body, which else had been invulnerable in the very heel.

2. *Upon the soul.*—Consider,

(1.) *The mind*.—O what blindness, ignorance, thick darkness, in the apprehensions of God, his very being, most self-evidencing attributes, in the very mysteries of the first magnitude, which are the rules of our duty, and the grounds of our hope! incapableness, dullness, slowness to believe! loathness to inquire or receive the light which shineth forth from heaven! doubts, distrust, mistakes, wanderings after that which is not light, and into “ways that seem right, but the end of them are the ways of death!” (Prov. xiv. 12.) The heresies of the whole earth are seminally in the blindness of the mind; and would grow up from thence, though there were none of our many sowers to scatter them, being nothing else but corrupt imaginations formed into a system. Unprofitableness in the knowledge of truths which we most clearly and distinctly conceive! unsteadiness, that we cannot fix and close upon holy thoughts, till the impressions thence be powerful, and work a real change! There is no spaniel more wild, and running after every lark and butterfly that rises in his way, than our thoughts are, gadding after every thing that comes in our way. Yea, our mind gathers vanity to itself, when the eyes are shut, and no objects to divert and inveigle us with. These are sins, and yet are rushing in further, as the recompences of former sins, which are meet. (Rom. i. 27.)

(2.) *The memory*.—Things stick there that a man would gladly learn, and count it a singular mercy to attain, the art of forgetfulness of; and others leak and slip away, though taught often plainly, repeated, mused upon, and we felt the power of them in a degree upon our hearts. What indispositions to the use of means in order to a cure! what proneness to cumber ourselves with by-matters, till they talk with us sleeping, and crowd in and suck away Lord's days themselves, and leave nothing but scraps of prayer and preaching to us! Sin first brought-in these plagues; and wrath binds them on, and leaves judicially the reins loose to them.

(3.) *Conscience*.—The *directing* part is out of tune; and either gives no directions, as a master that is nobody in his family; or gives wrong directions, as false lights on the shore lead the ships upon the rocks and quicksands,—forbids where the Lord commands, and urges to that which he forbids; (John xvi. 2; Titus i. 15;) or gives right directions, and hath no authority. And the *judging* part of conscience is out of tune, and gives no judgment of what is done; or like a bell whose clapper is out, or a dumb dog that cannot bark; or gives perverse judgment, and excuses where it should accuse; makes sin no sin, or very little; and stays the heart with empty comforts: or accuses for having done that which he is bound to do, and disquiets with undue fears: or accuses rightly for the matter, yet with excess, and so sinks the soul under despair: so that there is as much need for conscience to be overseen as to oversee, to be guided as to guide. These arrows abide in, and the venom of them invades more and more; and that is a very dreadful effect of the wrath of God.

(4.) *The will*.—There are sad strokes there. Averseness and impotence unto that which is spiritually good. (Phil. ii. 13; Psalm x. 4.)

Inclinations and biasses to drink-in the very first and the very worst motions and suggestions unto sin. Lustings after evil things; (Job xv. 16;) and against the Spirit. (Gal. v. 17.) Stubbornness. (Rom. viii. 3.) Contempt of the offers of reconciliation. (John v. 40; Ezek. xxxiii. 11.) Incompliance with the counsels of the Holy Ghost. (Acts vii. 51.) These are cords of man's twisting; and the Lord in dreadful wrath says, "Be it so;" and pinions him with them to the last judgment.

(5.) *The affections fly upon unmeet objects, headlongly inclining to them, and clasp, and cleave there, and cannot be gotten off: recoil from that which is good: are stirred, in respect of evil, to embrace it, and in respect of good to eschew and be weary of it: (Ahab imprisons the true prophets; and sets the false at his own table, and gives them his ear and heart:) are full of disorders; more offended with our injuries than God's: merry, and the Holy Ghost calleth it "madness;" (Eccles. ii. 2;) mourn and "swallowed up:" (2 Cor. ii. 7;) cannot be raised to things above, and settled on them. We complain, and justly, of servants that are nimble and expert in any piece of knavery, and lozels \* [loiterers] at their work. This is the very temper of our hearts,—nimble and wise to do evil; but in the things and ways of God, and which are of greatest necessity and advantage, we have no knowledge. And a sharper wrath is not, than the Lord to leave us to ourselves. (Psalm lxxviii. 30; lxxxi. 12.) These are hints, and no more, of the Lord's wrath upon the soul.*

3. *Upon the estate.*—Look upon the *general estate of the whole creation*; impaired, groaning, and subject unto vanity: into the *public state*; confusion, stumbling-blocks, underminings of civil and spiritual liberties, &c.: into the *particular estates of men*; snarls, damages, wrongs, pollings [plunderings]; men taken and carried whither they would not; build, and dwell not therein; gather, and it melts as butter against the sun, &c.

4. *Upon relations.*—*Unequal marriages*: yokefellows disloyal, wasteful, idle, "withholding more than is meet;" troubling their own flesh; dampers in the ways of God; suddenly stricken; and the greatest comforts leave the smartest wounds after them, &c. *Unfaithful servants*: looking only to the master's eye; invading that which is not theirs; embezzling, or suffering to go to wreck, that which by care they might and ought to preserve. *Children*, sickly; unnatural; taking to no callings, or not diligent and faithful in them; dispose themselves without consent, run themselves into briers, and see their error when too late to retreat. This is wrath in *domestic relations*. And wrath as terribly mixeth in *public relations*. *Ministers* preach not; oversee not; are not ensamples to the flock; have not experience, nor ability, nor care, "rightly to divide the word of truth," and muzzle the gainsayer; [are] misled themselves, and mislead others, &c. *Magistrates* mind not the things of Christ; are tight and vigilant over the good, indulgent to the evil; "bear the sword in vain," &c. Such vials there is much wrath poured through.

\* The explanation which Serenius gives of this old Saxon word, is *latbund*, "an idler," "a sluggard."—EDIT.

5. *Upon the holy things of God, and of his people.*—Ours come not with acceptance to God; the Lord's, not with savour, closeness, authority, &c., to us. The very book of the covenant needs sprinkling. (Heb. ix. 19.) The law, which is "pure" and "clean," (Psalm xix. 8, 9,) is made a killing letter. (2 Cor. iii. 6.) The gospel which is "the grace of God bringing salvation," (Titus ii. 11,) is made "a savour of death unto death;" (2 Cor. ii. 16;) the Lord's supper, an eating and drinking judgment to ourselves. (1 Cor. xi. 29.) And Christ himself is made for "falling;" (Luke ii. 34;) and "a stone of stumbling, and rock of offence." (1 Peter ii. 8.) Without Christ's blood taking away sin, the very book of grace had never been opened; (Rev. v. 4;) and, though the choicest in itself, being opened, would never have been useful unto us: and sorer wrath cannot be, than to curse our very blessings, (Mal. ii. 2,) and the very means of grace, that they shall be useless, and for judgment.

6. *Upon the whole man.*—The person is under the effects of wrath.

(1.) *Enslaved to the devil.*—This is plain,

(i.) *From the scriptures.*—Else converting grace could not "deliver from the power of darkness;" (Col. i. 13;) nor men be said, when "God gives repentance, to recover themselves out of the snare of the devil, that were taken captive by him at his will." (2 Tim. ii. 25, 26.)

(ii.) *From the likeness of man's work with Satan's.*—Ὁμοτεχνοί, "Men of a trade," are ordinarily of a company together: but here the rule fails not: "He that committeth sin is of the devil;" (1 John iii. 8;) that is, by doing the same work discovers himself of communion with and in thralldom to him. The first finders of a craft, are "fathers;" (Gen. iv. 20, 21;) and successors and imitators in the craft are called "children." We naturally and freely do the devil's work: "The lusts of your father ye will do;" (John viii. 44;) and have no mind to the Lord's work, nor can brook the same to be done circumspectly and exactly by others: "Thou child of the devil, thou enemy of all righteousness." (Acts xiii. 10.)

(iii.) *From the community of principles.*—The very mind and will of Satan is engraven upon our spirits, and express themselves in efficacy and obstinacy of sinning. These principles are Satan's image, instead of God's.

(iv.) *From the natural man's subjection to the guidance of Satan.*—Regenerate persons are led by the Spirit; but Satan filleth the hearts of natural men. He had possession of Judas's heart, and by a piece of money rides deeper into him, and prevails to engage him to betray Christ. This is a lamentable branch of the natural man's misery.

(2.) *He is banished and separated from God,* both from conformity to, and communion with, him; and doth electively banish and cast himself forth of the Lord's presence. This appears,

(i.) From the former point, namely, *man's fellowship with Satan.*—There cannot be fellowship with God and with Satan together. These communions are inconsistent, in the same spirit, at the same time, in a reigning, intense degree.

(ii.) *From God's end, and his apostles' and ministers', in the writing, explanation, and application of the scripture.*—"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." (1 John i. 3.) Were this fellowship already in the state of nature, there needed not this means of re-bringing into fellowship with God. Defiers of the evil one with their mouths, are not the less in league with him in their hearts.

(iii.) *From the language of the carnal heart.*—"Depart from us; for we desire not the knowledge of thy ways." (Job xxi. 14.) This they speak internally, and the desire of their souls is to be rid of God: notions of God are a sapless and burdensome piece of knowledge: "They did not like to retain God in their knowledge." (Rom. i. 28.) To banish ourselves is the height of man's sin and folly; and to be banished, the height of the Lord's wrath, and of man's misery.

Now do we know what a man loseth in the loss of God? That is impossible for any created understanding to conceive.

The world is a dungeon without the sun; the body a carrion without the soul; but neither so necessary as God is to the soul. A taste of the goodness of God made the world and the lives of the martyrs nothing to them: "In thy favour is life;" (Psalm xxx. 5;) and, "Thy loving-kindness is better than life." (Psalm lxiii. 3.)

The very heaven of heaven lies in the enjoyment of God, and the hell of hell in the loss of him. The loss of him is the loss of the fountain from which all kind of good doth or can come. The loss of the cause is the loss of all the effects, of all the blessed affections, influences, and promises of God; the loss of all those blessed hopes that fill the soul "with joy unspeakable, and full of glory." No prayer, praises, faith, love, fear, or any spark of other grace, are to be found in truth upon the hearth of that heart. Now, the person in league with the devil, and banished from and "without God in the world," must needs be miserable and accursed.

(3.) *He is discontented and unprofitable in every condition.*—"They are altogether become unprofitable." (Rom. iii. 12.) The Holy Ghost makes a natural man of no more use than rotten things, which we cast forth to the dunghill for their unprofitableness. This is a dreadful ruin, that a creature so excellent should become unprofitable to others, and very far from comfort to himself in any condition. The wife, having all for use, and the husband's heart, hath nothing, because not the authority, dominion, and disposition which is proper to the husband. Israel have bread and quails from heaven, and water from "the rock that followed them;" a table everywise furnished for need, and for delight; and yet grumble because not meat for their lusts. Many have all things very good, and the wisdom of heaven could not carve fitter and better things; and yet all not good enough. Let sin creep in, and Adam will not be content in Paradise, or the apostate angels in heaven, but "leave their own habitation." Go from God; and take thy leave and farewell of contentment and satisfaction.

(4.) *He is grown a wolf and devil to his brethren.*—Biting and devouring; (Gal. v. 15;) tearing, pulling, catching at advantage, flying upon the necks of the weaker. Men execute much of the wrath of God in these feuds among themselves; so that the caution is very necessary: "Beware of men;" (Matt. x. 17;) in a sort, as of any wild beast, or the very devils themselves.

This is a glimpse of that wrath which the Lord draweth forth against natural men in this life before the sons of men.

(II.) *There are further degrees of this wrath that rush in at the end of this life.*—"The wages of sin is death." (Rom. vi. 23.) The bodies of the very heirs of glory, and which are temples of the Holy Ghost, lie trampled upon under rottenness, and suffer loss of their appointed glory till the last day. The Lord batters them, till the house tumbles about their ears. He lays on load till the heart-strings crack. And to whom hell is remitted, death is not remitted: those must die that shall not be damned for their sins, and death shall have dominion over them till the morning of the resurrection. There is a progress in God's wrath, which will not stop in the midway, but goes on till it shall be accomplished. (Ezek. v. 13.)

(III.) *The full vials and very dregs of this wrath shall be poured out in the world to come.*—Which now God reins in, and lets not get loose and break over the banks; or, if it do, calls it back, and turneth it away. But then "all his wrath shall be stirred up," and let forth to the full. (Psalm lxxviii. 38.)

1. *There shall be the general judgment of the great day.*—In which "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God;" (1 Thess. iv. 16;) and "shall be revealed, with his mighty angels, in flaming fire," terribly to execute the curses of that law which was so terrible in the promulgation. (2 Thess. i. 7.) Then shall the sinner be forced from his grave, dragged to the bar, arraigned, the books opened, all the secrets of darkness and of the heart made manifest, and the goats put on the left hand, and have that dismal sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv. 41.)

2. *There shall be dreadful and final execution.*—And this stands in two things:—

(1.) *In loss.*—Expulsion from the Lord's face, and presence, and glory, as incurable lepers from the camp and fellowship of the saints: from the good things which they never cared for, and from the good things of the world which they grasped, and were their portion: from all hopes of grace, all preachings of peace, all strivings of the Spirit. Never a friend to comfort, a sun to shine, a drop of water to cool the tongue, or any blessing to come near them any more for ever.

(2.) *In sense.*—Which is sometimes termed, "suffering the vengeance of eternal fire;" (Jude 7;) "wrath to come." (1 Thess. i. 10.) Where there shall be, with the damned angels, subjection to the eternal wrath of God, the worm of a guilty conscience that never dies; where the Lord will bear up the creature with one hand, that it continue in



being, and beat it with the other, that it shall be ever dying ; in death always, and never dead.

USES.

USE I. INFORMATION. We may clearly gather divers corollaries hence.

(I.) This may inform us of the vast and woful change that sin hath made.—Men could not come, possibly, such out of the hands of God. "God saw every thing that he had made, and, behold, it was very good," and therefore "blessed ;" (Gen. i. 31 ; ) but sin hath taken him from Mount Gerizim, and set him upon Ebal. (Deut. xxvii. 12, 13.) And the misery now is such, that if the Lord should open the same to the conscience fully, the very view would drive men out of their wits ; and men could not tarry in their beds, or relish a morsel of bread, till delivered, and blessed with some evidence of deliverance, out of that condition.

(II.) This may inform us of the causelessness of the offence taken at ministers for preaching this point.

Now consider seriously,

1. *Is there a parallel to the offence taken here in any other case in the whole earth?*—Who is angry with a watchman for giving notice that the house is beset, and ready to be broken up, or on fire ; though all be disturbed, some half-frighted out of their wits, or wholly, with the tidings ; and very great pudder [pother] follows till the house be secured, and the fire quenched ? Men might otherwise have been undone and destroyed in their beds. Who flies out against a sentinel that gives a true alarm, and rouseth the soldiers at the deadeest time of the night ? He prevents their surprisal, or throats being cut in their beds, and the town from being sacked. Who storms at a passenger that sticks up a bough in a quagmire, that other travellers, going securely on, may not be laid fast, ere they think of any danger ? Who takes it ill of a friend, that, seeing a bearded arrow coming that would strike the stander next him mortally, pulls him aside with that force possibly as to draw his arm out of joint, and the arrow goes not through his heart ? Who thinks amiss of a lawyer that opens the badness of his client's cause to him, that he may not insist on a wrong point, in which necessarily he must be cast ?

2. *Should we, to avoid your displeasure, not give you warning, and so draw God's displeasure, and the blood of you perishing, upon our heads ?* (Ezek. iii. 18, 19.)—Is this good for you or us ? \*

3. *Do you well to provoke poor ministers to balk that part of their office which flesh and blood makes us too willing to have our edge taken off in ?*—Desire we to be messengers of sad tidings, or rather to come in the abundance of the comforts of the gospel ? A pettish patient makes the surgeon search the wound less than is necessary to a thorough cure. Ye tempt us to stop from speaking needfully of your danger, by your loathness to hear on that ear, and by your rage and regret against the teller. Those who have most need of faithful intelligence of the Lord's wrath, have least upon this very score.

\* *Videsis GREENHILL in loc.*

“Who shall declare his way to his face,” namely, that is respited, and prospers, and tramples the doctrine under foot, and turns again, and tears the preacher? (Job xxi. 31.)

4. *This is no other than what the scripture speaks, and conscience upon retirements will speak, and Satan will lay in your dish, and the Lord will pay into your bosom.*—Will those fly in the Lord's face, and of conscience, telling this story to them, and pronouncing the sentence against them? O profane, partial spirits, that cannot endure such preachers as themselves shall be unto themselves! that cannot bear the hearing of those terrors that themselves shall be relaters and inflictors of upon themselves! Ye had better have the commodity at the first hand. Conscience will preach in another note and loudness than we do; and the more, because your ears have been stopped against our words.

5. *There cannot be a greater madness than not to be able to live under the noise and news of this wrath, and yet stick under the wrath itself.*—The hearing makes the ears tingle; but the wrath does not make the heart quake. Ye had better hear the heralds in the prince's name denouncing the war, and send out for peace, than have the prince himself come with fire and sword into your bowels upon the contempt.

(III.) This may inform us *of the righteousness and wisdom of the Lord in this wrath annexed and declared against sin.*

1. *Consider the high rewards the Lord hath propounded.*—The law is not so fiery in comminations against sin; but the gospel is as full of grace and promises to ways of duty. (1 Cor. ii. 9; 2 Cor. xii. 4.) Now bring things to the bar of reason itself: and may not the Lord annex this dreadful wrath to sin, that doth annex such glorious incomprehensible promises to the duties and weak services of his people? Sin strictly deserves; these not. May not he punish severely, that rewards eminently? How just is it that persons invited to the supper, and making excuses, should not taste thereof! (Luke xiv. 24;) that despisers of the recompences of God should suffer eternal loss of them, and be scourged with the contrary to them!

2. *Consider the ends the Lord hath designed to reach.*

(1.) *In the elect.*

(i.) *To startle.*—“I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.” (Luke xii. 5.) Faith in the threatening engenders fear, as faith in the promise genders hope. Faith and fear were conjoined in Noah; and wrought together in his obedience and preservation. (Heb. xi. 7.)

(ii.) *To make all things else little that meet them in the world, to shoulder them off from the truth and homage of Christ.*—A merchant in a storm throws his goods over-board. The wrath of God makes the startled sinner part with any thing, and incur any thing, rather than incur that. Moses had rather incur the wrath of a thousand Pharaohs, than the wrath of God, because he knew the power of his wrath. As God's people have rewards promised that outweigh all that they arc

called to part with; so terrors propounded, that all other terrors may be overlooked and incurred rather than these.

(iii.) *To worm out the esteems of the world, and the sensual pleasures, honours, and profits thereof, the fuel of lust.*—There is need of violence to pull out of this fire. Now he that propounds an end, pitches upon means fitted to compass that end. A cleaver of knotty timber must have a wedge that will go through. The mother that will wean the child, must lay such bitter things on the breast, as will make the child loathe the milk. So the Lord hath declared those wages to sin, that shall turn the edge of love and liking to sin. That had needs be very bitter, that shall make those very sweets bitter to us. No lesser evils would work the sense of that evil of sin into the conscience. And those secretly grudge and complain of the pains as too great, to whom they are too little to awaken and lead them to repentance.

(2.) *In the reprobate.*

(i.) *That he may discover his perfect and infinite displeasure against sin.*—And in these great letters, that all the world may read his full hatred of it. Eli's faint checks proclaimed his faint dislikes of his sons' sins. High dislikes produce answerable checks. Affections in men are the feet the soul goes forth upon; and strong affections go a very nimble, eager pace: the Lord much more, because of his infinite contrariety to sin.

(ii.) *That he may discover the power of his justice and wrath.*—“For this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.” (Rom. ix. 17.) Those who glorify not God in that manner which he would, he will glorify himself in the manner that they would not. Pharaoh said, “Who is the Lord?” (Exod. v. 2;) and trampled his authority and commands under foot. Now as he did sometimes bring light out of darkness, and the apothecary doth preservatives out of rank poisons; so the Lord, not actively glorified, doth fetch the glory of his power and vindictive justice out of sin itself. The walkers in greatest pride and scorn of God,—the Lord will have everlasting glory in their everlasting smart; and he will so punish, that heaven and hell shall ring of his justice, and power, and displicence against sin, and that his threatenings to the utmost are made good, and were not scare-crows.

3. *Consider the dreadful aggravations of sin.*—It is,

(1.) *A confederacy with the devil.*—A sworn servant about the prince's person to contract amity and hold correspondence with the worst of his enemies, makes the sin rise, and his judgment without pity. Should a Christian fall from a mild and gracious prince without a cause, and side with the Turk, or worshipper of the devil, against him, we should think no punishment too much for him.

(2.) *A defection from, and insurrection against, God, and a teasing [of] the Lord into the lists and field.*—“Do we provoke the Lord to jealousy? are we stronger than he?” (1 Cor. x. 22.) Goliath challenges and defies the host of Israel, till David comes forth, and sends

a stone into his brains, and cuts his head off with his own sword, and gives his flesh to the fowls of heaven; so sinners, till they draw the Lord, and the weight of his infinite and eternal displeasure, forth against themselves, even that weight which sinks them, and they are never able to rise from under it again. Now sins rise, as the quality of the person that they are done against. He that flies in my face, and gives me blows and wounds thereby, there is an action of battery and damages to be had against him; he that doth the same against the judge of assize, or the king upon the throne, that is treason, and his life and estate are hardly enough to make amends for it. The infinity of God makes the infinity of the evil and meritoriousness of wrath in sin: the majesty rises, and so the guilt and demerit rise, infinitely.

(3.) *The contempt of all means used for fetching the rebel in.*—"How often would I have gathered you, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. xxiii. 37.) Men stand out; and if they could have stood, would have stood out, and continued hostility against heaven, for ever. How equal is it, that a creature nigh to God, falling off to the devil without a cause, and which chooses to have God his enemy, and that no means can reduce, though the danger and evil of sin be evidenced, and his inability to stand, an act of oblivion offered, and highest preferment, and yet will not come in,—how just is it, that he reap the fruit of his continuing at a distance from his Sovereign, and in disobedience against him!

(IV.) This may inform us *of the distemper and pride of man's heart*, that will charge his misery anywhere rather than upon himself.

1. *Upon instruments foreign, that do inflict, rather than sin within, for which the same is inflicted.*—The Lord scourges sin by that which is the inflicter's sin too. They have no warrant to do, and yet we justly suffer from them as organs of wrath in God's hand.

2. *Upon God himself.*—"The foolishness of man perverteth his way: and his heart fretteth against the Lord." (Prov. xix. 3.) The malefactor blames the judge, when it was himself that delivered himself over into the judge's power, and armed the law with power of doing all that is done against him.

(V.) This may inform us *of the grounds and advantages the Lord hath given us to humility and self-abasement.*—Wipe the sweat off from thy brows, and say, "This is the fruit of sin." See the clothes on thy back; and these are the coverings of that shame which came in by sin. Look into thy body, soul, estate, relations, person; whatsoever is crooked and afflictive pertains to this account, and is to be set at the foot of sin. When beaten, consider the fault that thou art beaten for, and "accept of the punishment of thy iniquity." (Lev. xxvi. 41.) Thy eye cannot turn, but there are remembrances of sin, and provocations to lay thyself in the dust before the Lord.

(VI.) This may inform us *of their folly that kindle this wrath yet more.*—The princes spake well to the two tribes and a half: "Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the Lord,

but that ye must turn away this day from following the Lord?" (Joshua xxii. 17.) So are those wrath-provoking pollutions of nature too little for us, by which we are so far defiled and troubled unto this day, that by increases of sin we should "augment yet the fierce anger of the Lord?" (Num. xxxii. 14.) While abiding in this estate, ye do this more and more continually.

USE II. EXHORTATION. And this is double:—

1. *To carnal and unregenerate persons.*—"Arise ye, and depart; for this is not your rest;" (Micah ii. 10;) this is not an estate to be quietly abode one moment in.

MOTIVE I. Who can dwell with this wrath? which God describes to be,

(1.) *Burning wrath.*—"He hath kindled his wrath against me." (Job xix. 11.)

(2.) *Tearing wrath.*—This set the bears a-work. (2 Kings ii. 24.) "Consider this, ye that forget God, lest he tear you in pieces." (Psalm l. 22.)

(3.) *Piercing wrath.*—That goeth down into the very inwards of the conscience, when all visible blessings stand entire round about, and not a hair of the head is ruffled. This curse often works in the middle of blessings, and ripens by them insensibly for hell itself.

(4.) *Abiding wrath.*—The prisoners of which are bound hand and foot, and there is no starting. (Zech. v. 4.)

(5.) *Surprising wrath.*—"When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating," (Job xx. 23,) and so, of all other times, is most cheerful.

(6.) *Reserved wrath.* (Job xxi. 30; 2 Peter ii. 9.)—Which, like a woman with child, will travail, till it have brought forth judgment against all the enemies of the Lord, though upon thrones, and having nations under their feet. (Psalm lxxviii. 30, 31.) Was Sodom a city fit to be dwelt in, especially for Lot, when the Lord had given him notice of the cloud of fire and brimstone hovering, and ready to come down upon the same? This climate is too hot for any that have spiritual senses to dwell a minute in.

MOTIVE II. Shall all our warnings be lost, that tell you of the storm, merely to drive you under covert; and that ye may understand and savour that glorious name,—"Jesus, that delivers from wrath to come?" (1 Thess. i. 10.) The avenger of blood is in your necks, to quicken your haste into this city of refuge. Why should ye make the furnace hotter; and to the Father's wrath, which is quenched in the blood of Christ, superadd the wrath of the Lamb, which is absolutely unquenchable? Shall we only stand forth to clear the justice of the Lord against you in the last day?

MOTIVE III. The great and swaying care of all God's people as soon as ever they saw themselves in the glass of "the law of liberty," was to "be found in" Christ. (James i. 25; Phil. iii. 9.) This was Paul's prevailing care, when sought for and to be set to God's bar,—to be found clothed with Christ's righteousness, and to have his image legibly engraven upon him: the like care should be ours.

## DIRECTIONS.

**DIRECTION I.** *Stir up shame, and sorrow, and fear, and indignation against yourselves.*—No sins are heavier than those we count light of: “Is it a light thing to the house of Judah that they commit the abominations which they commit here?” (Ezek. viii. 17.) Take this oppositely to a double evil:—

(1.) Men pare and lessen their sins, and make a very small matter of them; and consider not, that, lessening their own indignation, they increase God's. “Fools make a mock at sin.” (Prov. xiv. 9.) “It is as sport to a fool to do mischief.” (Prov. x. 23.) So those: “Against whom do you sport yourselves? Against whom make ye a wide mouth, and draw out the tongue?” (Isai. lvii. 4.) They fell to other gods, and laughed the prophet to scorn, that made such a business of it: so when Christ, and grace, and life were offered, “they made light of it, and went their ways;” (Matt. xxii. 5;) that is, made light of grace, and of the sin of contempt of grace.

(2.) Men stick in vile practices, and think their sacrifices and prayers will salve all up again, which the Lord so earnestly declares against. (Isai. i. 14.) But stir ye up sorrow, shame, displeasure. (2 Cor. vii. 11.) Repentance hath these adjuncts, and proceeds to, and deals with, and chiefly with, this first bottom-sin.

**DIRECT. II.** *Lie down meekly at the Lord's feet.*—This follows upon the practice of the first direction.

(1.) *In submission to any the sharpest dispensations.*—As passions stir up passions, and one coal kindles another; so our frettings, the Lord's wrath. There are tangs of this sin in the godly themselves; (2 Sam. vi. 8; Jonah iv. 5;) but grace takes it by the throat. (Psalm li. 4.)

(2.) *In supplication.*—The Lord's servants have humbly and earnestly deprecated wrath. (Jer. x. 24; Psalm vi. 1.)

**DIRECT. III.** *Embrace the Lord Jesus in the force of all his blessed offices, and then go, fly to, and lift up thy face without spot before, the Father in him.*—Know,

(1.) *That it is a dreadful thing to have a settled war and plague in a nation.*—Much more to be in the Jews' case, that rejected, and would not be under, the blessing of Christ; and are under the curse of God; and “wrath is come upon them to the uttermost,” (1 Thess. ii. 16,) and hath rested already these one thousand six hundred years.

(2.) *That there is no other remedy propounded to remove this wrath, which we came into the world children and heirs of, but only Christ.* (Acts iv. 12.)—“He hath the keys of hell and death,” (Rev. i. 18,) to let the soul out of the body and into hell when he will; to infer and remove wrath. If any receive not him, this wrath tarries still, and will cleave to and “abide upon him” for ever. (John iii. 36.) He speaks with authority: “Those mine enemies that would not that I should reign over them, bring them and slay them before me:” (Luke xix. 27;) and it shall be done.

(3.) *That the Psalmist makes it (as it is) a point of wisdom in the*

greatest, to "kiss the Son" with a kiss of homage and subjection, "lest he be angry,"—(What is the danger of that?) "and ye perish in the way" of your hopes and purposes, and never compass grace nor glory, if "his wrath be kindled but a little. Blessed are all those which put their trust in him." (Psalm ii. 11, 12.)

(4.) *That then ye may plead with the Lord with humble boldness.*—“Why doth thine anger smoke against the sheep of thy pasture? Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.” (Psalm lxxiv. 1, 2.)

(5.) *And assure your hearts of welcome.*—“A gift in secret pacifieth wrath, and a reward in the bosom strong wrath.” (Prov. xxi. 14.) Mark their policy: “And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.” (Acts xii. 20.) And be assured [that] the relations of Christ are beloved of the Father: “Then he is gracious to him, and saith, Deliver him from going down to the pit: I have found a ransom.” (Job xxxiii. 24.)

2. *To those whom the Lord hath translated out of their natural condition.*

(1.) *Bring the work often to the touchstone, that you may not boast in a false gift;*—gold will endure the test, and be more fully manifested to be gold indeed;—and, finding the work to be right, live with an enlarged heart to the praise of that grace which hath made this change.

(2.) *Deal seriously in the mortification of sin, which God only strikes at; and in order thereto, count sin the worst of evils.*—If this were done, and thoroughly and fixedly done in our spirits, there is nothing of any other directions [that] would be left undone. To set up this judgment, there needs,

(i.) *Ploughing carefully with the Lord's heifer.*—Namely, search into the oracles of God; there, and there only, are lively portraitures of sin, and the genuine products and train of sin.

(ii.) *The eye-salve of the Spirit.*—We are blinder than bats in this matter; and are indisposed very much, or rather wholly, to let this truth sink down into our hearts.

(iii.) *Applications to the throne of grace.*—None but those who deal in good earnest in heaven, will see the hell and mystery of sin in themselves. He gives the Holy Ghost to them who ask him.

(iv.) *Excursions and communings with yourselves.*—“The spirit of man is the candle of the Lord, searching all the inward parts of the belly;” (Prov. xx. 27;) and, duly made use of, will tell many stories correspondent to the word of truth. Use conscience, and use therewith another and bigger candle, to rummage the dark room of thy heart with. Superadd to conscience the succours of the word and Spirit; and thou shalt do something in the search; and find out convictively the swarms of evil in thine own heart.

(v.) *The work of grace.*—There will be else a beam in the eye, and

plain things will not be plain to us. God's work holds intelligence, and is of amicable affinity, with his word. Grace hath the only excellent faculty in looking through sin.

(vi.) *Attendance to the Lord's administrations against sin.*—God writes in great letters in the world, what he had first written in the scriptures. Every breach by sin should lead down into more hatred, brokenness of spirit, and shame before the Lord for sin. This is the engaging evil; this engages God and the holy angels, and devils, and the very man, against himself. Nothing can be *his* friend to *whom* sin hath made God an enemy. Woe to the man that is in this sense alone, and hath heaven, and earth, and hell, and all within the continent of them, against him! it is impossible for that man's heart and hands to stand strong. This is the mighty prevailing evil. Never was man so stout as to stand before the face of sin, but he shivered, and was like a garment eaten up of moths. (Psalm xxxix. 11.) This hath fretted the joints of kingdoms in pieces, and made the goodliest houses in the world a heap of rubbish; (Zech. v. 4;) will make Babylon, that sits as a queen, an "habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird;" (Rev. xviii. 2;) made the angels devils, and heaven itself too hot for them. Never were the like changes made as by sin: grace makes not changes of richer comfort, than sin doth of dismal consequence. It is made by the Holy Ghost an argument of the infinity of the power of God, to pardon and subdue sin. (Micah vii. 18.)

(3.) *Bear all afflictions incident to a holy course cheerfully.*—The martyrs went joyfully into the fire, because the flames of hell were quenched to them; bore their cross easily, because no curse and damnation to them in Christ Jesus. (Gal. iii. 13.)

(4.) *Reduce your anger to the similitude of God's.*—Which is very slowly kindled, (Psalm ciii. 8,) and is an intense holy displicence only against sin; and is cleansed from all dregs of rashness, injustice, and discomposure. Such zeal should eat us up. (John ii. 17.)

This sermon consists of rough notes, which the author had not leisure to amplify, and present in a more attractive form; as he intimates in page 145: "These are hints, and no more."—EDIT.



## SERMON X.

BY THE REV. THOMAS MANTON, D.D.

MAN'S IMPOTENCY TO HELP HIMSELF OUT OF THAT MISERY.

*For when we were yet without strength, in due time Christ died for the ungodly.*—Romans v. 6.

In this chapter there are two parts: in the first, the apostle lays down the comfortable fruits and privileges of a justified estate; in the second, he argues the firmness of these comforts, because they are so rich, that they are scarce credible, and hardly received. The firmness and soundness of these comforts the apostle representeth by a double comparison: 1. By comparing *Christ with Christ*; and, 2. *Christ with Adam*. Christ with Christ, or one benefit that we have by him with another, from the text to verse 12; then Christ with Adam, the Second Adam with the first, to the end of the chapter.

1. In comparing *Christ with Christ*, three considerations do occur:—

(1.) *The efficacy of his love toward us before justification, with the efficacy of his love toward us after justification.*—The argument standeth thus: If Christ had a love to us when sinners, and his love prevailed with him to die for us, much more may we expect his love when made friends: if when we were in sin and misery, shiftless and helpless, Christ had the heart to die for us, and to take us with all our faults, will he cast us off after we are justified and accepted with God in him? This love of Christ is asserted in verse 6, amplified in verses 7 and 8, and the conclusion is inferred in verse 9: “Much more then, being now justified by his blood, we shall be saved from wrath through him.”

(2.) The second comparison is *of the efficacy of the death of Christ, and the efficacy of the life of Christ.*—It is absurd to think that Christ rising from the dead, and living in heaven, should not be as powerful to save, and bring us to God, as Christ dying was to reconcile us to him.

(3.) The third comparison is *the privative mercy, or being saved from hell, with the positive mercy, or obtaining a title to heaven.*—“And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” (Verse 11.)

2. For the comparison between *Christ and Adam*, the sum of it is, —that Christ is more able to save, than Adam to destroy; and therefore justified persons need to fear nothing. As Adam was a public person, and root of mankind, so is Christ a public person; for Adam was *τυπος του μελλοντος*, “the figure of him that was to come.” (Verse 14.) Adam was a public person, but a finite person, having

no intrinsic value in himself, and only was all us by divine institution; but Christ, beside the institution of God, was an infinite person; and therefore there is a *πολλω μαλλον*, a "much more" upon Christ. His sacred virtue exceedeth that cursed influence of Adam in many particulars, amply set down in the latter end of the chapter by the apostle.

The words begin the first comparison. In them,

1. *The condition wherein we are by nature* is set forth by two notions, "ungodly," and "without strength:" the one noteth [that] we have no worth to move God to help us, for we were "ungodly;" the other, that we have no power to help ourselves, for "we were without strength:" we were "without strength," and so need help; "ungodly," and so refused help.

2. *The means of our recovery*: "Christ died for us."

3. *The seasonableness of our redemption*: "In due time."

For the first notion, whereby our natural estate is expressed, "ungodly," I shall pass it by; the next notion, "without strength," will yield us this point:—

#### DOCTRINE.

*That man, fallen, is destitute of all power and means of rising again, or helping himself out of that misery into which he hath plunged himself by sin.*

This will appear, if you consider his condition *with respect to the law, or with respect to the gospel, and those terms of grace which God offers in Christ.* The former more properly falls under the consideration of this place; but, because of the method of this exercise, you expect the discussion of the latter also, I shall take occasion from hence to speak of that.

1. *With respect to the law.*—That will be understood by a view of that scripture that expresseth the tenor of the law: "Cursed is every one that continueth not in all the words of this law to do them;" (Gal. iii. 10;) where is considerable,

1. *The duty it exacts.*

2. *The penalty it inflicts.*

3. *The operation that both these have upon the fallen creature.*

1. *The duty it exacts.*—An innocent nature, that is presupposed for the person, must "continue." It doth not say, "now begin;" the sentence of the law doth not suppose man as lapsed and fallen, or as having already broken with God; but as in a good and sound estate. And then universal, perpetual, perfect obedience is indispensably required: he must "continue in all" things with all his heart, and that continually; if he fails in one point, he is gone. This is personally exacted of all men, as long as they abide under Adam's covenant. "He that doeth them shall live in them;" and "the soul that sinneth, it shall die." (Ezek. xviii. 4; xx. 11.) Now if God should call us to an account for the most inoffensive day that ever we passed over, what would become of us? "If thou shouldest

mark iniquities, O Lord, who could stand?" \* (Psalm cxxx. 3.) Better never born, than to be liable to that judgment, when the law shall take the sinner "by the throat," and say, "Pay me that thou owest." (Matt. xviii. 28.) What shall the poor wretch do? So that here we are "without strength," altogether unable to come up to the obedience of the law of works. The law can make nothing perfect, because it is become "weak through our flesh." (Rom. viii. 3.) To fallen man it establisheth a course of punishing sin, not of taking away sin: we may increase the debt, but we cannot lessen it. If our obedience were exact for the future, (let us suppose it,) yet the paying of new debts doth not quit old scores. They that could not keep themselves when entire and innocent, cannot recover themselves when lost and fallen.

2. *The penalty it inflicts.*—"Cursed is every one." How cursed? Cursed in all that he hath. (Deut. xxviii. 15—18.) All his enjoyments become a snare, and temporal comforts do but harden him, and prepare him for a greater misery. Cursed in all that he doeth: his prayer is turned into sin; his hearing, the "savour of death unto death;" all his toil and labour in outward service is to no purpose: "The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?" (Prov. xxi. 27.) At the best it is but an "abomination," God will not accept an offering at his hands; much more, when it is polluted with sinful and evil aims. But this is not all; he is cursed for evermore: the law bindeth him over, body and soul, to everlasting torments; and in time he shall hear that dreadful sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv. 41.) There is but the slender thread of a frail life that hinders the execution of this sentence upon him: a sinner stands upon the very brink of hell, and ever and anon is ready to be cast in; where he shall eternally lie under the wrath of God. So that here we are "without strength," because we cannot satisfy the justice of God for one sin, but are always satisfying, and can never be said to have satisfied; like a poor man that pays a debt of a thousand pounds by a farthing a week.

3. *Consider how this works with him.*—An exaction of duty under so severe a penalty doth either *terrify* or *stupidify the conscience*; he that escapeth the one, suffereth the other; or else, thirdly, doth *irritate corruption*; or, fourthly, *obtrude us upon a sottish despair*, so as to give over all endeavours and hope of salvation.

First. *Sometimes it terrifieth.*—That is easily done; the conscience of a sinner is a sore place; they are "all their life-time subject to bondage." (Heb. ii. 15.) There is a hidden fear in the heart of a wicked man, not always felt, but soon awakened, either by a sound conviction from the word, or some sore judgment, or by the agonies of death, or serious thoughts of the world to come. Felix trembled when Paul did but mention God's "judgment:" (Acts xxiv. 25 :) the prisoner makes the judge tremble. A sinner is afraid to think of his condition. If God do but a little break in upon his heart, do

\* That is, *rectus in curia* ["upright in court"]; be able to make a bold defence.

what he can, he lies under the bondage of a wounded spirit, and wherever he goes, like the devils, he carrieth his own hell about with him.

Secondly. If it terrifieth not the conscience, *it stupifieth the conscience.*—That they grow senseless of their misery, “past feeling.” (Eph. iv. 19.) And that is a dangerous crisis and estate of soul, when once a man comes to that, and goeth like a fool to the correction of the stocks.

Thirdly. *It irritateth their inbred corruption.*—“The commandment came,” that is, in full conviction and power, and “sin revived, and I died.” (Rom. vii. 9.) The more we understand of the necessity of our subjection to God, the more opposite is the soul to him; as a dam makes a river or strong stream the more violent, or as a bullock at the first yoking becometh the more unruly. Or,

Fourthly. *It breedeth a sottish despair.*—“There is no hope: therefore we will walk after our own devices, and do every one according to the evil imaginations of our own heart.” (Jer. xviii. 12.) “It is to no purpose to speak to us, or strive further about us,” as if they had said; “there is no hope; and therefore we will live as we list, without any further care of turning to God.” This is the worst kind of despair, when a man is given up to his “own heart’s lust,” (Psalm lxxi. 12,) and runneth headlong in the way of destruction, without hope of returning. There is more hope of them that are under despairing fears, or a terrified conscience, than there is of those who are under despairing resolutions, or a stupid and sottish obstinacy. Thus as to the law man is helpless.

II. Consider man *as to terms of grace offered in the gospel.*—He is still “without strength;” not only in a damnable condition by the law, but, without grace, unable to accept the gospel. This will appear by two considerations:—

1. *By those emphatical terms of scripture by which the case and cure of man are set forth.*

2. *By those positive assertions whereby all power is denied to man to convert himself to God, or to do any thing that is spiritually good.*

1. *Those emphatical expressions which represent his case, and his cure.*

(1.) *His case.*—The scripture sets forth man’s condition thus: that he is born in sin; (Psalm li. 5;) and things natural are not easily altered. Greedy of sin: “He drinketh-in iniquity like water:” (Job xv. 16:) it noteth a vehement propension; as greedy to sin, as a thirsty man to drink. Thirst is the most implacable appetite; hunger is far better borne. But this, you will say, is but now and then, in a great temptation, or vehement passion. No: “Every imagination of the thoughts of his heart is” evil, “only evil,” and that “continually.” (Gen. vi. 5.) By how many aggravating and increasing circumstances is man’s sin there set forth! There is in him a mint always at work: his mind coining evil thoughts, his heart, evil desires and carnal motions; and his memory is the closet and store-house wherein they are kept. “But may not a man be reclaimed? is

not this his bondage and trouble?" No: his heart is a heart of stone; (Ezek. xxxvi. 26;) that is, inflexible, insensible. When God useth the word, some common motions of his Spirit, some rousing providences, yet all in vain; for man's "heart is deceitful above all things, and desperately wicked;" (Jer. xvii. 9;) inventing shifts and excuses to avoid God, and to cheat itself of its own happiness. "But is not the New Testament more favourable than the Old? or is not man grown better, since there was so much grace discovered?" I answer, No: there is a perfect harmony between the Testaments; there you will find man represented as a "child of wrath by nature," (Eph. ii. 3,) even the elect as well as others; to be a "servant of sin." (Rom. vi. 17.) Never such an imperious master, never such a willing servant: sin never leaveth commanding; and we love the work. You will find him again expressed as one averse from God, "alienated from his life." (Eph. iv. 18.) It is a melancholy thought to a carnal heart to think of the life of God. As an enemy to the law; (Rom. viii. 7;) one that neither can nor will please God. As "blind," and knoweth not what to do: (2 Peter i. 9;) and this blindness spiritual is worse than bodily. A man that is blind in body, seeketh for a fit guide; as Elymas, when he was stricken blind, "sought about for one to lead him by the hand." (Acts xiii. 11.) As weak and "without strength," here in the text; yea, stark "dead in trespasses and sins;" (Eph. ii. 1, 5;) yea, worse than dead: a dead man doth no more hurt, his evil dieth with him; but there is a life of resistance and rebellion against God that goes along with this death in sin. Now put all this together, and you may spell out man's misery, what a wretched, impotent creature he is in his natural estate. The scripture does not speak this by glances or short touches; neither is it a hyperbole used once or twice but every where, where it professedly speaks of this matter. Certainly, man contributeth little to his own conversion: *he* cannot "hunger and thirst" after Christ, *that drinks in iniquity like water;* there is nothing in nature to carry *him* to grace, *who* is altogether sinful. If the scripture had only said that man had accustomed himself to sin, and was not "born in sin;" that man were somewhat prone to iniquity, and not "greedy" of it; and did often think evil, and not "continually;" that man were somewhat obstinate, and not a "stone," an "adamant;" if the scripture had only said that man were indifferent to God, and not a professed "enemy;" if a captive of sin, and not a "servant;" if only weak, and not "dead;" if only a neuter, and not a "rebel;"—then there might be something in man, and the work of conversion not so difficult. But the scripture saith the quite contrary.

(2.) *The cure.*—Certainly, to remedy so great an evil requires an Almighty Power, and the all-sufficiency of grace; therefore it is good to see how conversion is described in scripture. Sometimes by enlightening the mind: "And the eyes of your understandings being enlightened," &c. (Eph. i. 18.) Man, the wisest creature on this side heaven, is stark blind in the things of God. Though he hath the light of nature, and can put on the spectacles of art, and dress his

notions of divine things by the glass of the word; yet ere the cure is wrought, something must be done upon the faculty: the eyes of our understandings must be enlightened, as well as the object revealed. Ay, but this infusion of light is not all; the scripture speaks of opening the heart: "He opened the heart of Lydia." (Acts xvi. 14.) God doth not only knock at the heart, but open it. He knocks many times by the outward means; but finds no entrance. Yea, as one that would open a door,—he tries key after key, till he hath tried all the keys in the bunch; so does God use means after means; but till he putteth his fingers upon the handles of the lock, (Canticles v. 4, 5,) the door is not opened to him. Well then, the mind must be enlightened, and the heart opened. If these words are not emphatical enough, you will find conversion expressed by regeneration: "Except a man be born again, he cannot see the kingdom of God." (John iii. 3.) Mark! we must not only be reformed, but regenerated. Now because generation is an ordinary work of nature, and often falls out in the course of second causes, therefore it is expressed by the metaphor of resurrection. (Eph. ii. 5.) But that which hath been, may be again; therefore it is called a creation: "We are" *ποίημα αὐτοῦ*, "his workmanship." (Eph. ii. 10; 2 Cor. iv. 6; v. 17; Psalm li. 10.) Yea, further: it is expressed by victory; (1 John iv. 4;) or the beating and binding [of] "the strong man," by one that is "stronger than he;" (Luke xi. 21, 22;) by "bringing into captivity every" proud "thought." (2 Cor. x. 5.) All these expressions doth the scripture use, to set out the mystery of grace. One expression may not enough be heeded, and therefore are many types and figures of it used, that what is wanting in one notion may be supplied by another. As let us gather them up a little. There must be not only light in the mind, but the heart must be moved; and that not a little stirred, but changed, fashioned anew, born again. And because generation supposeth a previous disposition in the matter, not only is it called "regeneration," but the term "resurrection" is used, in which the matter is wholly unprepared. But yet because still here is matter to work upon, therefore it is called creation, which was a making all things out of nothing. God works faith where there is no faith, and repentance where was no repentance; "and calleth the things that are not as though they were." But now because sin makes us worse than nothing; and as in creation, as there was nothing to help, so there was nothing to resist and hinder; therefore it is expressed by victory; implying the opposition of God's work, and the resistance that there is in the heart of man, till it be overpowered by grace.

2. The next proof is from *those assertions, whereby all power is denied to man to convert himself to God, or to do any thing that is spiritually good.*—As when it is said he cannot know; (1 Cor. ii. 14;) he cannot believe; (John vi. 44;) he cannot obey. (Rom. viii. 7.) Nay, to instance in single acts: he cannot think a good thought of himself; (2 Cor. iii. 5;) he cannot speak a good word: "How can ye, being evil, speak good things?" (Matt. xii. 34.) He cannot do any thing. (John xv. 5.) He doth not say, *nihil magnum*, but *nihil*; not

“no great thing,” but, “Without me ye can do *nothing*.” Well, then, when man can neither know, nor believe, nor obey, nor think, nor speak, nor do any thing without grace, surely man is “without strength,” wholly impotent and unable to turn himself to God.

## OBJECTION I.

But here is an objection : “If it be so, how can these things stand with the mercy of God, as the Creator of mankind,—to require the debt of him that is not able to pay? with the justice of God, as the Judge of the world,—to punish him with eternal death for the neglect of that which he could not perform? or with the wisdom of the Supreme Lawgiver,—to exhort *him* by promises *who* hath no power to do what he is exhorted unto?”

## ANSWER.

1. I answer to the first : God doth not lose his right, though man hath lost his power; their impotency doth not dissolve their obligation; a drunken servant is a servant, and it is against all reason [that] the master should lose his right to command by the servant's default. A prodigal debtor that hath nothing to pay, yet is liable to be sued for the debt without any injustice. God contracted with us in Adam; and that obedience [which] he requireth is not only due by covenant, but by law; not only by positive law and contract, but by immutable right. It is harsh, men think, to suffer for Adam's fault, to which they were not conscious and actually consenting; but every man will find an Adam in his own heart: the old man is there, wasting away the few remains of natural light and strength. And shall not God challenge the debt of obedience from a debtor that is both proud and prodigal? We are proud; for when we are miserable, we think ourselves happy; and when we are poor, we think ourselves rich; and when we are blind, we conceit ourselves very seeing; and when we are naked, we think ourselves well clad. (Rev. iii. 17.) And therefore God may admonish us of our duty, and demand his right; if for no other reason but to show us our impotency, and that we may not pretend that we were not called upon for what we owe. And as man is proud, so he is prodigal. We spend what is left, and throw away those relics of conscience, and moral inclinations, which escaped out of the ruins of the fall.

2. As to the second,—how God can with justice punish him for the neglect of what he could not do,—I answer: Our natural impotency is voluntary. We must not consider man only as impotent to good, but as delighting in evil, and loving it with all his heart. As man cannot, so he will not, come to God. (John v. 40.) Our impotency lies in our obstinacy, and so man is left without excuse. We refuse the grace that is offered to us; and, by continuing in sin, increase our bondage, our inveterate customs turning to another nature.

3. As to the last,—how God can exhort and persuade us,—for answer, suppose we should say, This is only for the elect's sake, who

certainly "are the called according to purpose;" (Rom. viii. 28;) whereas others are called *obiter*, "by the by," and as they live intermingled with them. If the elect did dwell alone, and were a distinct community by themselves, the objection were plausible; but they are hidden amongst others, and therefore the reprobate have the like favour in the external means with them. The world standeth for the elect's sake, yet the sun doth not shine upon them alone, nor the showers fall upon their fields alone. Or let me illustrate it thus: The sun shineth, though blind men see it not; the rain falls upon the rocks and mountains, as well as the fruitful valleys: so are exhortations of duty promiscuously tendered to good and bad. This might be answer enough: but that which I rather say is, that these exhortations have their use; for they carry their own blessing with them, to them to whom God means them for good. The word has a ministerial subserviency to the power of God; as, when Christ said, "Lazarus, come forth," it raised him out of his grave. As for others that are not converted by them, it is for their conviction, and to bridle their fierceness, and a means to civilize them, and keep them from growing worse, whereby many temporal blessings do accrue to them; as Pagan Rome flourished in all manner of virtue and success, as long as moral precepts were in force. But of this more in the next objection.

## OBJECTION II.

"If man be so altogether without strength, why do ye press him to the use of means?"

## ANSWER.

I answer: Though man cannot change himself, yet he is to use the means; and that for several reasons:—

1. *That we may practically see our own weakness.*—Men think the work of grace is easy, till they put themselves upon a trial: the lameness of the arm is found in exercise: "Apply thy heart to understanding;" then "cry for knowledge." (Prov. ii. 2, 3.) Whosoever sets himself in good earnest to get any grace, will be forced to cry for it before he hath done. We never seek strength at God's hands in so feeling a manner, till our experience convince us of our weakness. When a man goes to lift up a piece of timber heavy above his strength, he is forced to call-in help.

2. *The use of the means we owe to God, as well as the change of the heart.*—We lie under a moral obligation to use them: God, that hath required faith and conversion, hath required prayer, hearing, reading, meditating; and we are bound to obey, though we know not what good will come of it: as Abraham obeyed God, "not knowing whither he went;" (Heb. xi. 8;) and Peter, when there was little hope, saith, "Howbeit, at thy command," &c. (Luke v. 5.) Our great rule is: We are to do what he commandeth, and let God do what he will.

3. *To lessen our guilt.*—For when men do not use the means, they have no excuse: it is plain laziness, and want of will, not want of



power. When we will not so much as try to come out of our condition, we love our bondage, and shut the door upon ourselves; or, as that phrase, "judge ourselves unworthy of eternal life;" (Acts xiii. 46;) pass sentence upon our own souls. It is a sign we care not whether God show us mercy, yea or no; for you will not so much as bestow a thought upon it; you come under the censure of wicked and slothful servants. (Matt. xxv. 26.)

4. *There is encouragement in the use of means many ways.*

(1.) *If we do not something, we shall grow worse.*—Standing pools are apt to putrefy. Man is of an active nature, either growing better or worse: when we do not improve nature, we deprave it: "They corrupt themselves in what they know naturally." (Jude 10.) Voluntary neglects draw-on penal hardness; and so your impotency is increased. There is this benefit of using means; it prevents much sin and hardness of heart: it is like the embalming of a dead body; it keeps it from stinking, though it does not restore life.

(2.) *Without the use of means they can never hope for any thing.*—"How shall they believe without a preacher?" (Rom. x. 14.) If ever I meet with God, with Christ, it must be in this way; it is good to lie at the pool, as the poor man did who was unable to get in when the angel stirred the waters. (John v. 3—5.) Marriage is instituted for the propagation of mankind; yet the soul is of God only. No man abstaineth from marriage because he cannot beget a reasonable soul. So grace is of God; but hearing, reading, praying, are the instituted means; and we must not abstain from these means, because grace is not of ourselves, but God.

(3.) *It may be, God will meet with us.*—It is the ordinary practice of his free grace so to do; and it is good to make trial upon a common hope: "Pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts viii. 22.) There is a great uncertainty; yet pray; it is God's usual way to meet with them that seek him: "I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth:" (Luke xi. 8:) "for his importunity's sake," *δια την αναιδειαν*, "for his impudence."\* God is not engaged; but who knows what importunity may do? He may, and he may not, give grace; but usually he doth. It is God's usual way to bless man's industry; and yet all they that labour have not an absolute certainty of success. Who would forbear ploughing, because in one year of ten there may happen a dearth or a lean harvest? Act; God may come in (for usually he doth) with his influence and blessing.

Let me now give you some reasons why God permits this weakness and want of strength to lie upon the fallen creature.

1. *To exalt the freeness and power of his grace.*—First. *The freeness of his grace*; for God hath shut up all under the curse, that there may be no way of escape but by his mercy; their eternal ruin and damnation is else certain and inevitable: "God hath concluded them all under unbelief, that he might have mercy upon all." (Rom.

\* And so, fitly expressing our restlessness in the use of means.

xi. 32.) *Συνεκλειστος*, that is the word : the state of unbelief is there compared to a prison, made sure and fast with iron bars and bolts ; and by God's permission man hath "shut up" himself in such a prison, that mercy alone might open the door to him. Jew and Gentile lie fast bound with a chain that can be loosened by no hands but God's. So, Gal. iii. 22 : "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe : " it is the same word and notion : we may mourn and sigh through the grates of the flaming prison ; but can never get out till God look upon us in mercy through Christ. And so also *the power of his grace*, in rescuing us out of this misery : it is a mighty power that works in them that believe. (Eph. i. 19.) When we consider it, we may wonder at it that ever such a change should be wrought in us that are so carnal, so obstinate : "Who hath called us out of darkness into his marvellous light." (1 Peter ii. 9.) It is indeed marvellous that ever we should get out of the prison of sin ; more miraculous than Peter's getting out of prison, having so many chains, and doors, and keepers upon him. (Acts xii.)

2. *To humble the creature thoroughly by a sense of their own guilt, unworthiness, and nothingness.*—In our natural state we are "ungodly" and "without strength." "Why has God permitted it?" "That every mouth may be stopped, and all the world may become guilty before God," *ὑποδίκιος τῷ Θεῷ*, (Rom. iii. 19,) liable to the process of his revenging justice ; and so to humble us for our inability and obstinacy, that we may go complainingly to God, saying, "Lord, I am as a bullock unaccustomed to the yoke." (Jer. xxxi. 18.) Whosoever hath passed this trial, doth sensibly find it.

USE OF ALL. 1. *To the unconverted.*—To be sensible of their condition, and mourn over it to God ; acknowledge the debt ; confess your impotency ; beg pardon and grace ; and, in a humble sense of your misery, endeavour earnestly to come out of it. By such doctrines as these, men are either "cut at heart," (Acts vii. 54,) or "pricked at heart," (Acts ii. 37,) which is the far more kindly work. Some men's hearts and lusts are exasperated ; and they rage and storm, when they are warned of their danger by a closer application. O, it is better to bemoan yourselves, than fret against the Lord, and yield to a sottish despair. There is some hope when conviction ends in groaning rather than murmuring ; and you do not fret against the Lord's sovereignty, but complain to him of the naughtiness of your hearts, begging his grace for Christ's sake. Therefore go and lie at his feet, and say, "Lord, I have a blind mind, a froward heart ; none more. I shall never of myself fly the evil forbidden, perform the good commanded, renounce these bewitching lusts, take up such a course of service to thy blessed majesty. O take away this stony, untractable heart !" &c. You are in prison ; but you are "prisoners of hope," if you do so.

2. *To press the converted to thankfulness.*—We were once in such a pitiful case, till God plucked us as brands out of the burning ; we were utterly miserable and destitute of all good. O, blessed be God, that opened the prison-door, and proclaimed deliverance by

Christ to poor captives; and not only proclaimed it, but wrought it for us! None but an Almighty arm could loosen the bolts, and shut back the many locks, that were upon us. Peter, when the angel made his chains fall off, "considered" the matter, (Acts xii. 12,) and went to give thanks among the saints. O, when there were so many doors and bolts upon you, such difficulties and disadvantages in the way of your conversion, consider it, and bless God for your escape!—"Blessed be the Lord, that gave me counsel in my reins." (Psalm xvi. 7.)

3. *Let us compassionate others that are in this estate.*—Poor souls, in what a sad condition are they! We have not usually such a deep sense of their misery as we should have. Israel was to pity strangers, because they were once strangers in the land of Egypt: we ourselves have been in the house of bondage. O pity poor captive souls! Especially doth this concern the ministry; they that do *induere personam Christi*, that "stand in the stead of Christ," should *induere viscera Christi*, "put on the bowels of Christ:" "God is my record how greatly I long after you all in the bowels of Christ Jesus." (Phil. i. 8.) When we were "ungodly," and "without strength, Christ died for" sinners; and wilt not thou labour for them, and employ thy talent to edification? O, if we had more weighty thoughts about the worth and danger of souls, we would not do the Lord's work so sleepily as usually we do; but, "as co-workers with God," we would beseech you" with all earnestness "not to receive the grace of God in vain." (2 Cor. vi. 1.) Every advantage should be taken hold of: as a sinking, perishing man, if it be but a bough in the waters, catcheth at it, so should we press you to improve all closer applications and ministerial helps, and that with compassion and tenderness, as having ourselves been acquainted with the heart of a poor, impotent, captive sinner.

## SERMON XI.

BY THE REV. THOMAS JACOMBE, D. D.

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THE COVENANT OF REDEMPTION OPENED.

*When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*—Isaiah liii. 10.

OF all the prophets, this prophet Isaiah was the most evangelical prophet: Jerome calls him "Isaiah the evangelist."\* Of all the prophecies of this prophet, that which you have in this chapter is the most evangelical prophecy.† I do not remember any one piece of scripture in the Old Testament so often cited in the New Testament as this fifty-third chapter of Isaiah; it being cited there no less than eight or nine times. The eunuch [whom] you read of in the gospel, was converted by a part of it; after God, by the ministry of Philip, had opened his eyes to see Christ held out in it. (Acts viii. 30—33.)

In the whole chapter you have a most lively and full description and representation of the humiliation, death, and passion of Jesus Christ; which indeed is so exact, and so consonant to what hath fallen out since, that Isaiah seems here rather to pen a history, than a prophecy.

That Christ all along is here treated upon, and not the sufferings of the Jewish state, I shall not now insist upon. Philip, when he had this scripture before him,—he "preached Jesus." (Acts viii. 35.) Christ brings it down to himself. (Mark ix. 12.) And the matter of it is so convictive, from that clear light that goes along with it, that several of the Jews in the reading of this chapter have been brought over to the Christian religion, as not able to stand out against the light and evidence of it.‡

The time allotted for this exercise being but short, I must fall upon my work presently. I come to that branch which I am to insist upon: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." In the verse before, you have Christ's innocence: "He had done no violence, neither was any deceit in his

\* *Non tam propheta dicendus est quàm evangelista.*—HIERONYMI *Epist. ad Paulam et Eustochium*, tom. iii. p. 9. "He is not so much to be entitled 'the prophet,' as the 'evangelist.'"—EDIT. † *Quanto propheta hic aliis antecellit prophetis, tanto hæc ejus, cap. liii., edita prophetia cæteris ejus præstare videtur oraculis.*—ALEX. MORUS in *Præfatione ad Commentarium in cap. liii. Isaie.*

‡ As much as this prophet excels all others, so much does the prediction published in this fifty-third chapter seem to surpass all his other prophecies.—EDIT. † *Ingenue profiteor illud ipsum caput ad fidem Christianam me adduxisse; nam plus millies illud caput perlegi, &c.*—JOH. IS. LEVIT. *Vide HOORNÆ., Contra Judæos, lib. vi. cap. 1, p. 408.* "I freely avow that this very chapter led me to the Christian faith; for I read it through more than a thousand times."—EDIT.

mouth," "Why then did he undergo so much? 'It pleased the Lord to bruise him; he hath put him to grief.' How could the Father, *salvâ justitiâ*, ['consistently with justice,'] deal thus with an innocent person, and with his own Son too?" I answer: Christ had now put himself in the sinner's stead, and was become his *εγγυος*, his "surety;" and so, obnoxious to whatever the sinner had deserved in his own person: and upon this, the Father might, without any injustice, and actually did, for the manifestation of the unsearchable riches of his wisdom and love, "bruise him and put him to grief." The Lord Jesus had no sin *in* him by inhesion; he was "holy, harmless, undefiled, separate from sinners:" (Heb. vii. 26:) but he had a great deal of sin *upon* him by imputation: "He was made sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. v. 21.) It pleased Christ to put himself thus under our guilt, and therefore "it pleased the" Father thus "to bruise him."

If you ask further, "What had Christ to encourage him either to or in these sufferings?" Though there was infinite love in Christ to put him upon all this, and to carry him through all this, yet there must be something more: you have therefore here very precious promises,\* made to Christ upon this his undertaking; as, that "he should see his seed, he should prolong his days, the pleasure of the Lord should prosper in his hand;" (verse 10;) "he should see of the travail of his soul;" (verse 11;) and God would "divide him a portion with the great, and he should divide the spoil with the strong; because he had poured out his soul unto death," &c. (Verse 12.)

This [is premised], very briefly to clear up the coherence of the words. I pass over the various readings of them, and also what might be spoke for the explication of them; (that will come in afterwards;) because I hasten to that which is my business this morning, namely, the opening of the covenant of redemption. You have heard of the misery of man by nature, of the inability of man to help himself in this lost condition, &c. I am now to speak something to his recovery or restoration, or rather to that which indeed is the foundation of his recovery; and that is the covenant here called "the covenant of redemption."

By which "covenant" I mean *that federal transaction that was betwixt God the Father and the Son from everlasting about the redemption of lost and fallen man*. Understand me here aright: I am not to speak to the covenant of grace, but to the covenant of redemption. We make a difference betwixt these two. It is true, the covenant of redemption is a covenant of grace; but it is not strictly and properly that covenant of grace which the scripture holds out in opposition to the covenant of works, but rather the means to it or foundation of it. Amongst other things wherein these two covenants do differ, this is one: they differ in the *fœderati*; for, in the covenant of redemption, the *fœderati* are God and Christ; but in the covenant of grace, the "confederates" are God and believers. I lay down this as my judg-

\* Mr. Baxter looks upon these rather as prophecies than as promises.—"Appendix," p. 39.

ment with much submission, because I know herein I differ from some of great repute, whom I very much honour in the Lord.\* The Lord Jesus, I grant, is the very kernel and marrow of the covenant of grace; "the Mediator of this better covenant," (Heb. xii. 24,) the "Surety" of this covenant, (chap. vii. 22,) "the Testator" of this covenant, (chap. ix. 16, 17,) "the Messenger of this covenant." (Mal. iii. 1.) All this is very clear; all that I say is this,—that Christ is not the *persona federata*, ["covenanting party,"] but believers. The covenant of grace was not made with God and Christ, as a common Head, but it is made with God and believers: and therefore, whereas the promise is said to be made to the seed, and that "seed is Christ," (Gal. iii. 16,) you are to take Christ there not personally, but mystically; as you have it taken in 1 Cor. xii. 12: "So also is Christ."

I only say this to clear up my way, and therefore shall not lay down any arguments for the confirmation of this opinion. He that desires satisfaction in this point, let him peruse the authors cited in the margin.† To the business in hand:—

The covenant of redemption, I say, is that federal transaction, or mutual stipulation, that was betwixt God and Christ in the great work of man's redemption. I call it "a federal transaction, or mutual stipulation," because therein lies the nature of a covenant. It is, as civilians define it, "a mutual stipulation or agreement betwixt party and party upon such and such terms, with reciprocal obligations each of the other."

That the business of man's redemption was transacted "betwixt the Father and the Son" is very clear. "The counsel of peace shall be between them both:" (Zech. vi. 13 :) the counsel of reconciliation, how man, that is now an enemy to God, may be reconciled to God, and God to him; (for, whatever the Socinians say, the reconciliation is not only on the sinner's part, but on God's also;) this "counsel," or consultation, "shall be between them both;" that is, Father and Son. I know, some interpret it of Christ's offices; the priestly and the kingly office of Christ both conspire to make peace betwixt God and man: but I rather take it in the other sense.

That this transaction betwixt these two glorious persons was also "federal," or in the way of a covenant, and that, too, "from everlasting," is to me a very great truth, though I am not ignorant that some learned men are not so well satisfied about it.

For the explication and confirmation of this great mystery, I will lay down these seven PROPOSITIONS:—

#### PROPOSITION I.

The first is this: *God the Father, in order to man's redemption, stands upon satisfaction.*—The sinner shall be justified, but first God will be satisfied. Man is now fallen from that happy state wherein at first God made him; and by this fall he hath offered an affront to God, and wronged God, so far forth as he was capable of such a

\* MUSCULUS, &c., DR. PRESTON, MR. RUTHERFORD, "Assembly's Greater Catechism."

† BULKLEY, "On the Covenant," p. 28, &c.; BLAKE, "On the Covenant," chap. vi. p. 24; BAXTER'S "Appendix" to his "Aphorisms," p. 35, &c.

thing. In this case, therefore, God will have satisfaction, in the reparation of his honour, in the manifestation of his truth, in the vindication of his holiness and justice. It is true, he being the *persona læsa*, ["the injured party,"] he might freely have remitted the offence, and done what he pleased: but *supposito decreto*, (some go higher, even to God's nature, which necessarily puts him upon the punishment of sin,) I say, "supposing God's decree," he having decreed thus and thus, and also threatened thus and thus, he will have satisfaction. And therefore, though he doth in election give such and such freely unto Christ, yet, for the carrying on and execution of his purpose herein, he stands upon terms for the satisfying of his justice; which attribute God will advance as well as his mercy; for all are alike dear to God. He will have "an offering for sin" in an expiatory and propitiatory way; (Isai. liii. 10;) a price and ransom shall be paid him down, or the captive shall never be released. (1 Tim. ii. 6.) And in order unto this, or for the manifestation of this, you do not only read in scripture of election as to believers, but also as to Christ, whom God calls his "elect." (Isai. xlii. 1.) The Father chooses him, and "sets forth" or "fore-ordains" him, (*προεθετο*, as it is Rom. iii. 25,) to make satisfaction, without which fallen man shall not be taken into his favour again; who shall be redeemed and justified, but in such a way that God may "declare his righteousness." The apostle doubles his expression as to this: "To declare his righteousness for the remission of sins; to declare, I say, his righteousness: that he might be just, and the justifier of him which believeth in Jesus." (Verses 25, 26.) You will have this great truth more fully insisted upon by another in the carrying on of this exercise; I will here say no more to it.

PROPOSITION II.

Secondly. The Father, you see, demands satisfaction. Well; *to this he annexes many excellent, "great, and precious promises."*—That if Christ would engage in this work, and undertake thus to satisfy, (for he alone could do it,) he would do thus and thus for him; as, that he would fit him for the work, own him and strengthen him in the work, succeed and prosper him in the work, and then reward him for it. And all this the Father makes good to Christ.

1. *He fits him for this work.*—Both in a large effusion of the graces and gifts of the Spirit upon him: "God giveth not the Spirit by measure unto him;" (John iii. 34;) and also in the preparing of a body for him. (Heb. x. 5.)

2. *He strengthens him and supports him in the work.*—"Behold my servant," (Christ is our Lord, but in the work of redemption he was the Father's servant,) "whom I uphold." (Isai. xlii. 1.) And therefore you find, when Christ was put upon the greatest trials, God gave in eminent succour to him; as in the case of temptation: "Then the devil leaveth him, and, behold, angels came and ministered unto him;" (Matt. iv. 11;) and in his agony in the garden: "And there appeared an angel unto him from heaven, strengthening

him." (Luke xxii. 43.) And certainly, if Christ had not had support and strength from the Godhead, he had never been able to have borne up under and carried through his terribly sharp work. You find him encouraging himself and acting faith upon this,—that God would own him, and stand by him in this undertaking: "The Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together: who is mine adversary? Let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up." (Isai. l. 7—9.) "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Psalm xvi. 8—10.)

3. Further: *God the Father succeeds and prospers him in the work.*—"When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." This was promised and also made good to Christ, in the numerous body of believers, past, present, and to come. I might here enlarge upon a threefold gift which the gospel holds forth: there is *the Father's* gift, *the Son's* gift, and *the believer's* gift. *The Father's* gift lies in election: such and such individual persons he gives to Christ: "Thine they were, and thou gavest them me." (John xvii. 6.) We are a free gift to Christ in election, as Christ is a free gift to us in redemption. *The Son's* gift lies in the giving of himself for us: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus ii. 14.) And then there is *the believer's* gift: and that is,—he gives up himself to Christ, to be ruled by Christ, disposed by Christ, saved by Christ; he gives up himself "to the Lord." (2 Cor. viii. 5.) The Father giving believers to Christ, and promising that believers in time should also give themselves to him, was a great encouragement to Christ to give himself for believers; and if you read John xvii. you shall see there, that Christ, when he had done his work, takes much notice of the accomplishment of this promise to him, in believers' (who are his "seed") owning of him and closing with him.

4. Lastly: *God will and doth reward Christ upon his undertaking to redeem man.*—He tells him, he shall not lose by it: his "days shall be prolonged;" (Isai. liii. 10;) that is, his kingdom shall be set up in the world to endure for ever: God would "divide him a portion with the great, and he should divide the spoil with the strong; because he hath poured out his soul unto death." (Verse 12.) And many such promises you have made to Christ. Accordingly "God hath exalted him far above all principality, and power, and might, and dominion; hath put all things under his feet, made



him to be the Head over all things to the church ;” (Eph. i. 21, 22;) “given him a name which is above every name: that at the name of Jesus every knee should bow:” (Phil. ii. 9, 10:) and all because (to give satisfaction to his Father) he “made himself of no reputation, and became obedient unto death, even the death of the cross.” (Verses 7, 8.) And thus you see what the Father demands, and what he doth indent and promise to his Son, in case he will engage in this undertaking: not as if the Son was unwilling so to do; (you must not so understand it;) but the work being of such a nature, so hard, so grievous, it pleased the Father thus to treat with him.

PROPOSITION III.

In the third place. *The Lord Jesus Christ engages in the work, accepts of the terms and conditions set before him, and undertakes to satisfy his Father's demands.*—And in order to satisfaction, (which God stands upon, as you have heard before,) Christ is willing to fulfil the whole law, which was the rule or measure or standard for this satisfaction. God had been dishonoured by the violation of his law, and the disobedience and non-performance of it was that which kept God and the sinner at a distance; and therefore he will only be satisfied and reconciled upon the fulfilling of it. “Here is my law,” saith God: “satisfy it, and my justice is satisfied.”

You must know this,—that though a sinner, as to himself, is justified upon the terms of the covenant of grace, yet, as to his Surety, he is justified upon the covenant of works: for the Surety must pay the whole debt, and the Father will bate him nothing.

OBJECTION. “Where is, then,” some will say, “the freeness of grace in the justifying and acquitting of a sinner? If God will be satisfied to the utmost, what becomes of mercy? If the surety pay the debt to the creditor, is it any great favour for the creditor to let the debtor out of prison?”

SOLUTION. To this I answer: Free grace is very well consistent with full satisfaction; and, notwithstanding the latter, the former is very glorious; partly because God himself found out this way of satisfaction; partly because God accepts it for the good of the sinner, as though he had made it in his own person. That place of the apostle is observable: “Being justified freely by his grace through the redemption that is in Christ Jesus.” (Rom. iii. 24.) Notwithstanding redemption by Christ, yet we are “justified freely,” as freely as though Christ had done and suffered nothing at all. But this is a digression.

I say, the Father demanding the fulfilling of the law, Christ undertakes to do it; and therefore he willingly puts himself under this law: “When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” (Gal. iv. 4, 5.) And he submits not only to the duty of the law, but also to the penalty of the law; not only to do what the law enjoins,

but also to suffer what the law threatens : and the former he makes good by his active obedience ; the latter, by his passive obedience.\*

To open this a little further : Christ here doth two things :—

1. *He undertakes to perform the whole moral law.*—And therefore, when he comes into the world, his eye was upon this : “ Thus it becometh us to fulfil all righteousness.” (Matt. iii. 15.) “ I am not come to destroy the law, but to fulfil.” (Chap. v. 17.) And all this Christ did for our good : “ That the righteousness of the law might be fulfilled in us ;” (Rom. viii. 4 ;) a very convincing place for the imputation of Christ’s active obedience.

2. *Whereas a special law was laid upon him, as he was our Mediator ; he is willing also to obey that, in order to our redemption.*—That Christ should die, was no part of the moral law ; but it was a positive special law laid upon Christ. Well, he makes it good : “ I lay down my life. This commandment have I received of my Father.” (John x. 17, 18.) Christ, as Mediator, had a command from his Father to die ; and he observes it. And, to be short, whatever the Father put him upon in his whole mediatory work, he did it all. So he tells us : “ I have finished the work which thou gavest me to do.” (John xvii. 4.)

#### PROPOSITION IV.

Fourthly. *In this federal transaction betwixt the Father and the Son, both parties were free.*—Here was no necessity, co-action, or any thing of this nature ; but both were free.

*The Father* was free in his demands of satisfaction. He might have let man alone in his state of guilt and wrath ; he might have suffered all mankind to have perished, and to be thrown into hell. He had been infinitely happy in himself, though there had been no such thing as redemption by Christ. It is true, without this, God had not had satisfaction to his justice ; for if Adam and his posterity had burned in hell to all eternity, all would have been nothing in a way of satisfaction : but there had not been the least diminution of his essential glory and blessedness in himself.

*The Son* is free too on his part. He freely consents to the terms of this covenant ; and, in the fulness of time, freely engages in the making of them good : “ Lo, I come to do thy will, O God.” (Heb. x. 7.) “ I delight to do thy will, O my God : yea, thy law is within my heart.” (Psalm xl. 8.) And therefore he says there, “ Mine ears hast thou bored.” (Verse 6.) As the servant in the law, when he was willing to stay with his master, and to do his work,—his ear was bored ; (Exod. xxi. 6 ;) so it was with Christ : he was willing to serve his Father in this business, the greatest that ever was carried on in the world ; and therefore says he, “ Mine ears hast thou bored.”

\* *Quod requirit lex ; nempe, tum plenam pœnæ reatibus nostris debitæ luitationem, ut a condemnatione liberemur ; tum plenam legis præstationem, ut ad æternam vitam icæsum inveniamur, ex illâ promissione, Hoc fac, et vives.*—BEZA. “ What the law requires ; namely, both a full payment of the penalty due to our guilt, that we may be freed from condemnation ; and a complete fulfilling of the law, that we may be found fitted for eternal life, according to that promise, ‘ Do this, and thou shalt live.’”—EDIT.

Christ was free in all his obedience ; and if it had not been free and voluntary, it would not have been satisfactory or meritorious. Whatever he did or suffered, it was from love, not necessity. This truth is so evident from the whole current of the gospel, that I need not enlarge upon it.

PROPOSITION V.

Fifthly. *These two Persons in this blessed covenant,—they do mutually trust each other.*—I say, They do mutually trust each other for their respective making good the terms of this covenant. The Father trusts the Son, and the Son trusts the Father : the Father trusts the Son for the “making of his soul an offering for sin ;” the Son trusts the Father for the “seeing of his seed.” To bring this assertion down to time : in the times of the Old Testament, the Father trusts the Son ; in the times of the New Testament, the Son trusts the Father. Before the coming of Christ, the Father takes up the patriarchs and others to heaven, upon assurance of this,—that Christ, in the fulness of time, would take our nature upon him, and therein make full satisfaction. Christ having promised to do thus, the Father takes his word ; and so takes up Old-Testament believers to glory. Since the coming of Christ, the Son now trusts his Father : for he hath offered up himself, paid down the full ransom ; and yet he doth not reap the full benefit of it, many believers being not yet glorified ; but he trusts his Father, that, one by one, they all shall be so in due time. This may seem to be but a notion. I confess, we have no place of scripture positively asserting this ; but the nature of the thing demonstrates it : for, there being some distance of time in what was to be done by both Persons, there must be a mutual trusting each of the other.

PROPOSITION VI.

In the sixth place. *These two Persons all along in their proper and peculiar transactions,—they deal each with the other as under a covenant, and they hold each other to the terms of the covenant that was betwixt them.*—Not that there is any question of their breaking of it ; but thus we may with an humble reverence conceive of it :—

*The Father* holds the Son to the engagement on his part. He will not “spare” him, or bate him any thing : (Rom. viii. 32 :) satisfaction he will have to the utmost, though it cost his life and blood. And therefore you may observe the prayer of Christ : “Father, save me from this hour :” he seems to check or recall himself : “But for this cause came I unto this hour :” (John xii. 27 :) “This is but that which I engaged to go through ; and therefore I must do it.” And his Father answers him there accordingly. “Father, glorify thy name :” still Christ’s eye was upon that,—his Father’s glory. “Well,” saith the Father, “I have both glorified it, and will glorify it again.” (Verse 28.) He speaks thus, not only upon the account of his sovereignty, but of the covenant also that I am speaking to.

*The Son* also stands upon the terms of this covenant ; and there-

fore, having performed the conditions on his part, he now makes his claim, both for himself and his members, that the Father will make good the conditions on his part. "Father," says he, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John xvii. 4, 5.) And, for his members, he speaks more in the language of a covenant: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." (Verse 24.) "I will:" not only, "I pray, or beseech;" but, "I will." "I ask this as my right, by virtue of the covenant betwixt us. I having done thus and thus, it is but my due;" (for though glory is a gift to us, it is a debt to Christ;) "and so I claim it,—that those whom thou hast given me, may be with me in glory."

## PROPOSITION VII.

I will add but one thing more; and then I have done with the explicatory part. *This federal transaction betwixt the Father and the Son,—it was from all eternity.*—Here lies the difficulty, and this is that which stumbles some. I will speak but a word to it. I say, "This covenant of redemption,—it was from all eternity." It was not made when Christ was just coming into the world, but from everlasting. Two scriptures seem to hold out this:—2 Tim. i. 9: "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Here is the "purpose" of God; here is "grace given in Jesus Christ." "How?" In the covenant betwixt the Father and him. "When was this given?" "Before the world began," that is, from all eternity. So, Titus i. 2: "In hope of eternal life, which God, that cannot lie, promised before the world began." How was this "life promised before the world began," but in this everlasting covenant, wherein the Father promised unto Christ eternal life for all his seed?

I have been speaking to you of a very great mystery, of which the scripture speaks but little *signanter* ["distinctly"]: we have not the terms, but we have the sense and substance, of this covenant of redemption there laid down. If in any assertion I have seemed too bold, I am very ready to take shame for it. I am sorry my work did lie in such an untrodden path, wherein I have but very few to give me any direction. I will shut up all with a little APPLICATION.

## USE I.

And, first, *I would from hence stir you up to a high admiration of the great and infinite love of God.*—Of God the Father, of God the Son. What manner of love hath the God of grace revealed in this covenant! love that, for the freeness of it and greatness of it, we should admire in this life, as we shall admire it in the life to come.

Both persons have discovered unconceivable love in this transaction ;  
O let both of them be admired with the highest admiration !

1. *Admire the love of the Father.*—We are more apprehensive of the love of the Son, than we are of the love of the Father. I would not speak any thing to diminish the love of the Son ; God forbid ! O, it was wonderful, superlative love ! Only I would heighten your apprehensions of the Father's love in the great work of our redemption. Redemption was not only brought about by Christ, but the Father had a great hand in it. Therefore it is said, "The pleasure of the Lord shall prosper in his hand : " (Isai. liii. 10 :) and, "I have found a ransom." (Job xxxiii. 24.) "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.) I might instance in several particulars to set out the Father's love in our redemption : but take only that which I have been upon. That the thoughts of God should be upon poor lost man, so as to find out a way for his recovery ; that he should call his Son, and say, "Come, let us consult together : " (I speak after the manner of men :) "is there no way to be found, that man may yet live ? He is now obnoxious to me, and I might throw him into hell : but may not I be satisfied, and he saved too ? I am not willing that he should utterly perish ;"—I say, That God should thus set his thoughts on work for wretched man, and treat with his Son, and strike up a covenant with his Son, and therein lay such a foundation for man's recovery ; let angels and men and all creatures adore this love ; and O that you would return love for love, return your drop for God's ocean ! We must "honour the Son, even as we honour the Father ;" (John v. 23 ;) and we must love the Father, as we love the Son.

2. *And then admire the love of the Son too.*—He is willing to engage in this covenant. He knew the terms of it ; what the redemption of man would cost him,—even his life and precious blood : yet, for all this, he willingly and freely binds himself to redeem poor sinners, whatever it cost him. O the heights, depths, breadths of this love ! (Eph. iii. 18.) Blessed Jesus ! that ever thou shouldst consent to "lay down thy life for" me, (1 John iii. 16,) to wash away my sins in thine own blood, (Rev. i. 5,) to give thy "soul as an offering for sin," upon this encouragement and motive,—that thou mightest see such a poor worm as I brought in to God ; that thou shouldst set thyself as a screen betwixt God's wrath and my poor soul, and do and suffer ten thousand times more than what tongue can express or heart conceive ;—what shall I, what can I, say to all this ? but fall down, and wonder at that love which can never be fathomed !

So much for the first thing.

USE II.

Secondly. *This covenant of redemption may be improved for the encouraging and strengthening of faith.*—Faith sometimes is ready to question the blessings of the covenant of grace, and the continuance or perpetuity of the covenant of grace. That is the great foundation

of faith : and when it staggers about that, it is very sad with the soul.

Now I will lay down two things for the help of faith :—

1. *The blessings of the covenant are sure.*

2. *The covenant of grace itself is sure.*

1. *The blessings of the covenant are sure.*—They are called “the sure mercies of David” in Isaiah lv. 3: they are “sure” *for continuance*, and they are “sure” *for performance*.

(1.) *For continuance.*—Common mercies are dying, perishing, uncertain things ; but covenant-mercies are stable, durable, lasting things. A great estate may come to nothing ; (Prov. xxiii. 5 ; ) riches are “uncertain” things : (1 Tim. vi. 17 :) and so in all worldly comforts ; \* they are but a “fashion,” matters of fancy rather than of reality ; and they “pass away.” (1 Cor. vii. 31.) But now grace, pardon of sin, adoption, &c.,—these are blessings that abide for ever. (Rom. xi. 29.)

(2.) They are sure also *for performance*.—I mean, whatever blessing God hath put into this covenant, (as it is full of blessings,) all shall certainly be made good to believers. Otherwise God would not be faithful to his covenant, which certainly he will be : men may be false in their covenants to God, but God will certainly be true in his covenant to men. Heaven and earth shall pass away, rather than there shall be the least intrenchment upon God’s truth, in the not-performing of his covenant.

2. *The covenant of grace is sure in itself.*—A covenant, firm, unalterable, never to be broken. It is called “an everlasting covenant ;” (Gen. xvii. 7 ; Heb. xiii. 20 ; ) a covenant that “shall stand fast ;” (Psalm lxxxix. 28 ; ) a “covenant ordered in all things, and sure.” (2 Sam. xxiii. 5.) The covenant of grace is so firmly ratified, that there can be no nulling of it.

(1.) God hath ratified it *by his oath*. (Gen. xxii. 16 ; Heb. vi. 13—18.)—“His promise is enough ; but surely his oath must put all out of question.”† There is no room for unbelief, now God hath sworn to it.

(2.) God hath ratified it *by the death of his Son*.—A man’s last will, as soon as he is dead, is in force, and cannot then be disannulled. The covenant of grace is a testamentary covenant, ‡ which, by the death of the Testator, is so settled, that there is no altering of it. (Gal. iii. 15—17 ; Heb. ix. 15—18.)

(3.) Again, the covenant of grace is ratified *by the seals which God hath annexed to it*.—What was sealed by the king’s ring could not be altered. (Esther viii. 8.) God hath set his seal to this covenant,—his Broad Seal in the sacraments, his Privy Seal in the witness of his Spirit : and therefore it is sure, and cannot be reversed.

(4.) And, further than all this, it is ratified *in and by that covenant*

\* *Imaginary in seculo, et nihil veri.*—TERTULLIANUS. “All things in the world are imaginary, and have no truth in them.”—EDIT. † *Si non credimus Deo promittenti, at credamus Deo juranti.*—HIERONYMUS. ‡ *Amant scriptura pro pacto ponere testamentum.*—AUGUSTINUS. “The sacred writers love to substitute the word ‘testament’ for ‘covenant.’”—EDIT.

which hath been now opened.—The covenant of redemption betwixt God and Christ secures the covenant of grace betwixt God and believers. What God promises us, he did before promise unto Christ; and the Father would not make good his promise unto Christ, if he should not make good his promises to his saints. And therefore, as in other respects, so in this also, the covenant may be said to be “confirmed of God in Christ,” (Gal. iii. 17,) with respect to that paction and stipulation that was betwixt them.

I lay all this before you for the strengthening of your faith, as to the stability of the covenant of grace. So long as that covenant stands, you are safe; and you see, there is no question but that covenant will stand which God hath set upon such firm pillars. This promise in the text, “He shall see his seed,” will assuredly bring every believer into heaven. O that faith might triumph in the consideration of this, “The covenant of grace is sure!” David’s faith did so, when death was in his eye, and affliction in his eye: “Yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire.” (2 Sam. xxiii. 5.) When faith begins to faint, look up to this covenant, and reason thus: “God will not alter his promise to me; but, to be sure, he will not alter his promise to his Son. I may fail in such and such conditions; but Christ hath been faithful in all.” Every child of God may take much comfort from this.

USE III.

In the third and last place. *I would have you to inquire what this covenant of redemption is to you.*—Here is a blessed covenant betwixt the Father and the Son: how far are you and I interested in it, or likely to receive benefit by it? Was it universal, that all men should have an equal share in it? Some very learned men,\* I know, tell us of *pactum universale* betwixt the Father and the Son; but I crave leave to differ from them,

1. Because that which they make their *pactum universale*, is rather a proposition, or a promise, than a covenant; as, “He that believeth shall be saved.” (Mark xvi. 16.)

2. I know not how to believe that there should be a solemn covenant betwixt the Father and the Son, upon which never any man should be the better. Did ever any sinner get any thing by this “universal covenant?”

3. We may preach the gospel to all upon an indefinite proposition, “He that believeth shall be saved;” and we need not to assert an universal covenant for the universal preaching of the gospel. This was the great reason that prevailed with these worthy men to assert such a covenant. I know no covenant but that special covenant into which the seed of Christ were only taken. I am loath to fall into the dusty road of controversies. All along in this discourse, where I could not avoid them, I have but just crossed them over; and so presently fallen in again into some more quiet and private way.

\* DAVENANTIUS *De Morte Christi*, &c.

Passing by, therefore, this universal covenant of men more moderate, and the universal redemption of others who go higher, I shall only lay down that which I judge to be a great truth; namely, that it is the elect only who are concerned in this covenant. Such and such persons there were, (individually considered,) whom God the Father in his electing love doth freely give to Christ. For these, and only for these, doth the Lord Jesus engage to lay down his life. Redemption on the Son's part shall be no larger than election on the Father's part; that there may be a perfect harmony and agreement betwixt them in their love.

So, then, beloved, if you would draw down comfort to yourselves from this covenant, you must find out this,—that *you* are the elect of God, chosen of him to be vessels of his mercy before the world was. Christ undertook to give his life only for those whom the Father had first given to him: these he only prayed for; and therefore, surely, these he only died for.

You will say, I put you upon a very difficult search. It is true, it is very hard for a man to know his election; but yet it may be known; otherwise the apostle would never have urged this as a duty upon Christians, “to make their calling and election sure.” (2 Peter i. 10.) Paul knew that the Thessalonians were “elected of God.” (1 Thess. i. 4.) And he did not know it by revelation only: no; he gives another account of it; he knew it by way of inference from what he saw of God in them: “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.” (Verse 5.) If election may be known by others, why not by ourselves? I grant, *a parte ante*, [“beforehand,”]—so it cannot be known: so the book is clasped and sealed, and none can open it but “the Lion of the tribe of Judah:” (Rev. v. 3—5:) but *a parte post*, [“afterwards,”] by such and such effects and operations upon the heart,—so it may be known.

Several of these might be set before you out of the word; but I will only instance in the grace of faith. He that believes is certainly in the number of God's elect; he is a “chosen vessel of mercy.” All the elect shall believe; sooner or later they shall close with Christ upon the terms of the gospel: “All that the Father giveth me”—there is election—“shall come to me:” there is faith. (John vi. 37.) “As many as were ordained to eternal life believed:” (Acts xiii. 48:) none but the elect can savingly believe.

The sum of all, then, for the clearing up of your interest in this covenant of redemption, is this;—Have you the precious “faith of God's elect?” (Titus i. 1.) Are your hearts wrought up to a blessed accepting of Christ? Have you ever had such a sense of sin and guilt and misery, as to go out of yourselves, and only to rest upon the Lord Christ? Do you venture your souls upon his all-sufficient merits? And is this faith a working faith, (James ii. 14,) a heart-purifying faith, (Acts xv. 9,) a sin-mortifying faith, a world-overcoming faith, (1 John v. 4,) a faith that closes with Christ as a Lord as well as a Saviour, a faith that is for obedience as well as privilege? O you



that have this faith, go away in peace; be of good comfort! This everlasting covenant betwixt the Father and the Son is yours; your good was promoted and secured in this treaty and federal engagement. How much doth this covenant speak for the benefit of believers! If you be such, it is all yours. By it you are already brought into a state of grace; by it you shall hereafter be brought into a state of glory. Upon this covenant Christ now "sees" you as "his seed." Upon this covenant you shall hereafter see him, as your Saviour, face to face unto eternity. To this Father, to this Son, with the Holy Spirit, be glory for evermore!

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## SERMON XII.

BY THE REV. SAMUEL ANNESLEY, LL.D.

### THE COVENANT OF GRACE.

*But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises.*—Hebrews viii. 6.

THE general design of this epistle is my special design in this text, namely, to demonstrate to you, that you live under the best of gracious dispensations; that Jesus Christ, our deservedly-adored Mediator of the new covenant, "hath obtained a more excellent ministry," and, by the faithful discharge of that ministry, more excellent benefits, than either Moses, the messenger-mediator, or the Levitical priests, the stationary-mediators, of the old covenant.

*But now*—"Now" is not here a note of time, but of opposition; as in Rom. vii. 17: "Now then;" that is, after the law received; so Grotius. Or if you will have it to note the time, it is the time of the gospel, this last time.

*Hath he obtained*—Not by usurpation, but by election: he hath of divine grace freely received,\*

*A more excellent ministry*—Λειτουργος, "a minister," is he that doeth something at the command of another: (Heb. i. 7:) and so it is said of magistrates, "They are God's ministers." (Rom. xiii. 6.) But it is chiefly spoken of the priests: "The priests that minister;" (Neh. x. 39;) because they offer those things that God requires, they are said "to minister." (Exod. xxviii. 35, 43.) Christ's ministry is more excellent than the Levitical; he executes it partly on earth, and partly in heaven. But he amplifies the excellency, chiefly from the excellency of the covenant; † and therefore it follows,

\* ANSELM.

† PAREUS.

*By how much also he is the Mediator of a better covenant*—If you take the old covenant for the whole dispensation under the Old Testament, as well gospel-promises as those things which are more strictly legal, then we may truly say, [that] the old and new covenant are for substance the same; and therefore the comparison relates rather to the form than to the matter of the covenant.\* The covenant of grace is dispensed with more latitude, clearness, and power of the Holy Ghost; and therefore it may be called “a better covenant.” †

*Which was established upon better promises*—Ο μαλιστα αυτοις ευφραινει τιθησι. † “He names that which may most affect them with joy,” in saying it is “established upon better promises.” All covenants consist in promises. The covenants of kings and princes amongst themselves consist in promises of either not hurting or helping one another. The covenants of princes and people consist in promises: the prince promises justice, clemency, and defence; the people promise love, obedience, and gratitude. So in the covenant of grace, the first and chief part whereof is, “I will be thy God, and of thy seed;” and we promise faith, obedience, and worship. The promises of the old covenant run more upon temporal good things; the promises of the new covenant are chiefly remission of sins, sanctification by the Spirit, &c. And the covenant is said to be “established;” the word is *νενομοθετηται* as if he had said, *legislatum* [“it was enacted”]. Law and covenant are joined together in scripture: “They kept not the covenant of God, and refused to walk in his law.” (Psalm lxxviii. 10.) The new covenant containeth certain precepts, which every one must obey that will obtain the promise.

Thus you have the meaning of the words. The OBSERVATION I shall commend to you, is this:—

#### OBSERVATION.

*The gospel-covenant (or the new covenant) is the best covenant that ever God made with man.*

I. I will not stay you long in the general notion of a covenant.—The word sometimes signifies an absolute promise of God, without any re-stipulation; as God’s engagement to Noah: “And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth.” (Gen. ix. 11.) Whatever man’s carriage shall be, God promises that he will no more drown the world. So the promise of perseverance: “This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.” (Heb. viii. 10.) Our perseverance doth not lean upon imperfect grace, but upon divine favour. But I wave this, and shall speak of covenants as they note the free promise of God, with re-stipulation of our duty. §

A covenant is *amicus status inter federatos*: so Martin: “a friendly state between allies.” Pray consider the several covenants the

\* CALVIN.

† DIODATI.

‡ CHRYSOSTOMUS.

§ CAMERO.

scripture mentions: and they are three; namely, the natural, legal, and gospel-covenant. *The natural*, commonly called "the covenant of works," that flourished till the first sin. *The legal covenant*, that flourished till the ascension of Christ, and the pouring-out of the Holy Ghost upon the apostles; though it began to languish from John's preaching, and began to grow old throughout the course of Christ's ministry. *The gospel-covenant*, that flourisheth from Christ till the end of the world.

I shall speak but little of the first, something more of the second, but dwell upon the last.

1. *The natural covenant* is that whereby God, by the right of creation, doth require a perfect obedience of all mankind; and promiseth a most blessed life in Paradise to those that obey him, and threateneth eternal death to those that disobey him; that it may appear to all how he loves righteousness and holiness; how he hates impiety and wickedness. In this covenant I shall consider but these three things:—

(1.) *God's condescension, that he would enter into covenant with man.*—God was at liberty whether he would create man or not; and when God had made this glorious fabric, there could be no engagement upon him, beside his own goodness, to keep it from ruin. "Is it not lawful for me to do what I will with mine own?" (Matt. xx. 15.) But man, having an understanding and will to comprehend and observe the laws given him, had a natural obligation to duty, which can no way be dissolved: there is no power in heaven or earth [that] can disoblige man from loving and obeying God. Now, that God will deal with man not *summo jure*, not "imperiously and threateningly;" but *magna comitate*, that God will deal with man "as with his friend;" and though he may give what laws he will, yet he will give none but what are easy, and yet make them more easy by bountifully rewarding an easy obedience,—this speaks wonderful condescension.

(2.) The second thing considerable in the natural covenant is *man's duty*.—Which consisted in the knowledge and love of God; whence would have proceeded piety to God, justice and love to man. This was man's natural duty; for we must distinguish the duty from the symbol of duty. Natural duty consisteth in those things that are good in their own nature, and not in those things that are only good because God commands them. The law about the forbidden fruit was only for the trial of man's obedience; for had not the divine command intervened, it would have been as lawful for man to have eaten of that tree, as any other tree in Paradise. But,

(3.) The last thing I shall mention concerning this natural covenant, is *the promise of reward*.—Now that consisted in a perpetual life, flowing with all manner of good things, agreeable to the soul and body of man in that perfect estate.

2. *The second covenant was the legal.*—Now the legal covenant is that whereby God did require of the people of Israel obedience to the moral, ceremonial, and judicial law; and to that obedience, he pro-

mised all sorts of blessings in the land of Canaan; and to the disobedient, he denounced most severe curses and death; and all to this end, that he might bring them to the future Messiah.

Here I shall propose the same considerations as in the former covenant, only something more. Therefore consider,

(1.) *God's condescension* is singularly observable, that ever he would enter into another covenant with man when the first was broken.—This Moses useth as a mighty argument to persuade Israel to observe the covenant: “Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; to drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever.” (Deut. iv. 32—40.)

(2.) Consider *man's duty in the legal covenant*.—And that is obedience to the moral law; to which was added the ceremonial law, for a rule and direction in the worship of God; and the judicial law, which was their divine policy for the government of the state.

All these are comprehended in the Ten Commandments. But the more particular their directions were, the more plain was their duty. And the truth is, it was but need that they should have particular direction, when their legal covenant neither admitted of faith in the Redeemer, nor repentance of sin; for pardon of sin and curse for sin are inconsistent: “As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them.” (Gal. iii. 10.) As many as depend upon the works of the law for justification are under the curse; and the law discovered no other way of justification but by works.

(3.) The third thing considerable in the legal covenant is *the pro-*

*mise that God made to those that obeyed it.*—And that was, perpetual happiness in the land of Canaan.

By the way, to prevent mistakes, I do not say, neither will the scripture at all warrant any such assertion as, that the fathers under the Old Testament had only temporal promises. They had salvation promised them, and pardon of sin promised them; but thanks to the gospel for those promises. The apostle tells us: “The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” (Gal. iii. 17.) The morning-star of the gospel-covenant that shone upon Abraham four hundred and thirty years before the legal covenant was given, did shine through that dark dispensation.

But to speak of the legal promises as legal, so they are of temporal good things; and they were made to works, not to faith: “To him that worketh is the reward not reckoned of grace, but of debt.” (Rom. iv. 4.)

(4.) The fourth thing considerable in this covenant, which had no place at all in the former, is a *mediator*.—Now the mediator of the covenant strictly legal was Moses; for that needed only a mere man, it not admitting of satisfaction nor reconciliation, of mercy nor pardon. Moses might serve as a messenger to make known the mind of God unto the people: “I stood between the Lord and you at that time, to show you the word of the Lord.” (Deut. v. 5.) In the natural covenant, communion with God was natural unto man, and so there needed no mediator. In the legal covenant, man was rather considered as what he should be, than what he was: and so a mere man was able in the name of the people to promise obedience, and in the name of God to promise a reward; and this Moses did. You have both very plain in Deut. v. The people do, as it were, say, “Go to God from us upon this errand:” “Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it:” (verse 27 :) and God doth as it were say, “Go, dismiss them with this blessing, if they will be obedient:” “And the Lord heard the voice of your words when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! Go say to them, Get you into your tents again.” (Verses 28—30.) As if he had said, “If they will keep their promise, assure them I will keep mine.” And thus much concerning the covenant strictly legal.

3. *The third covenant is the gospel-covenant.*—And here, beloved, here is the “everlasting covenant, ordered in all things, and sure. This is all our salvation, and all our desire.” (2 Sam. xxiii. 5.) Here is the “better covenant, established upon better promises.” But I must explain it, before I admire it. The gospel-covenant is that whereby

God, upon the condition propounded of faith in Christ, promiseth remission of sins in his blood, and a heavenly life; and that for this end, that he might show forth the riches of his mercy.\*

Here I shall propose the same considerations as in the former covenant; only still something more, and more comfortably considerable, in the consideration of the persons contracting, namely, God and man, according to the proposed method.

(1.) Consider *God's gracious condescension*.—And now, beloved, that I have named God's gracious condescension, were my heart but duly affected with it, it would constrain me to stop, and put in a large parenthesis of admiration before I should speak a word more. Will God, after the loss of the natural communion, wherein he created man; will God, when man dreads his majesty, and trembles at his revenging justice; will God then, as a merciful Father, enter into a covenant of peace with poor undone sinners, affrighted with the sense of sin and wrath? O the incomprehensible condescension of such unsearchable riches of grace, that grace should abound according to sin's abounding! when sin overflowed all its banks, that God should make a way through the deep into the heavenly Canaan! Never can we enough admire such ecstasying grace. This is the first thing considerable.

(2.) The second thing considerable, is *the duty which God requires in this gospel-covenant*.—And that is faith; faith whereby we embrace the remedy offered us. We want a pardon; and nothing but faith can receive it. We want perfect righteousness; and nothing but faith can furnish us with it. We want that which may make this covenant effectual to us, and make it a blessing to us; and nothing can do any of these things but faith. Faith is the antecedent condition, for which the reward is given.

(3.) The third thing considerable in the gospel-covenant, is *the promise*.—Now the promise of the gospel-covenant is comprehended in the word "salvation;" therefore the gospel is called "the salvation of God." (Acts xxviii. 28.) And this is the great business of Christ, to be a Saviour: "That thou mayest be my salvation to the end of the earth." (Isai. xlix. 6.) When the angels preached the gospel, they thought they could not express their news in better language, than to tell people of salvation; that must needs be "great joy to all people." In short, when gospel-ministers come clad with "garments of salvation," as heralds do with the garments of their office, then saints may well "shout aloud for joy." (Psalm cxxxii. 16.) Now this promise of salvation contains all gospel-promises in it; but they are reduced to these four:

(i.) *Justification*.—This is a privilege which other covenants were unacquainted with; and without this what would become of poor sinful man? And this may well be the first great gospel-promise; I might name, not some verses, but whole chapters, to prove it: Rom. iv. and v.; Gal. iii. and iv. But, in a word, if you would know the preciousness of this promise, ask those that have but felt what sin is, and they will tell you.

• CAMERO.

(ii.) The second promise contained in gospel-salvation, is *sanctification*.—"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. viii. 2—4.) As if he had said, "The efficacy and power of the sanctifying Spirit, which gives life to believers, frees us from the tyranny of sin and death. And whereas the law, by reason of the corruption of our nature, could not make us pure and perfect, but rather kindled than extinguished corruption; God hath clothed his Son with our flesh, to take away the guilt and power of sin, that his perfect righteousness might be imputed to us, and fulfilled by us; that we might not live according to the motion of our sinful nature, but according to the motion of his Holy Spirit."

(iii.) The third promise is *the resurrection of the body*.—You know, the penalty of sin is the death of soul and body; though the soul be immortal, yet its being miserable for ever may sadly be called "an eternal death:" now let the guilt of sin be abolished, and you do therewith abolish the punishment of it; for guilt is only an obligation to punishment; let sin be pardoned, and the sinner is freed from death; and though believers die, yet it is as a corn of wheat falls into the ground,—they thereby obtain a multiplied life. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." (John vi. 54.)

(iv.) The last promise is *eternal life, a spiritual, blessed, and immortal life in heaven*.—"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.) The covenant of grace is excellently fitted to bring us to the chiefest good. Now the chiefest good consists in communion with God. That was broken by sin; and can never be perfectly recovered, till sin be abolished. Therefore when the guilt of sin is taken away by justification, and the filthiness of sin is taken away by sanctification, and the penalty of sin taken away by resurrection, then what can hinder our communion with God? When we have once obtained perfect holiness, nothing can hinder us of perfect happiness. Thus you have the promise of the gospel-covenant, which was the third considerable in it.

(4.) The fourth thing to be considered in the gospel-covenant, is *the Mediator of this better covenant*.—And that is Jesus Christ, God-man, blessed for ever. Through his dignity he hath purchased salvation: "By his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 12—14.) And he is not only the Author of eternal

salvation by his merit and efficacy, but the most absolute example and pattern to us, how we should walk, that we may obtain his purchased salvation: "God did predestinate us to be conformable to the image of his Son, that he might be the firstborn among many brethren." (Rom. viii. 29.) "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." (1 Cor. xv. 49.) And this is the only covenant whereof Christ is Mediator. The first covenant needed no mediator; [of] the old covenant as legal, take it without its sprinkling of gospel, and so chiefly Moses [was a mediator], but in all respects mere men were mediators; but of the new covenant Christ was Mediator. But this I shall leave to be enlarged by another.

(5.) The fifth thing to be considered in the gospel-covenant, is *the efficacy of it*.—I did not so much as mention the efficacy of the former covenants; for there was never so much as any one made happy by them. It is sadly true, that the threatenings of punishment for the neglect of duty took hold of them; the threatenings seemed plainly to belong to the nature of those covenants; but in the gospel-covenant it is otherwise. For it is said in John iii. 36, 'Ἡ ὀργὴ τοῦ Θεοῦ μένει,' "The wrath of God abides;" which shows that the wrath was brought upon them by the violation of the former covenant: he speaks as of that which was upon them already.

But yet mistake not, as if refusing the gospel were no sin, or not punished. They sin more grievously that sin against gospel-love, than they that sin only against legal goodness; but wrath doth not properly belong to the essence of the gospel.

Thus you have the first thing I undertook; namely, *the nature of the covenant positively considered*.

II. The second is *the comparative excellency of the new covenant above others*.—I will be brief in showing its excellency above the covenant of works; more large in showing you how it is better than the old covenant of grace.

Only suppose, to prevent mistakes, that each covenant is in its own kind most perfect, and most accommodated to the state of the people, and to the purposes for which they were instituted.

This premised,

First, *The new covenant of grace is better than the covenant of nature*.—I forbear to speak of the agreement and difference of them: I shall speak only of the excellency of this better covenant.

1. The covenant of works was a declaration of God's justice, than which nothing can be more terrible to a guilty sinner; but the covenant of grace is a declaration of God's mercy in Christ. And let the overwhelmed conscience speak, Is not this better?

2. The foundation of the covenant of works was the creation of man, and the integrity of his nature; the foundation of the covenant of grace is man's redemption by Jesus Christ.

3. The promise of the covenant of works was eternal life in Paradise; the promise of the new covenant is eternal life in heaven.

4. The covenant of works had no mediator, no possibility of



recovering the least slip; the new covenant is ratified in the blood of the Son of God; it is composed on purpose for our relief.\* Thus the new covenant is better than the covenant of works.

Secondly. *The gospel-covenant is better than the old covenant of grace.*—Beloved, you may observe, I do not say “better than the covenant strictly legal;” but better than the whole dispensation which the Jews and all other believers lived under before Christ’s incarnation; better than the old doctrine of spiritual grace delivered by Moses and the prophets; openly promising eternal life unto the fathers, and the dull people of the Jews, under the condition of perfect obedience to the moral law, together with the intolerable burdens of legal rights, and yoke of most strait Mosaical policy; but covertly under the condition of repentance and faith in the future Messiah, prefigured in the shadows and types of ceremonies; that by this form of divine worship and policy a stiff-necked people might partly be tamed, and partly be brought to Christ, that lay hid under those ceremonies. So that in short, you see, the Old Testament, or the old covenant, (for by a metonymy they are chiefly one and the same thing; and the apostle plainly so expresseth himself: “Until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ;” 2 Cor. iii. 14; and this) contains these three things:—

1. The old kind of doctrine, which was openly and principally legal, covertly and less principally evangelical.
2. The old way of worship, and legal priesthood.
3. That Mosaical policy which was tied to one people.†

This covenant was made by God to Adam, presently after the fall; (Gen. iii. 15;) afterward to Abraham and his posterity. (Gen. xvii. 1, 2, 7, 8.) The symbol of this covenant was circumcision. (Verses 10—14.) I forbear further particularizing to whom it was often renewed and confirmed, whereupon it is called the covenants. (Rom. ix. 4; Eph. ii. 12.) Now the new covenant of reconciliation to God by Christ exhibited in the flesh, is the better covenant. The gospel is the table of the New Testament, *longè diviniór quàm smaragdina Hermetis*, “far beyond the emerald table of Hermes,” which the chymists vainly boast to yield the philosophers’ stone to enrich all persons, and the panacea that cures all diseases. Here is the “elect and precious stone.” (1 Peter ii. 6.)‡ But I will come to particulars; only premising this caution:—

#### CAUTION.

Let not any thing I shall say be interpreted as if I put a hostile contrariety between the old covenant and the new. In spiritual practice they yield spiritual help to each other. Justin Martyr saith, that grace is not according to the law, nor against the law, but above the law; therefore they are not *adversa*, but *diversa*.§ The gospel, in scripture, is called “the law;” (Isai. ii. 3;) only it is “the law of

† CAMERO. † PAREUS. † CROCI *Syntagma*. § “They are not opposed to each other, but severally different.”—EDIT.

faith," (Rom. iii. 27,) and "the law of the Spirit." (Rom. viii. 2.) Therefore when we advance the gospel, "do we then make void the law through faith? God forbid: yea, we establish the law." (Rom. iii. 31.) "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." (Gal. iii. 21.)

The believers in the Old Testament were saved by the free mercy of God in Christ:\* "He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." (Heb. ix. 15.) And their sacraments and ours sealed the same thing:† "They did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." (1 Cor. x. 3, 4.)

This premised, I shall now show you the excellency of the gospel-covenant.

(I.) The gospel-covenant is a better covenant than the legal, *in respect of its original, and manner of patefaction.*—It is true, they have both one principal efficient cause; but the law may in some sort be known by nature. It was written in man's heart at the first; and the character is not wholly worn out: "The Gentiles show the work of the law written in their hearts;" (Rom. ii. 15;) but now the gospel was immediately manifested from God to the church alone: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John i. 18.) "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. xvi. 16, 17.) It so far transcends the capacity of human reason, that reason cannot so much as approve of it, when it is revealed, without inward illumination and persuasion of the Holy Ghost:‡ "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things." (1 Cor. ii. 9, 10, 14, 15.) And hereupon it is called "the new covenant;" not in respect of the time, that it had no being before the incarnation of Christ; but in respect of the knowledge of it. The knowledge of the legal covenant was born with us, and it was foreknown to nature; but the gospel-covenant was wholly new, revealed from the bosom of the Father; it was administered by new officers, confirmed by new sacraments, let into the hearts of people by new pourings-out of the Spirit. Therefore the apostle prays:§ "That the God of our Lord Jesus Christ,

\* GERHARDI *Loci Communes*.  
ALTINGIUS.

† MACCOVII *Loci Communes*.

‡ GERHARDUS,

§ MACCOVIUS.

the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him : the eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." (Eph. i. 17, 18.) God would never have instituted the legal covenant but for the gospel's sake : "Wherefore the law was our schoolmaster to bring us unto Christ." (Gal. iii. 24.) The law was a sharp schoolmaster, by means whereof the refractory and contumacious minds of the Jewish people might be tamed ; for "Christ is the end of the law for righteousness to every one that believeth." (Rom. x. 4.)

(II.) The gospel-covenant is better than the legal, *in respect of the manner of it.*—The law was a doctrine of works, commanding and prescribing what we should be, and what we should do : "And the law is not of faith : but, The man that doeth them, shall live in them." (Gal. iii. 12.) But now the gospel requires faith in Christ for righteousness and salvation : "But now the righteousness of God without the law is manifested." (Rom. iii. 21.) "Therefore," saith Augustine, "faith obtains what the law commands." We have no help from the law.\* The condition of the law is simply impossible ; it finds us sinners, and leaves no place for repentance.† And notwithstanding the sprinkling of gospel that there was with the law, yet it was but obscure. And that shall be the next particular.

(III.) The gospel-covenant is better than the legal, *in respect of the manner of holding forth Christ in it.*—Though the gospel is one and the same whereby all saints are saved in all times ; (for there was not one way of salvation then, and another since : "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins ;" Acts x. 43 ;) yet the doctrine of the gospel was more obscure in the Old Testament ; partly through prophecies of things a great way off, and partly through types. Christ was wrapped up in shadows and figures.‡ In the gospel, the body of those shadows and the truth of those types is exhibited : the land of Canaan was a type of heaven ; Israel according to the flesh was a type of Israel according to the Spirit ; the spirit of bondage, of the Spirit of adoption ; the blood of the sacrifices, of the blood of Christ. The glory of divine grace was reserved for Christ's coming ; they had at most but star-light before Christ's coming. When Christ first came, it was but day-break with them. Christ was at first but as a morning-star ; (2 Peter i. 19 ;) though soon after he was as the sun in the firmament. (Mal. iv. 2.) The apostle saith, "The law having a shadow of good things to come, and not the very image of the things ;" (Heb. x. 1 ;) and in this respect it was that the apostle saith, the gospel was promised to the fathers, but performed to us ; (Rom. i. 1, 2 ;) it was hid to them, and revealed to us ; (Rom. xvi. 25, 26 ;) and not only by fulfilling of prophecies, which we may see by the comparing of scripture, but by the Spirit : "The mystery of Christ in other ages,

\* GERHARDUS. † CAMERO. ‡ *Umbratili et per se inefficaci ceremoniarum observatione, &c.*—AMTRALDUS. "By a shadowy and of itself inefficacious observance of ceremonies."—EDIT.

was not made known unto the sons of men, as it is now revealed unto his holy apostles, and prophets by the Spirit." (Eph. iii. 4, 5.) They had but a poor discovery of Christ; but we have the riches of this mystery made known unto us.\* (Col. i. 26, 27.) The old covenant leads to Christ; but it is a great way about; the gospel-covenant goeth directly to him. Their ceremonies were numerous, burdensome, and obscure; those things that represent Christ to us, are few, easy, and clear.†

(IV.) The gospel-covenant is the better covenant, *in respect of the form of it*.—The promises are better promises. The promises of the law are conditional, and require perfect obedience: "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them:" (Lev. xviii. 5:) the condition, you see, is impossible. Beloved, pray mistake not; there is express mention of eternal life in the Old Testament: "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end." (Isai. xlv. 17.) "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. xii. 2.) And that the law cannot save us,—that is accidental, in respect of our defilement with sin, and our weakness, that we cannot fulfil the condition: "The law is holy, and the commandment holy, and just, and good:" (Rom. vii. 12:) and it is the word of life: "Who received the lively oracles to give unto us." (Acts vii. 38.) And the apostle brings-in Abraham and David for examples of justification by faith; (Rom. iv. 6, 13;) but yet their promises were chiefly temporal. We have the promise of temporal good things in the New Testament, as well as they in the Old, only with the exception of the cross: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions:" (Mark x. 29, 30:) that was the exception, "with persecutions."

We have three notable advantages in our temporal promises, beyond what they had in theirs.

1. The old covenant had special promises of temporal good things in the land of Canaan, for the preserving of their Mosaical policy, until the time of the Messiah to be born of that people; promises of long life, &c. The new covenant hath promises of all good things necessary, without any such clog. All good works shall be rewarded; and he promiseth to give a present temporal reward, in part of payment: "Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free;" (Eph. vi. 8;) and, which is more: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. iv. 8.)

2. The temporal good things promised in the Old Testament were

\* ALTINGIUS.

† *Synopsis purioris Theologiæ.*

symbolical, they prefigured spiritual benefits by Christ; we have them without any such adjoined significations. They had "a shadow of things to come; but the body is of Christ." (Col. ii. 17.) They had a more sparing taste of heavenly good things in earthly benefits; we have a more straight and direct way unto eternal life.

3. Promises of temporal good things were in the old covenant more frequent, in the new covenant more rare; and this I name as their excellency, because they are thrown in as mere additions to spiritual promises: \* "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." (Matt. vi. 33.) This for temporal promises. And for spiritual promises, which are the best of the gospel-covenant, not only the conditions of those promises are more easy, (for whereas it was, "Do this, and live;" Gal. iii. 12; now it is, "Believe, and thou shalt not come into condemnation," † John iii. 18,) but the condition is also promised: "I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. xxxi. 31—34.) God's hearty good-will is herein manifested: "I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul." (Jer. xxxii. 41.) If you say, "These are Old-Testament promises, and belonged to them to whom they were spoken, and were not only prophetic, so as to concern another people;" ‡ I grant it: "We know that what things soever the law saith, it saith to them who are under the law." (Rom. iii. 19.) But they had not that efficacy of the Spirit to make these promises so effectual, as was prophesied and promised for the times of the gospel: § "And it shall come to pass afterward," (mark that, "afterward,") "that I will pour out my Spirit upon all flesh," &c. (Joel ii. 28.) The measure of the Spirit which they did receive tended mostly to bondage; (Gal. iv. 24, 25;) but the Spirit is to us "a Spirit of adoption." (Rom. viii. 15.) And therefore the gospel is specially called "the word of God's grace;" (Acts xx. 32;) as if all the grace that God had formerly expressed had been nothing in comparison of this. "Ye are not under the law, but under grace." (Rom. vi. 14.) Law and grace are opposed, as condemnation and mercy. Thus the gospel is the better covenant, in respect of the promises of it.

\* ALTINGIUS. *patriar. Theologiz.*

† CAMERO.

‡ CALVINI *Institutiones.*

§ *Synopsis*

(V.) The gospel is the better covenant, *in respect of the effects of it*.—The old covenant shows us sin, doth accuse us, and declares us guilty before the judgment of God: “That every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.” (Rom. iii. 19, 20.) It subjects us under the curse, and condemneth sinners, for the transgressing of God’s commands: “Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.” (Deut. xxvii. 26.) So, Gal. iii. 10. It is the ministry of death. (2 Cor. iii. 6, 7.) But now, the gospel,—that proclaims pardon of sin, and lifts up with quickening consolation. (Isai. lxi. 1, 2.) In the law, God is considered as reproofing sin, and approving righteousness; in the gospel, as remitting sin, and repairing righteousness; and therefore the word of the gospel is called “good seed;” (Matt. xiii. 23;) “the seed of regeneration;” (1 Peter i. 23;) “the word of reconciliation;” (2 Cor. v. 18, 19;) “the ministration of the Spirit;” (2 Cor. iii. 8;) “the word of faith;” (Rom. x. 8;) “the word of life;” (Phil. ii. 16;) “the power of God;” (Rom. i. 16;) that whereby “the righteousness of God is manifest.” (Rom. iii. 21.) The destruction of unbelievers is not the end of the gospel; but that is through their own fault, *eventus adventitius*,\* “an accidental event.” God abundantly declares in the gospel, that he delights not in the death of sinners; but in the saving translation of them, by faith and repentance, “from the power of darkness, into the kingdom of his dear Son.” (Col. i. 13.) The best effect of the legal covenant is the bringing [of] man into the gospel-covenant; and pray observe how, when it is most effectual, it turns over the sinner to the better covenant.

1. It *discovers sin to us*.—“I had not known sin but by the law.” (Rom. vii. 7.) But wherefore is it that we know sin at all? That we might be compelled to seek reparation in the gospel-covenant: “The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” (Gal. iii. 21, 22.)

2. The old covenant *restrains sin*.—There is a natural stupidity in men’s consciences; but then when the dreadful threatenings of the law still sound in their ears, man is somewhat affrighted, and hath some reluctancy; though afterwards the law of the mind is led captive by the law of the members, and man forbears sin, as having a bridle put upon him, *ringente interim et intus tumultuante appetitu corrupto*; † though he be restrained from sin, yet it is but a kind of coercion. It ends best, when it ends in a spontaneous and voluntary inclination of the mind to forsake sin, and hate it; and that is the work of the gospel-covenant.

3. The old covenant *works fear*.—When sin hath been committed, and the raging of the affections is a little appeased, then the mind

\* POLANI *Syntagma*. † “His corrupt desires, in the mean while, inwardly fretting and tumultuating.”—EDIT.

returns unto itself, and the Spirit, that was resisted, brings to remembrance those grievous and unavoidable threatenings which the law denounceth; whereupon there follows *μεταμελεια*, a legal "repentance;" that is, "a wishing that the fact were undone," and that he had not committed the sin that causeth that trouble. But not that he is any better than before. For show him a new temptation, and he presently runs after it, though under trouble of mind, and though expectation of wrath, incredibly full of anguish, doth sting and vex him intolerably. But now, beloved, where this ends well, there the Spirit insinuates something to put him upon panting after a Redeemer, and to get power against sin; and this brings unspeakable joy, and begets peace past all understanding. Thus you see, the best effects of the law is the bringing [of] men to the gospel, which shows the fifth excellency of the gospel-covenant.

(VI.) The gospel-covenant is the better covenant, *in respect of its objects, or persons taken into covenant*.—And that under a double consideration,—their *multiplicity*, and their *quality*.

1. *In respect of the number*.—The old covenant belonged only to one people; the new, to Jews and Gentiles. Abraham and his posterity were taken into covenant, and all the world beside were excluded. Those few others that were admitted, it was by extraordinary grace, and they were, as it were, planted into Abraham's family; but now the partition-wall is broken down, which, as it were, shut up the mercy of God in the confines of Israel. Now peace is proclaimed to those that are far off, as well as to those that are near, (Eph. ii. 17.) that they might become one people. This is a great mystery. (Col. i. 26.) Certainly, all may well say so, as we are poor Gentiles, and we are made nigh by "the blood of his cross." (Verses 20, 21.)

2. The gospel-covenant is better, *in respect of the quality of the persons taken into it*.—The law is proposed to wicked, secure, and hardened sinners: "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for men-ayers, for whoremongers," &c., (1 Tim. i. 9, 10,) to restrain and bridle them; but the gospel lifts up broken-hearted sinners: "He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke iv. 18.) The law is to terrify the conscience, the gospel is to comfort it.\*

(VII.) The last excellency I shall name is this: *the gospel-covenant is every way faultless*.—It is the last and best dispensation of divine grace: "If the first covenant had been faultless, then should no place have been sought for the second." (Heb. viii. 7.) As if he should say, "The covenant from Mount Sinai was not such, *quo non alterum posset esse perfectius*,† 'that man could not desire a better:'" "There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made

\* GERHARDI *Loci Communes*.

† GROTIUS.

nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." (Heb. vii. 18, 19.) Plainly, this is so excellent [that] we cannot desire a better.

The old covenant is abrogated,

1. As to *the circumstance*.—*De futuro*: it all related to the future Messiah. Christ is come, and that consideration therefore ceaseth.

2. It is abrogated as to *the impossible condition of perfect obedience*.—The gospel-sincerity of the meanest believer is better than the exactest obedience of the highest legalist.

3. It is abrogated as to *the burden of legal ceremonies, priesthood, and shadows*.—God gave these things to them, and the gospel to us; as we give *nucis parvulo, et codicem grandi*; \* "things of smaller value to a little child, but a good book to him when he is grown up." They have lost their temple, their priesthood, their unction: *Αντι του ιερου τον ουρανον εχομεν*, † &c.: "We have heaven for our temple, and Christ for our Priest, and the Spirit for our unction."

4. The old covenant is abrogated as to *the yoke of Mosaical policy*.—We have nothing to do with the judicial laws of the Jews, any farther than they are moral, or of a moral equity: "The law and the prophets were until John." (Luke xvi. 16.) "The priesthood being changed, there is made of necessity a change also of the law." (Heb. vii. 12.) And thus I have doctrinally showed you the excellency of the gospel-covenant.

#### APPLICATION.

USE I. *This retorts wicked men's reproaches into their own faces*.—They cry out against the ministers of the gospel for preaching terror to them. Be it known to you, the gospel is properly employed in celebrating the mercy of God in the pardon of sin, and comforting drooping sinners; but in your doing what you can to put out this comfortable light, you force us to fetch fire from Mount Sinai to take hold of you. It is true, the law was given with thunder and lightning, and terrible miracles; the gospel was attested with a comfortable voice from heaven, and healing miracles: but as sinners broken by the law needed some gospel-balm to heal their wounds; so secure gospel-sinners need legal threatenings to fright them out of their sluggishness and sleepy security. If whispers of peace will not awaken them, we must cry aloud, to stir them up, if it be possible, to break off sinning, and to mind salvation.

Sirs, it is no pleasure to us to speak words displeasing to you; you hinder us from work more purely evangelical, and which it is a thousand-fold more pleasure to us to be conversant about. Pray take notice, that, were it not in love and faithfulness to your souls, we would never be so poorly employed, as to be pelting at your base lusts. Do but try us. Break off your soul-undoing wickedness; and you shall never hear us rate you any more, you yourselves being judges. For example: Ask a sober man whether the lashing of drunkenness makes him smart or not. Ask a chaste person whether

\* BEDA.

† CHRYSOSTOMUS.



the naming of such texts as, "The mouth of strange women is a deep pit; he that is abhorred of the Lord shall fall therein," (Prov. xxii. 14,) "A whore is a deep ditch, and a strange woman is a narrow pit," (Prov. xxiii. 27,) reproach him. In short: Ask one that is conscientious, whether he thinks the minister hath a spite at him in his sermon, because he names, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. vi. 9, 10.) Alas! all these will tell you they have no such thought, nor any cause for any such thought. Through grace, they abhor these sins, and wonder that any are so besotted as to quarrel with a minister for speaking against them. You see, then, it is your consciences that reproach you, and not the ministers of the gospel.

USE II. *Here is matter of admiration.*—Admiration of God's rich grace and unparalleled providence to us; that God should cast our lots into such places and times, wherein we enjoy the best of the best gracious dispensations: "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts xvii. 26.) God hath been pleased so to dispose of Christ's little flock, that there shall be some in all times of the world, and in all places of the world, where he makes known his name, to be "the salt of the earth." But now for us to be so disposed of, that, among the several thousand years of the world's continuance, and among the innumerable millions of places of the world's inhabitants, we should be brought forth in such a nick of time, and in such a spiritual Paradise of place, that there is none in the world to equal it! Sirs, what doth this call for? what shall we render to the Lord for this — (I know not what to call it, it is such) unspeakable love? Beloved, I must both give and take time to answer this question. And O that you and I may give a suitable answer to it! I know not at present what to say to it, unless we could, as overcome by it, faint away in a love-sickness into the bosom of our dearest Jesus; seeing he hath brought us where we may not only taste a draught out of a bottle, but are brought to the great vessels of spiritual comforts, where we may not only enjoy Christ a little, but even to spiritual ecstasy. (Canticles ii. 4—6.) O that we now, as sinking down in a swoon, and as unable to stand under the thoughts of such love, might be even strowed [shored] and bolstered up with the comfortable doctrines of the gospel-covenant, and all through impatience of love! The love of God to such inconsiderable persons, should carry the soul out of itself, to do more than languish with desire after more ecstasying communications; so that none but Christ, with his right hand of Divinity, and left hand of humanity, may be acceptable to us to embrace us. O Christians, I should be glad to send you all home heart-sick of love to Christ. But,

USE III. *By way of inference:*—

1. *Every one of you that is not in the gospel-covenant, is in a dreadful state.*—It is your own wilfulness, you will not believe the gospel. Though it is through divine grace that persons do close with the gospel, yet it is your own sin [that] you do not close with it; for you are willing to be strangers to it, you are willing to enjoy your lusts, which you must part with, if you embrace it. You may observe the dreadful estate of persons out of covenant in these three particulars:—

(1.) *The sin against the gospel-covenant is most dreadful.*—This sin hath the guilt of all other sins in it: “If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin.” (John xv. 22.) Sodom and Gomorrah, publicans and harlots, go into the kingdom of heaven, before those that refuse the gospel. God the Father invites men to the marriage-supper; nay, you are wooed and entreated to be Christ’s bride. You make light of it. You have the profits and the pleasures of the world to take up your thoughts. You will not be persuaded to believe that Christ is better than your lusts. You will not be beaten out of it, but that a bag of gold is better than a crown of glory; but that a filthy lust is better than communion with God; but that the devil’s slave and fool is better than to be God’s child and darling. Is this your choice? Then consider,

(2.) *The penalty for the contempt of this gospel-covenant is most dreadful.*—“This is the condemnation, that light is come into the world, and men love darkness rather than light.” (John iii. 19.) This brings persons under the very utmost of the wrath of God. (1 Thess. ii. 16.) When the Jews sinned against the legal dispensation, then Daniel complains: “Under the whole heavens hath not been done as hath been done upon Jerusalem:” (Dan. ix. 12:) but what now will become of those that refuse the gospel? “Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?” (Heb. x. 29.) Can any thing be worse than to die without mercy? “Yes,” saith the apostle. What is that? Nay, he leaves it to your consideration, as being impossible to be expressed. To pour contempt and scorn upon the precious blood of Christ, wherewith the covenant betwixt God and his people was made and ratified; to offer a spiteful affront unto the Spirit of God, by contemning and opposing his gracious motions; O what remains for such persons but a dreadful expectation of God’s terrible judgments!

But there is a third thing that I would have you consider, which is sensibly more dreadful than either of these.

(3.) *The sentence against gospel-covenant breaking is most irreversible and peremptory.*—Mercy, and grace, and patience, and compassion,—when these are abused, all these become the sinners’ enemy. For that which is ordained a life to prove death unto them, O this is dreadful! For the blood of Christ to cry to heaven against sinners, this is dreadful! This made Christ to weep over Jerusalem. (Luke xix. 40, 41.) These persons pass judgment upon themselves, though

not with their lips, yet with their lives; they pronounce themselves unworthy to be saved. (Acts xiii. 46.) O Sirs, I beseech you, consider, though persons brake the covenant of works, there was salvation to be had by another covenant; but if this be violated, there is no other covenant to relieve this. The gospel-covenant is our refuge, when the other covenant pursues us. (Heb. vi. 18.) Contemptuous carriage against grace is beyond all help; I beseech you, therefore, take heed of sinning against gospel-light and gospel-love. O, you will have that sting of conscience that no other sinners in the world have that have not refused a Redeemer. Beloved, I would I could say, with due meltings of heart, it grieves me for you, to think how many hundreds in this congregation are yet "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. ii. 12.) O Sirs, do you know what you do, when you cocker your lusts in despite of Christ? Can you hear sermons, and go on in sin? You do well to hear; but you make a desperate adventure, to do what you know discovenants you from God, and hazards your eternal separation from God. Beloved, I must be plain with you: I beseech you, consider how Jews, and Pagans, and devils will rise up in judgment against you.

(i.) The Jew may say, "I had a legal yoke upon me, which neither I nor my fathers were able to bear. Christ invited me only into his garden of nuts, where I might sooner break my teeth with the hard shell of ceremonies, than get to the (little more than bitter) kernel of gospel-promises. You have those promises in abundance with more ease." As if he had said, [that] their nuts were ripe, but their pomegranates, full of sweet kernels of gospel-grace, were not then budded. (Canticles vi. 11.) The Jew may complain, that in the best of their sacrifices, the smoke filled their temple; smoke only, to provoke them to weep for a clearer manifestation. (2 Cor. iii. 14.) Those of the Jews that were most enraged against Christ, yet "had they known him, they would not have crucified the Lord of glory." (1 Cor. ii. 8.) The Jew may say, "Though we could but grope after Christ, your eyes are dazzled with his glory. We had but the old edition of the covenant of grace, in a character very darkly intelligible; you have the last edition, with a commentary of our rejection, and the world's reception, and the Spirit's effusion. You have all that heart can wish! O had we had but one of your days of the Son of man, we would not have sinned against so great salvation!"

Sirs, what do you think your consciences will be forced to reply?

"O, true, true," must the gospel-sinner say; "I have known, owned, and professed Christ; and have been angry with ministers and friends, when they did but question my being in covenant. But I have not in any measure walked worthy of the gospel."

But I pass by the Jew. Let us hear what the Pagan hath to say against you.

(ii.) "I perish eternally," may the poor Pagan say, "without all possibility of reconciliation, and have only sinned against the covenant

of works, having never heard of a gospel-covenant, nor of reconciliation by a Mediator. Alas! should I have improved my naturals to the highest, reconciliation by Christ could never have entered into my head. O had I heard but one sermon! had Christ but once broken in upon my soul, to convince me of my undone condition, and to have shown a righteousness unto me! But, woe is me! I never had so much as one offer of grace."

"But so have I," must you say that refuse the gospel; "I have, or might have, heard thousands of sermons. I could scarce escape hearing one or other showing me the danger of my sin, and my necessity of Christ. But, notwithstanding all I heard, I wilfully resolved [that] I would have nothing to do with him. I could not endure to hear strictness pressed upon me: it was all the hell I had upon earth, that I could not sin in quiet."

(iii.) "Nay," may the devil himself say; "it is true, I was, ever since my fall, maliciously set against God. But, alas! so soon as ever I first sinned, God kicked me out of heaven, and told me he would never have mercy on me. And though I lived in the time of all manner of gracious dispensations; I saw sacrifices offered, and Christ in the flesh, and the gospel preached; yet how could this choose but enrage me the more, to have God as it were say, 'Look here, Satan; I have provided a remedy for sin, but none for thine!' This set me upon revenge against God, so far as I could reach him. But alas, alas! had God ever entered into any covenant with me at all; had God put me upon any terms, though never so hard, for the obtaining of mercy; had Christ been but once offered to me; what, do you think, would I have done? Would I have hearkened to any thing you could say, to refuse Christ and salvation? Could you, or all the angels in heaven, have kept me from minding Christ?"

But, "Woe to me!" may the gospel-sinner say: "I have as good a remnant of the covenant of works in my nature as the Pagans have. I have all the discoveries of God in the legal covenant that the Jews ever had. I am under a better dispensation than the devils were under before their fall. The gospel of grace is urged upon me. And therefore, O poor Jew! whatever may be said against thy breach of covenant, there is a thousand-fold more to be said against mine. O poor Pagan! whatever is to be said against thy breach of covenant, there is ten thousand-fold more against mine. O wretched devils! whatever may be said against your sins, there is infinitely more to be said against mine. I am the most foolish, mad, wilful rebel that ever waged war with the grace of God."

Sirs, is all this nothing to you? Can you hear these things quietly? I know you dare not think them over again, and sin at the same rate as before. If you think your souls any thing worth, or heaven and glory any thing worth, now offer up yourselves to Christ in the gospel-covenant.

Thus much for the first inference, that *their estate is dreadful that are not in the gospel-covenant.*

2. The second inference is this, *that their estate is comfortable*

that are in the gospel-covenant.—I will only instance in two things :—

(1.) *The weakest and poorest faith and service is accepted through Christ in the gospel-covenant.*—The covenant of grace is made to poor, weak, sinful, frail man through a Mediator. God doth not expect that we should be perfect here. Poor Christians have more ado to pardon themselves, than to have God to pardon them. They quarrel more with themselves for want of holiness, than God quarrels with them for it. Beloved, here are some comfortable riddles of grace for you to resolve. The covenant is merely of grace : grace runs through all the veins and arteries of it ; all the life, blood, and spirit of the covenant are grace, grace, through Jesus Christ. And yet, beloved, though it be wholly of grace, it is of debt, by being a covenant : God is pleased to enter into bond to make good his deed of gift. What God doth for the heirs of promise,—it is no more than what is debt to Christ, and what through him he is graciously engaged [to] for us. O the comfort of being in covenant with God ! You will say so indeed if you add,

(2.) *This gospel-covenant is so made, that it can never be disannulled.*—Alas ! we do not know where nor how to make a covenant sure in the world. He that is my friend to-day, may be my enemy to-morrow : his bond may be good to-day, and may be to-morrow insolvable. There are ways more than we know of to evade the strictest covenant, to disannul the strongest oath ; but now God hath sworn by himself, (Heb. vi. 13,) that he will certainly bless those whom he takes into covenant with him. God hath sworn by his holiness. (Psalm lxxxix. 34, 35.) As if he should say, “Let me not be accounted a holy God, if I break covenant with any of my people.” Nay, he swears by his life. (Isai. xlix. 18, 19.) The prophet speaks there of Sion as of a mother-city, and of multitudes that should be brought home to her by the ministry of the gospel ; and that they shall be as jewels and ornaments, matter of much honour to her by their endowments with spiritual graces. Thus gospel-covenanters shall be qualified. But you will presently say, “There is no danger of God’s breaking covenant ; all the danger is on our part :” But, Christians, there is not so much danger on our part as many fear. It is not every sin that presently breaks the covenant ; a wife may be foolish and passionate, yet the marriage is not thereby broken. And when we do slip into covenant-breaches, Christ is ready to pardon us, and the Spirit of Christ ready to piece up our breaches ; provided that we do but make conscience in the whole course of our lives to keep covenant with God. Christians, I hope [that], by all that hath been spoken, you will be persuaded to enter into covenant, and to keep covenant, with God : if so, I have my end, and so hath my sermon.

## SERMON XIII.

BY THE REV. WILLIAM WHITAKER, A.M.

FELLOW OF EMMANUEL COLLEGE, CAMBRIDGE.

THE MEDIATOR OF THE COVENANT, DESCRIBED IN HIS PERSON,  
NATURES, AND OFFICES.*And one Mediator between God and men, the man Christ Jesus.—*  
1 Timothy ii. 5.

COMMUNION with God is our only happiness ; it is the very heaven of heaven, and it is the beginning of heaven here on earth. The only foundation of this communion is the covenant of grace ; and it is the great excellency of this covenant of grace, that it is established in such a Mediator, even Jesus Christ : “ And one Mediator between God and men, the man Christ Jesus.” This epistle, as to the substance and main design of it, is a short directory unto Timothy, how he might faithfully discharge that great office to which the Lord had called him in the church of Ephesus. In the first chapter, he instructs him concerning the doctrine he should preach ; in this chapter, concerning the persons for whom he should pray.

1. *More generally* : “ For all men ; ” (verse 1 ; ) that is, men of all ranks, conditions, and nations in the world.

2. *Particularly* and especially for magistrates. (Verse 2.)

The magistrates of those times were not only Pagans, but persecutors ; strangers to Christ themselves, and enemies to every thing of Christ in others.\* Yet, pray for them. There are indeed some persons whom Christ leaves out of his prayers, (John xvii. 9,) and would have us leave out of ours. (1 John v. 16.) But yet thus far we may and ought to pray for all men, the worst of men,—that the Lord would either make them truly good, or else restrain them from doing evil ; that he would either show mercy to them in their own souls, or else keep them from being instruments of mischief unto others ; that under them you “ may lead a quiet and peaceable life in all godliness and honesty.”

The encouragements unto prayer in this extent are,

1. *The good will of God to all men.* (Verse 4.)—That is, men of all ranks and degrees.† For though God by his preceptive will commands every individual man in the world to mind his salvation, (Acts

\* *Diversus orandi modus ac scopus in diversis hominum generibus accuratè observetur. Non enim quidvis pro quovis orandum est, quia sic precatio nostra divinæ voluntati repugnaret.*—CONRADUS VORSTIUS in loc. “ Let us accurately observe a different mode and scope in our prayers for different kinds of men. For we must not pray for every thing to be bestowed on all men alike, because our supplications will then be repugnant to the will of God.”—EDIT. † *Non omnes sine discrimine, sed ex omnibus ordinibus.*—PAREUS in loc. “ Not all men indiscriminately, but men of every rank and condition.”—EDIT.

xvii. 30,) and by his approving will, delights in saving lost creatures ; nay, though he vouchsafe to all men so much grace as will leave them inexcusable in their neglect of salvation ; yet can we not from hence stretch the grace of God into that unlimited and boundless universality as the Pelagians do from this scripture. For did God peremptorily and determinately will the salvation of every particular person in the world, man's stubbornness could not be too strong for God, nor could our impotency resist his omnipotent will.

2. *The mediation of Christ.*—Which lies open to all men to make use of. As God is not “the God of the Jews only,” but “of the Gentiles also ;” (Rom. iii. 29, 30 ; ) so is Christ a Mediator for all : “And one Mediator,” &c.

In the words [we have],

1. *The only way of friendly intercourse between God and man :* it is through a “Mediator.”

2. *The only Mediator between God and man :* “One Mediator, the man Christ Jesus.”

1. *The only way of friendly intercourse between God and man.*—It is through a Mediator ; that is implied. Whether man in the state of innocence needed a Mediator, is disputed among persons learned and sober ; but in his lapsed state, this need is acknowledged by all.\* God cannot now look upon men out of a Mediator but as rebels, traitors, as fit objects for his vindictive wrath ; nor can men now look up to God but as a provoked Majesty, an angry Judge, a consuming fire. And therefore were it not for a Mediator, (that is, a middle person interposing between God and us, who are at variance, to procure reconciliation and friendship, as the word *μεσιτης* imports,) we could not but so dread the presence of this God, that, like our first parents, (in that dark interval betwixt their sinning, and the succour of that promise, Gen. iii. 15,) we should have endeavoured to hide ourselves what we could “from the presence of the Lord.” (Gen. iii. 8.)

2. *The only Mediator between God and men.*—“One Mediator,” that is, but one. Papists acknowledge one Mediator of reconciliation, but contend for many of intercession. But as God, in the former part of this verse, is said to be one God, by way of exclusion of all others ; so is Christ said here to be “one Mediator,” that is, but one.

This Mediator is here described partly by *his nature* : “The man ;” and partly by *his names* : “Christ Jesus.”

(1.) *His nature* : “The man ;” that is, “That eminent man,” so some ; † “He that was made man,” so others. †

OBJECTION. “But why is this Mediator mentioned in this nature only ?”

ANSWER 1. *Negatively* : not by way of diminution, as if he were not God as well as man, as the Arians argue from this scripture ; nor as if the execution of his mediatorship were either only, or chiefly, in

\* ANTHONY BURGENSE'S *Vindicia Legis*, pp. 133—135. † *Singularis ille homo.*—VORSTII *Paraphr.* in loc. † *Qui factus est homo.*—*Versio Æthiop.*

his human nature, as some of the Papists affirm, though others of them deny: as Cornelius A Lapide *in loc.*; \* asserting Christ's mediatorship *secundum utramque naturam*, "according to both natures."

2. *Positively*: to prove that Jesus Christ was the true Messiah whom the prophets foretold, the fathers expected, and who had in that nature been so frequently promised: as in the first gospel that ever was preached, (Gen. iii. 15,) he is promised as the Seed of the woman. Besides, the apostle mentions Christ in this nature, only as an encouragement to that duty of prayer [which] he had before persuaded; to the like purpose he is mentioned in this nature only. (Heb. iv. 14—16.)

(2.) *His names*: "Christ Jesus." *Jesus*, this was his proper name; *Christ*, this was his appellative name.

*Jesus*: that denotes the work and business for which he came into the world; as appears from the reason which the angel, that came from heaven as a herald to proclaim his incarnation, gives of the imposition of this name: "Thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. i. 21.) This name, though it be given to others in scripture, yet to him eminently; to them as types of that complete Saviour who should come after them, and "save his people from their sins."

*Christ*: that denotes the several offices, in the exercise whereof he executes this work of salvation; Christ in the Greek being the same with Messiah in the Hebrew; that is, "anointed." Under the law, the solemn ordination, or setting apart, both of things and persons, to special services, was by anointing. Thus we read of three sorts of persons anointed,—kings, priests, prophets; and in respect of all these offices, Jesus is called Christ.

From the words thus briefly explained arise these two observations:

I. *That there is now no other way of friendly communion between God and man, but through a Mediator.*

II. *That there is no other Mediator between God and man, but Jesus Christ.*

DOCTRINE I. *That there is now no other way of friendly communion between God and man, but through a Mediator.*—And, indeed, considering what God is, and withal what man is; how vastly disproportionable, how unspeakably unsuitable our very natures are to his; how is it possible there should be any sweet communion betwixt them, who are not only so infinitely distant, but so extremely contrary? God is holy, but we are sinful. In him is nothing but light, in us nothing but darkness. In him nothing that is evil, in us nothing that is good. He is all beauty, we nothing but deformity. He is justice, and we guiltiness. He "a consuming fire," and we but dried stubble. (Isai. vi. 3, with Gen. iii. 5; 1 John i. 5, with Eph. v. 8; Rom. vii. 18.) In a word: he an infinitely and incomprehensibly glorious majesty, and we poor sinful dust and ashes, who have sunk and debased ourselves by sin below the meanest rank of creatures,

\* *In Christo non solus Deus est Mediator nec solus homo, sed Deus-homo.* "In Christ, neither is God alone the Mediator, nor man alone; but God-man is the Mediator."—EDIT.



and made ourselves the burden of the whole creation. And can there be any communion, any friendship, between such? "Can two walk together, except they be agreed?" (Amos iii. 3.) And what agreement can there ever be but through a Mediator?

If ever God be reconciled to us, it must be through a Mediator; because of that indispensable necessity of satisfaction, and our inability to make it. (Rom. viii. 7.) If ever we be reconciled to God, it must be through a Mediator; because of that radicated enmity that is in our natures to every thing of God, and our impotency to it. And thus in both respects,—that God may be willing to be a friend to us, and that we may not be unwilling to be friends to him,—there needs a Mediator. (2 Cor. v. 19, compared with John xiv. 6.)

**DOCTRINE II.** *That there is no other Mediator between God and man, but Jesus Christ.*—"And one Mediator;" that is, but one. The fondness of Papists in their multiplicity of mediators, not only unto God, but to our Mediator himself,\* having no other foundation than only their superstition, cannot be of moment with them who labour to be wise according to scripture. That those members of the church who are contemporary here on earth do indeed pray for one another, cannot be denied; but that they are therefore mediators of intercession, hath been denied by the more ancient Papists themselves. This title of Mediator is throughout the New Testament appropriated unto Christ. (Heb. viii. 6; ix. 15; xii. 24.) And indeed there is none else fit for so high a work as this but only he.

**REASON I.** *The singular suitableness of his PERSON to this eminent employment.*—To interpose as a Mediator betwixt God and men, was an employment above the capacity of men, angels, or any other creature; but Jesus Christ, in respect of the dignity of his person, was every way suited for this work. Which you may take in these four particulars:—

(I.) *That he was truly God, equal with the Father, of the same nature and substance.*—Not only *ὁμοιοσιος* but *ὁμοουσιος* "of the like nature" but "of the same nature," as is excellently cleared by that famous champion for the deity of Christ against the Arians, Athanasius. "In him dwelleth all the fulness of the Godhead bodily." (Col. ii. 9.) "It is not the fulness of the Divinity, but of the Deity; †" thereby intimating an identity of essence with God the Father and Holy Ghost. Though the divine essence be after a several manner in the several persons of the blessed Trinity;—in the Father *αγεννητως*, "without receiving it from any other," in the Son by an eternal generation, and in the Holy Ghost by proceeding;—yet it is the same essence of God that is in all three persons; because such is the infinite simplicity of this essence, that it cannot be divided or parcelled. ‡ Thus Christ (not to speak any thing concerning the other persons) is styled so the Son of God, as one equal with the Father;

\* *Opus est mediatore ad Mediatorem istum.*—BERNARD., p. 262; LEO I, PAPA ROMANUS, epist. 83, *ad Palestinianos Episcopos*, cap. 4. "We must have a mediator to that Mediator."—EDIT. † *Non παν το πληρωμα θεοτητος, sed θεοτητος non Divinitatis, sed Deitatis.*—D. PRIDEAUX, *Fasciculus*, p. 76. ‡ TYLEN. *Syntagm.* p. 401. LYFORD'S "Plain Man's Senses exercised," p. 82.

for upon this it is that the Jews ground their charge of blasphemy against him, that "he said God was his Father, making himself equal with God." (John v. 18.) The force of their reason lies in this: the natural Son of God is truly God, and equal with God; as the natural son of man is man, equal, and of the same substance, with his father.\* Angels and men are the sons of God by adoption; but Christ is the natural Son of God, the only Son of God, and therefore truly God: "I and my Father are one." (John x. 30.) He "thought it not robbery to be equal with God." (Phil. ii. 6.)

For the further confirmation of this, take these arguments:—

1. *He whom scripture honours with all those names which are peculiar unto God, must needs be God.*—That Christ hath these names ascribed to him appears from these instances: He is not only styled God: "The Word was God;" (John i. 1;) but God with such additional discriminations, as neither magistrates (who, because they are God's deputies and vicegerents here on earth, are sometimes called "gods," Psalm lxxxii. 6) nor any creature is capable of: "The great God:" (Titus ii. 13:) "The true God:" (1 John v. 20:) "The mighty God:" (Isai. ix. 6:) "Over all, God blessed for ever:" (Rom. ix. 5:) "The Lord of glory:" (1 Cor. ii. 8:) "The Lord from heaven:" (1 Cor. xv. 47:) yea, that great name Jehovah: "The Lord" (or, "Jehovah") "our righteousness." (Jer. xxiii. 6.)

2. *He in whom are those high and eminent perfections, those glorious attributes, of which no creature is capable, must needs be more than a creature, and consequently God.*

(1.) *He that is omnipotent, whose power is boundless and unlimited, must needs be God.*—The highest power of creatures hath its *non ultra*; thus far may it go, "but no further:" but Christ is said to be "Almighty;" (Rev. i. 8;) "The Lord God omnipotent." (Rev. xix. 6.)

(2.) *He that is omniscient, that searcheth hearts, that hath a window into every man's breast, that can look into all the rooms and corners of our souls, that can see through all those veils and coverings which no creature-eye can pierce, must needs be God.*—And these are the excellencies ascribed to Christ: "He needed not that any should testify of man, because he knew what was in man." (John ii. 25.) "I am he which searcheth the heart and reins." (Rev. ii. 23.) "He knew their thoughts." (Luke vi. 8. So Mark ii. 8; John xiii. 19, 21—27, &c.)

(3.) *He that fills heaven and earth and all places with his presence, must needs be God.*—And thus was Christ in heaven, while he was on earth: "The Son of man which is in heaven." (John iii. 13.) "That where I am." (John xiv. 3.) Christ as God was then in heaven, when as man he was on earth; so as God he is still on earth, though as man he sits at the right hand of God in heaven: "I" will be "with you to the end of the world." (Matt. xxviii. 20.)

(4.) *He that is immutable and eternal, must needs be God.*—"The heavens are the work of thy hands. They shall perish, but thou

\* LYFORD, p. 93.

shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end." (Psalm cii. 25—27.) So is Christ "the everlasting Father:" (Isai. ix. 6:) "The same yesterday, and to-day, and for ever." (Heb. xiii. 8.)

(5.) *He that hath life in himself, and is the fountain of life to others, must needs be God.*—And thus is Christ "the Prince of life" to others, (Acts iii. 15,) and hath "life in himself." (John v. 26.)

3. *He to whom those works of infiniteness are ascribed, to which no less a power is sufficient than that of Omnipotency,—he must needs be more than a creature.*—He that laid the foundation of the earth, that by a word commanded all things out of nothing, that preserves them from mouldering, and sinking into their first nothing again; that could pardon sin, destroy him that had the power of death, subdue principalities and powers, redeem his church, carry his people triumphing into heaven; (Mark ii. 5, 7—10, &c.; Heb. ii. 13—15; )—he must needs be God. And all these works of infiniteness are ascribed to Christ: The work of creation: "Without him was not any thing made that was made;" (John i. 3;) of conservation: "Upholding all things by the word of his power;" (Heb. i. 3;) of redemption: "Which he purchased with his blood." (Acts xx. 28.)

4. *He whom angels adore, before whom the highest and best of creatures fall down, giving that worship which is peculiarly due to God, must needs be more than a creature.*—And thus it is to Christ: "Let all the angels of God worship him." (Heb. i. 6. So Matt. ii. 11.)

I might add the equality of Christ in all those solemn benedictions and praises upon record in the New Testament; all which argue strongly, that he must needs be truly God.

(11.) *As he is truly God, so is he complete and perfect man;* having not only a human body, but a rational soul; and in all things was like to us, sin only excepted.

That he had a real, not an imaginary, body, appears from the whole story of the gospel. He that was conceived, born, circumcised, was hungred, athirst, sweat drops of blood, was crucified; he that went from place to place, and had all those sinless affections which are proper unto bodies; had a true and real body: and such was the body of Christ.\*

That he had a human soul is clear also from the story of the gospel. He that grew in wisdom and knowledge, as it is said of Christ; (Luke i. 80; ii. 40;) he whose knowledge was bounded and limited, as was also said of Christ: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son" of man, "but the Father." (Mark xiii. 32.) As God, he knew all things; as man, his knowledge was but the knowledge of a creature, and therefore finite. All which argue [that] he had a human soul, as well as body, and was complete man. The whole nature of man was corrupted, destroyed; and therefore it was needful [that] Christ

\* GERHARDI *Loci Communes*; FORBESII *Disputat. Historico-Theolog.*, lib. ii.

should take upon him whole man, that the whole might be repaired and saved.\*

(III.) *He is God and man in one person.*—He had two natures, but was but one person: there was a twofold substance, divine and human, but not a twofold subsistence; for the personal being which the Son of God had before all worlds, suffered not the substance to be personal which he took, although, together with the nature which he had, the nature which he took continue for ever. Thus both natures make but one Christ.† He was the Son of God, and the Son of man; yet not two Sons, but one person. He was born of God, and born of a virgin; but it is in respect of his different natures.‡ Thus was Christ David's Son, and David's Lord; Mary's Son, and Mary's Saviour and Maker too.

By the right understanding of this, we may be very much helped in reconciling those seeming contradictions which frequently occur in scripture concerning Christ. He is said to be born of a woman, and yet to be without "beginning of days." Himself says his Father is greater than he, and yet he is said to be equal with the Father.§ All which may be cleared by this: he was but one person; and therefore, as in man, who consists of soul and body, the actions of each part are ascribed to the person; (the man is said to understand: it is not his body, but soul, that understands; yet this is ascribed to the person, though it be but the formal act of one part;) so in regard of this hypostatical union of two natures in one person, the acts of each nature are ascribed to the person.|| Thus it is said, the Jews "crucified the Lord of glory;" (1 Cor. ii. 8;) that is, they crucified that person who was the Lord of glory. In Acts xx. 28, God is said to purchase his church by his blood: as God, he could not shed his blood; but it was that person who was God. Thus is Christ said to be in heaven, when he was on earth; that is, as God, he was in heaven. And so what is proper to each nature, by reason of the hypostatical union, is ascribed to the whole person.

(IV.) *This union of two natures in one person is without confusion or transmutation; the natures remaining distinct, and the properties and operations of both natures distinct, notwithstanding this union.*—Some things are proper to the Godhead, of which the manhood is incapable; and some things proper to the manhood, of which the Godhead is incapable. We cannot say, the Godhead was athirst, weary, died; neither can we say, the manhood was the fountain of all being, the Creator and Preserver of all things; or that it is ubiquitous or omnipresent; though we may say all of the same person.

It is observed by learned writers,¶ that the dividing of the person

\* *Propterea totum hominem sine peccato suscepit, ut totum quo constabat homo, a peccatorum peste sanaret.*—AUGUSTINUS. "Wherefore he took on himself our entire manhood, that he might heal the whole of man, of which human nature consisted, of the plague induced by transgression."—EDIT. *Sicut totum hominem diabolus decipiendo percussit; ita Deus totum suscipiendo salvavit.*—FELGENTIUS. "As the devil, by his deceit, smote and struck down the whole man; so God, by taking on himself our entire nature, has saved the whole man."—EDIT.

† LYFORD, p. 293.

‡ LYFORD, p. 100.

§ ZANCHIUS in *Ephes.*, p. 35.

|| LYFORD, p. 101.

¶ HOOKER'S "Ecclesiastical Polity," p. 299.

which is but one, and the confounding of the natures which are two, have occasioned those grand errors in this article of faith, by which the peace of the church hath been so much disturbed. And suitably to these four heads that have been spoken to,\* there have arisen four several heresies:—

1. The Arians, denying the Deity of Christ; against whom the council of Nice determined that he was *αληθως Θεος*, “truly God.”

2. The Apollinarians, who maimed and misinterpreted his human nature; against whom the council of Constantinople determined, that he was *τελειως ανθρωπος*, “complete and perfect man.”

3. The Nestorians, who divided Christ into two persons, because of his two natures; against whom the council of Ephesus determined, that he was God-man in one person, *αδιαιρετως* [“without separation”].

4. The Eutychians, who confounded these two natures in one person; against whom the council of Chalcedon determined, that he was God-man in one person, *ασυγχυτως*, “without confusion or mutation” of natures.

But in the four above-named heads enough hath been said by way of antidote against those dangerous mistakes. And, all being duly considered, we cannot but see great reason why he should be called “Wonderful.” (Isai. ix. 6.) Well might the apostle cry out by way of admiration: “Without controversy great is the mystery of godliness: God was manifest in the flesh.” (1 Tim. iii. 16.)

(V.) *The singular fitness of Christ for this work of mediation arises from his being God-man in two natures, united in one person without confusion or transmutation.*

1. Had he not been truly God, he had been too mean a person for so high an employment. It was God that had been offended, an infinite Majesty that had been despised; the person therefore interposing must have some equality with him to whom he interposes. Had the whole society of persevering angels interposed on man’s behalf, it had been to little purpose; one Christ was infinitely more than all, and that because he was truly God.

2. Had he not been completely man, he had been no way capable of performing that indispensably-necessary condition, upon which God was willing to be reconciled; namely, the satisfying of that righteous sentence [which] God had pronounced: “In the day that thou eatest thereof, thou shalt surely die.” (Gen. ii. 17.) That therefore he might be capable of dying, (which as God he could not,) and that the justice of God might be satisfied in the same nature by which it had been offended, it was necessary he should be man.

3. Had he not been God and man in one person, the sufferings of his human nature could not have derived that infinite value from the divine nature.† We could not have called his blood “the blood of God,” as it is called Acts xx. 28; it would have been no more than

\* HOOKER, *ibid.*

† *Mediatio Christi est ανθρωπινη. αυτου θεουργια.* “The mediation of Christ is human, through his own divine agency.”—EDIT.

the blood of a creature, and consequently as unavailable as the blood of bulls, &c. (Heb. ix. 12; x. 4.)

4. Had he not been God-man without confusion of natures, his Deity might either have advanced his humanity above the capacity of suffering; or his humanity might have debased his Deity below the capability of meriting, which is no less than blasphemy to imagine.

And this is the first reason, the singular fitness of Christ for this work, because of the dignity of his person.

REASON II. *The singular fitness of Christ for this employment in respect of the suitableness of his OFFICES.*—There is a threefold misery upon all men, or a threefold bar to communion with God.

1. *The guilt of their sins*, which themselves are never able to expiate, or satisfy for.

2. *The blindness of their minds*, the cure whereof is too difficult for any creature-physician.

3. *Their bondage and captivity to sin and Satan*, which are enemies too strong for man to deal with.

Suitably to these three great necessities, Jesus Christ is anointed of God to a threefold office, of a Priest, a Prophet, a King; the former of which offices he exercises on our behalf to God, and the last two from God to us.

(I.) *The priestly office of Christ is the great, the only relief we have against the guilt of sin.*—The work of the priesthood consisted, under the law, chiefly of these two parts:

1. *Satisfaction for the sins of the people.* (Lev. iv. 15—19, &c.)

2. *Intercession unto God on their behalf.* (Lev. xvi. 15—17.)

Both which were verified in Christ our “great High Priest.” (Heb. iv. 14.) And hence it is that the apostle encourages us to “come with boldness unto the throne of grace.” (Verse 16.) What was done by others typically, was done by Christ really.

1. *His satisfaction*, in discharging those debts which his people had run into with Divine Justice to the utmost farthing. And this he did by offering up that one single sacrifice which was infinitely more worth than all those multitudes of sacrifices offered up of old, and from which all former sacrifices had their virtue and efficacy. The priests of old offered up creatures, but this High Priest offers up himself. (Eph. v. 2.) They offered the blood of bullocks, &c; (Heb. ix. 12, 13;) but Christ, the blood of God. (Acts xx. 28.) They offered many sacrifices, and Christ but one; but such an one as infinitely exceeded all their many; such an one as “perfected for ever them that are sanctified.” (Heb. x. 14.) One sun is worth more than thousands of stars, and one jewel than millions of ordinary stones; and so one Christ is more effectual than all Lebanon, or “the cattle on a thousand hills.”

2. *His intercession*; this is the other part of his priestly office. His satisfaction,—that was performed on earth; his intercession is performed chiefly in heaven. By the former he purchased pardon and reconciliation; (2 Cor. v. 19, compared with verse 21;) by the latter he applies the benefits he hath purchased. His sufferings,

though they were but while he was on earth, yet the benefit of them extends to all ages of the church, both before and since his passion; and his intercession is that which sues out these blessings for his people; and therefore that great apostle joins both together as the foundation of all his comfort: "Christ hath died, who still maketh intercession;" (Rom. viii. 34;) and both these are so full, so sufficient a relief against the guilt of sin, that as we have no other, so we need no other. As the high priests bore the names of the people before the Lord, so does Jesus Christ the names of his elect. But the high priests of old were at certain times only to appear before the Lord, once a year to enter into the holy place; but Christ, our spiritual High Priest, is not only entered, but sat down at the right hand of God, to negotiate constantly on his church's behalf. "He ever liveth to make intercession." (Heb. ix. 12, 24, 25; x. 12; vii. 25; 1 John ii. 1.) And besides the constancy, consider the prevalency of his intercession; that God that regards the cry of ravens, that will not altogether neglect the humiliation of Ahab, that God that is so ready to answer and honour the prayers of his own people, cannot but much more regard the prayers of his only Son, praying by his blood, and praying for nothing more than what himself hath deserved and purchased. He that is such a great High Priest, is excellently fitted in respect of this office for the work of mediation.

(II.) *The prophetic office of Christ is the great, the only relief we have against the blindness and ignorance of our minds.*—He is that great Prophet of his church whom Moses foretold, the Jews expected, and all men needed; (Deut. xviii. 15; John i. 24, 25, 45; vi. 14;) that Sun of Righteousness, who by his glorious beams dispels those mists of ignorance and error which darken the minds of men; and is therefore styled, by way of eminency, "that Light," (John i. 8,) and "the true Light." (John i. 9.)

The execution of this prophetic office is partly by revealing so much of the will of God as was necessary to our salvation; partly by making those revelations powerful and effectual.

1. *In revealing the will of God.*—For "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John i. 18.) The manner of revealing the mind of God hath been different in several ages.

(1.) *Sometimes making use of instruments.*—Who were either ordinary: as, under the law, the priests whose lips should preserve knowledge; (Mal. ii. 7; 2 Chron. xv. 3;) and under the gospel, pastors and teachers. Or else extraordinary: as prophets, under the law; and apostles and evangelists, in the first plantation of the gospel. (Eph. iv. 11—13.)

(2.) *For some time instructing his church immediately in his own person.*—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." (Heb. i. 1, 2.)

2. *In enlightening effectually the souls of his people.*—In causing the blind to see, and making them who were once darkness to be

“light in the Lord.” (Eph. v. 8.) Thus he instructs by his word and by his Spirit, (1 Peter i. 12,) and, by that sovereignty he hath over the hearts of men, opens their hearts to receive his counsels. He that can thus speak, not only to the ear, but to the heart, is also in this office excellently fitted for the work of mediation.

(III.) *The kingly office of Christ is the great, the only relief we have against our bondage to sin and Satan.*—He to whom “all power is given in heaven, and in earth;” (Matt. xxviii. 18;) He whom God hath “raised from the dead, and set at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave Him to be the Head over all things to the church;” (Eph. i. 20—22; Heb. ii. 8; Phil. ii. 9—11; 1 Cor. xv. 27, 28;) it is He that restores “liberty to the captives,” and “opens the prison doors to them that are bound.” (Isai. lxi. 1.)

This great office of a King he executes chiefly in these royal acts:—

1. In gathering to himself a people out of all kindreds, nations, and tongues; (Gen. xlix. 10; Isai. lv. 4, 5;) and in making them a willing people in the day of his power. (Psalm cx. 3.)

2. In governing that people by laws, officers, and censures of his own ordaining. (1 Cor. xii. 28; v. 4, 5; Isai. xxxiii. 22; Eph. iv. 11, 12; Matt. xviii. 17, 18.)

3. In bringing all his elect into a state of saving grace, and preserving that grace alive in their souls, which himself hath wrought, though it be as a spark of fire in an ocean of water; in carrying it on to perfection, and crowning it with glory. (1 Peter i. 3—5; Eph. iv. 12, 13; 1 Thess. iv. 16, 17.)

4. In restraining, over-ruling, and at last destroying all his and his church’s enemies. (Psalm cx. 1.) Those who will not submit to the sceptre of his grace, he rules with his “iron rod,” and will at last “dash them in pieces like a potter’s vessel.” (Psalm ii. 9.)

And thus is Christ, not only in respect of the dignity of his person, but the suitability of his offices, the only fit Mediator between God and man.

The doctrinal part of this scripture being thus cleared, take one word by way of application.

#### USES.

USE I. *This may inform us of the unspeakable folly and misery of all such as despise this Mediator.*—There is but one Mediator, but one way of reconciliation unto God, but one way of having sin pardoned, our natures cleansed, the favour of God restored, our lost condition recovered, and that is through the mediation of Christ; and shall it be said of any of us, as Christ himself speaks of those foolishly obstinate Jews, they would not come unto him that they might have life? (John v. 40.) There is in Christ the life of justification, to free us from that eternal death [which] the law sentences us unto; the life



of sanctification, to free us from that spiritual death we are under by nature; (Col. iii. 4;) there is in him a sufficient relief against whatever is discouraging; and shall we be so little our own friends, so false to our own concerns, as to reject his proffered help, notwithstanding we do so highly need it?

1. In rejecting this Mediator, *you sin against the highest and greatest mercy that ever was vouchsafed to creatures.*—It is mentioned as an astonishing act of love in God, that he should “so love the world, as to give his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life:” (John iii. 16 :) *so*, beyond all comparison, *so*, beyond all expression. And O, what an amazing condescension was it in Christ, who, though he “thought it not robbery to be equal with God,” was yet pleased to “make himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross;” (Phil. ii. 6—8; John xv. 13; compared with Rom. v. 8;) and all this as our Mediator! There is not any mercy we enjoy, but it is the fruit of this mercy.

2. *You hereby read your condition.*—The same with Pagans; the emphasis of whose misery consists in this, that they are without Christ, and therefore without hope. (Eph. ii. 12.) Nay, the same with devils; who have no mediator interposing on their behalf to God; but as they sinned with a tempter, so they perish without a Saviour. This is their misery; and shall this be any of our choice?

3. *Your condition is hereby rendered in this respect worse than theirs, in that you despise that mercy which they were never proffered.*—The danger of this sin, you may find awakingly set down by the apostle. (Heb. ii. 3; x. 28—30; xii. 25.)

USE II. *Be persuaded then to make use of Christ in all his offices, in whom you have an universal antidote against all discouragements.*

Are your consciences alarmed with the thunder of scripture-threats and curses of the law? Fly to that “blood of sprinkling,” the voice whereof is much louder than the cry of your sins. (Heb. xii. 24.)

Are you stung with the sense of your corruptions? Look up to Christ as your Brasen Serpent, that he may cure these wounds, and deliver you from death. (John iii. 14.)

Are you discouraged from prayer, because your prayers have hitherto been so sinfully defective? Consider the intercession of Christ, and take encouragement from thence. (1 John ii. 1; Heb. iv. 14, 16.)

Are you afflicted with your own unteachableness? Look up to him as the great Prophet sent of God, and beg of him the inward and effectual teachings of his Spirit, that he would speak as powerfully in his word to your dead hearts, as he once spoke to dead Lazarus. (John xi. 43.)

Are you disquieted with doubts and fears, in respect of your own perseverance? Though temptations are boisterous, and corruptions violent, look up to Him who sits at the right hand, till all his enemies

become his foot-stool, that he would strengthen you. (Psalm cx. 1; Col. i. 11.)

Are you full of fears because of Zion, the afflictions, dangers, enemies of the church? Remember, he is the Head over all things to the church. (Eph. i. 22.)

In a word: whatever your afflictions or troubles are, the mediation of Christ is a sufficient relief; and therefore sit not down dejectedly mourning, like Hagar weeping at the fountain-side. (Gen. xxi. 16, 19.)

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## SERMON XIV.

BY THE REV. JOHN MERITON, D.D.

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OF CHRIST'S HUMILIATION.

*He humbled himself, and became obedient unto death, even the death of the cross.*—Philippians ii. 8.

THIS chapter begins with one of the most pathetic and powerfully-pressed exhortations that we meet with in the whole scripture. The apostle is in one of his high strains and raptures of rhetoric, conjuring the Philippians, as it were, by all that they accounted dear and precious, unto brotherly unity and amity, and, to this end, to humility of mind, and a mutual condescension. "He that will lift up and embrace another that is fallen, must himself stoop down."\* And because men are rather drawn by example, than driven by precept, he propounds to them a pattern beyond all parallel: "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men," &c. As if he had said, "Jesus Christ was as high as the highest, co-equal with God. It was his right to stand upon even ground with his Father, and, without any wrong to him, [he] might have pleaded his peerage; and yet he strangely humbled and abased himself. Here is your copy." How lowly should Christians be, seeing humanity, "the form of a servant," nay, death itself, was not accounted too low for their Lord! Christ himself hath just such another argument: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (John xiii. 14.) Let no Christian stand upon his pantofles, seeing Christ "humbled himself, and became obedient unto death, even the death of the cross."

In which words we have,

\* *Nullus jacentem suscipiat nisi inflexione sui.*—JOH. EUSEB. NIEREMBERGIUS.

1. *The depth of Christ's humiliation* :—(1.) *Specified* : "Death."(2.) *Aggravated* : "Even the death of the cross."2. *The manner of his humiliation* : where we may note these two remarkable circumstances :—(1.) *His voluntariness* : "He humbled himself."(2.) *His obedience* : He "became obedient unto death."

The scripture hath observed to us these three special steps of Christ's humiliation :—

(1.) *He stooped down to become a man.*(2.) *He condescended to put his neck under the yoke of the law.*(3.) *He appeared in the likeness of sinful flesh.*

(1.) *He stooped down to become a man.*—He left the warm bosom of his Father, and took himself lodgings in the womb of a virgin. He stripped himself of his robes of glory, to put on the coarse, homespun, and thread-bare tatters of a frail humanity; and he that "thought it no robbery to be equal with God," submitted to an estate lower than some of his own creatures. This is the first riddle in the apostle's "great mystery of godliness:" "God was manifest in the flesh." (1 Tim. iii. 16.) And, sure, that the most magnificent monarch in the world should become a toad; that the whole host of angels should be degraded into worms; that this goodly frame of the creation should be unpinned and annihilated, or crowded into the narrow compass of one single atom; is infinitely a less wonder, than for God to become a man. Had Christ been made an angel, it had been infinitely below himself; and yet then he had remained a spirit, and stayed something nearer home. But he clothed his Divinity with a body: "The Word was made flesh." (John i. 14.) *Ἐαυτὸν ἐξέωσσε*, "He made himself of no reputation, and was made in the likeness of men." (Phil. ii. 7.) He emptied himself of his credit. To become a man, was so much beneath him, that, upon the matter, it undid him in point of reputation. The greatest step of Christ's humiliation was his incarnation; for, *that being man he should die*, is nothing so astonishing a wonder and inconceivable, as, *that being God he should be made a man.*

(2.) *He condescended to put his neck under the yoke of the law.*—"God," saith the apostle, "sent forth his Son, made of a woman;" and though that be very much, yet there is more added, "made under the law." (Gal. iv. 4.) Though every man that is born of a woman, every mother's child among us, be necessarily subject to a law, and it is no condescension, it is no whit below the greatest prince on earth that gives laws to many thousands; yet this was a very great submission in Christ. Adam, while he continued in a state of integrity and perfection, was then under a law, and did not yield or abate any thing of his right by it. The blessed and glorious angels continue under an obligation to obedience; and they do not by this lose any of their birthright; for a creature, as a creature, is indispensably subjected to the law of its Maker, by virtue of its creatureship and dependence; and should any one of them attempt a

disobligation, it were an essay toward a prodigious and preternatural antinomianism. But the Son of God, the eternal and independent Law-maker, did admirably abase himself, to come under the obediencial observance and poisonous malediction of that law, upon which there was only the print of his own authority; for though the human nature, abstractedly considered, is, as a creature, bound to the observance of a law, yet, being in conjunction with the second person in the Trinity, and assumed into the personality of the Son of God, it was exempted from obedience, and indemnified as to curse and penalty. Christ submitted to the ceremonial law in his circumcision; put his neck under the yoke of the moral law, to fulfil the preceptive part by his perfect obedience, and satisfy the maledictive part by his complete sufferings. All which subjection was not a debt that God could have challenged of him, but a pure voluntary subscription: "the law is not made," *in some sense*, "for a righteous man;" (1 Tim. i. 9;) but it is not made *in any sense* for the glorious God.

(3.) And, which is a step beneath both these, *he appeared as a sinful man, or "in the likeness of sinful flesh."* (Rom. viii. 3.)—Subjection to the law made him very low; but the similitude of sin, which is the violation of the law, was a far greater abasement. Christ's appearing "in the likeness of sinful flesh," must not be understood as though his flesh were only a likeness and appearance, or he had only an aerial and fantastical body, as some of old absurdly fancied and affirmed. He had true real flesh, though but the similitude and resemblance of sinful flesh.\* The word *likeness* relates not to flesh, but sin; not flesh in likeness, but sin in likeness. A being under a law implies nothing of sin; it was the case of Adam and the angels, and both without sin, or any thing that looked like sin. But our blessed Lord condescended not only to subjection, but to the print and appearances of transgression. "He shall appear," saith the apostle, "the second time without sin unto salvation;" (Heb. ix. 28:) intimating, that the first time, he appeared with sin upon him. When he returns in glory, he shall have no dints of sin upon him; the smell or singeing of it shall not be upon his garments. But his first entrance was with many of those prints and marks that sin, wherever it is, uses to leave behind it. Sin was neither inherent in him, nor committed by him; but imputed to him. Sin never defiled him, but it defaced him. He had nothing of its impurity, but much of its penalty. He was not tainted with that plague, but he was pleased to take upon him the tokens. In the same chapter the prophet tells us, "He had done no violence, neither was any deceit in his mouth; and he was numbered with the transgressors." (Isai. liii. 9, 12.) He trod not one step awry in sin, but many of the footsteps of sin appeared upon him: to instance in a few:—

(i.) *Poverty*.—He came in a low and mean condition; and that is the very likeness of sin, the great bankrupt that brought all to beggary.

\* *Non in similitudine carnis, quasi caro non esset caro, sed in similitudine carnis peccati, quia caro erat, sed peccati caro non erat.*—AUGUSTINUS "He appeared not in the likeness of flesh, as though his flesh was not really flesh; but in the likeness of sinful flesh, because his body was flesh, but not sinful flesh."—EDIT.

"Though he was rich, yet for our sakes he became poor." (2 Cor. viii. 9.) When he rode to Jerusalem, it was not in state, in a gilded coach with six horses; or mounted, like a lord mayor, with embossed trappings; but, as one might rather say, like a beggar that is sent with a pass from one town to another: "Sitting upon an ass, and a colt the foal of an ass." (Matt. xxi. 5.) "The foxes have holes, and the birds of the air have nests; but the Son of man had not where to lay his head." (Matt. viii. 20.) He was at such a very low ebb as to worldly riches, that once he, and one of his apostles, could not both of them make a purse for half-a-crown \* to pay their tax without the working of a miracle. (Matt. xvii. 27.)

(ii.) Another likeness of sin was *sorrow*.—"He was a man of sorrows, and acquainted with grief." (Isai. lv. 3.) As antichrist is called a "man of sin," (2 Thess. ii. 3,)—his very make and constitution is sin,—so was Christ a man of sorrows, and as it were made up of them; they were, in a manner, his complexion. We read oft of his weeping, but it is not observed that ever there was a smile upon his face. Now sin and sorrow are so near of kin, that the Hebrew language compriseth both in one word  $\text{אָרַר}$ ; they are as like a smother and daughter, and both called by the same name.

(iii.) A third likeness of sin was *shame and reproach*.—Sin was the inlet of shame. When our first parents had sinned, their "eyes were opened, and they knew that they were naked; and they sewed fig-leaves together." (Gen. iii. 7.) Why, they were naked before, and were not ignorant of it; but then it was no shame to them. (Gen. ii. 25.) Sin gave them a sight of their nakedness, so as they never saw it before. This similitude of sin was upon Christ, when he was called "glutton, wine-bibber, conjurer, blasphemer, devil," and what not that might cause and increase contempt? "We hid as it were our faces from him," saith the prophet, "he was despised, and we esteemed him not." (Isai. liii. 3.) How vile and contemptible is that person, upon whom we turn the back in scorn, to whom we will not vouchsafe so much as a look, or the glance of an eye! "I am a reproach of men," saith the Psalmist, in the person of Christ, "and despised of the people." (Psalm xxii. 6.)

(iv.) Another similitude of sin was *the withdrawal of his Father, and clouding the light of his countenance*.—His Father's forsaking him, whereof he makes that heavy heart-breaking complaint, "My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46;) the frown of his Father, and brow-beating of his displeasure, was the very likeness of sin; for from that noisome vapour only arises a cloud to overcast the light of his countenance. Nothing but that builds up a partition-wall betwixt him and us: "Your iniquities have separated between you and your God, and your sins have hid his face from you." (Isai. lix. 2.) We hid our face from Christ; and in that there was reproach. But, alas! this was nothing in comparison. A prince need not trouble himself that he hath not the smile of his groom. What,

\*  $\text{Στατήρ}$ , *valet* 2s. 6d. ["A stater, in value two shillings and sixpence."—Marginal Reading.]

if all creatures in heaven and earth had hid their faces from Christ? He could well have borne up under it. But the hiding of his Father's face even broke his heart, as a burden intolerable.

(v.) And, lastly, Christ submitted to *death*; and that is another likeness of sin.—“Sin entered into the world, and death by sin;” (Rom. v. 12;) they came together, as it were, hand-in-hand. This was the penalty inflicted upon sin: “In the day that thou eatest, thou shalt surely die.” (Gen. ii. 17.) Now, in this respect, Christ abased himself to look like a sinner: “He humbled himself, and became obedient to death, the death of the cross.”

In the further amplification of this, I shall endeavour to show three things:—

I. *What kind of death Christ humbled himself unto.*

II. *In what manner Christ underwent that death.*

III. *Upon what grounds Christ thus humbled himself to death.*

I. *What kind of death Christ humbled himself unto.*—And this I cannot omit, the apostle having added such a remarkable emphasis, by way of reduplication: “Death, even the death of the cross.” It was not only a violent death; and there is much in that,—that he died not a natural but a violent death. Nor indeed could he; both because there was no sin in him to be the inlet of a natural death, nor would that have been satisfactory for the sin of others. It was not only, I say, a violent death; but such a violent death, as had in it a more than ordinary violence, a death by crucifying; which hath these three embittering circumstances: 1. *Pain.* 2. *Shame.* 3. *Curse.*

1. *Pain.*—The easiest death is painful. A death-bed, though a down-bed, is, for the most part, a little-ease. “O my gouty feet!” saith Asa. “O my cold benumbed body!” saith David. “O my leprous skin!” saith Uzziah. “O my pained, aching head!” cries the son of the Shunammite. But in the death of Christ there was the pain of many deaths put together. In the very dawning of the gospel, the very first time we find the death of Christ mentioned, it is set out by bruising: “It shall bruise thy head, and thou shalt bruise his heel;” (Gen. iii. 15;) namely, his human nature, that which could be bruised: “It pleased the Lord to bruise him; he hath put him to grief;” (Isai. liii. 10;) וְנִצַּב בְּרִיבָה בְּרִיבָה bruised him as with a pestle in a mortar. Hence was it he prayed so earnestly that “the cup might pass.” It was so full of wormwood and gall, and the pain so violent which he was to encounter, that he screwed up his request to the highest pin: “If it be possible.” (Matt. xxvi. 39.) Wise and resolute men do not use to complain of a little; they will not cry, “O!” at a flea-bite, or the burning of a finger; and some of the martyrs have borne up with such Christian courage and gallantry in death, that, being on the rack, they would not be loosed: “They were tortured, not accepting deliverance,” saith the apostle. (Heb. xi. 35.) The incomes and supports of divine grace made an abatement of their pains. O, but what shall we say of the bitterness of that death, where the Author of all their strength, God and man, bewrays passions? How much dregs was there in that cup which Christ was so loath to drink of!

Three things made Christ's death so exceedingly painful :—

(1.) *The piercing his hands and feet, those sinews and sensitive parts.*—Christ's body was all-over "excellently well tempered," \* and so his sense admirably acute; but to be pierced and digged through hands and feet, parts so full of nerves and sinews, must needs aggravate and augment the smart. "They have pierced my hands and my feet," was the prophetic complaint of the Psalmist, fulfilled in Christ. (Psalm xxii. 16.)

(2.) Another thing that added much to the pain of Christ's death, was *the extension and distortion of his body.*—The cross was a rack to him, and he was stretched as upon the tenters; for when any persons were to be crucified, the cross, you must understand, lay all along upon the ground till the party was nailed to it and stretched out at his full length, and afterward erected: and to this the Psalmist had respect in that sad complaint of his: "I may tell all my bones." (Psalm xxii. 17.) He was so racked, that his bones were almost ready to start out of the skin.

(3.) The death of Christ was more painful, by reason of *its slowness, and gradual approach.*—Christ was from the third to the ninth hour in dying, from nine in the morning till three in the afternoon, six complete hours.† When bloody tyrants would make any man's death more than ordinarily painful, they have devised ways to cause a lingering death; and when news was once brought to one of them, that such an one was dead suddenly, he cried out, *Evasit*, "He hath made an escape!" When death comes, the slower its pace, the heavier its tread; the longer the siege, the fiercer the storm. But this is true of Christ, more than others: for when they are long in dying, they usually faint, and their spirits abate; they are brought step by step to death's door, and dead before death. But with Christ it was otherwise: he stood all that while in perfect strength; the vigour and acuteness of his senses was no whit blunted, or made less sensible of pain. That is a notable scripture: "Jesus cried with a loud voice, and gave up the ghost. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God:" (Mark xv. 37, 39 :) a very strange inference,—"This man dies, and gives up the ghost; and therefore he is the Son of God." The argument, one would think, were strong to the contrary. But here lies the strength of his reason,—"When he saw he so cried out," and died, he said he was the Son of God. He very well knew, that, in other men, strength abated leisurely; their speech grew low, and they used to fumble, and falter, and rattle in the throat. But as for this man, he gave such a cry at the last gasp as he never heard; and thereupon [he] infers, "Truly he was the Son of God."

2. Another bitter ingredient unto the death of Christ was *shame.*—And this was much more than the former. There is nothing so sharp and cutting, so intolerable to an ingenuous and noble spirit, as shame.

\* *Optimè complexionatus.*—AQUINAS.

† Compare Mark xv. 25, with 34.

The pain of a hundred deaths is more easily undergone by such, than the reproach of one. Now, in this respect, the thieves fared much better than he did. We read of no irrision, no inscription, no taunts or sarcasms cast upon them. They had only pain to encounter; Christ, both pain and scorn. The soldiers, the Jews, the very thieves flouted him. "He endured the cross," saith the apostle, "and despised the shame." (Heb. xii. 2.) The cross was itself an ignominious death, the death of a slave. No free-man, or man of fashion, was ever put to it; \* and, to this day, we say of one that is hanged, "He dies like a dog." Yea, but Christ did not only die such an ignominious and reproachful death as this, but he was sold to it; and [it was] "a goodly price that he was prized at." (Zech. xi. 13.) The death itself was shameful, the death of a slave; and this was an aggravating circumstance of ignominy,—that he was sold to it as a slave. All the while he was dying, he stood naked upon the cross: now, nakedness is our shame. He was scorned and derided on all sides. They mocked and shook the head at him. All his offices were derided; his *priestly* office: "He saved others; himself he cannot save!" (Matt. xxvii. 42.) His *prophetical* office, when they blinded him, and bid him prophesy, who it was that smote him. (Luke xxii. 64.) His *kingly* office, when they put a robe upon him, and in mockery said, "Hail, King of the Jews!" (John xix. 2, 3.) Thieves and notorious villains were crucified with him; and he [was] put in the midst, as though he were worse than both of them, and all their villanies and misdemeanours had concentrated in him. They spit in his face; and that is a notable mark of infamy, such an one as God allotted for the reproach of him that refused to build up his brother's house. (Deut. xxv. 9.) And all this was acted "without the gate;" they thought him not worthy to suffer within the walls of their city, lest, forsooth, he might have polluted it. This the apostle takes special notice of: "Jesus, that he might sanctify the people with his own blood, suffered without the gate;" (Heb. xiii. 12;) which, in the next verse, he explains, and calls "his reproach;" as, under the law, the blasphemer was by God's appointment to be stoned "without the camp;" (Lev. xxiv. 14;) and amongst us, at this day, the most base and villanous malefactors are carted away to Tyburn, and not executed upon Tower-hill, that is honourable.

3. The sting of Christ's death is yet behind, it was envenomed with a *curse*.—Though pain be bad, and shame worse, yet *the curse* is worst of all. "He that is hanged is accursed of God." (Deut. xxi. 23.) That was, it is true, a ceremonial curse; but it was typical, and had special relation to Christ, who was under a real, moral curse; and so it is applied by the apostle: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is

\* *Facinus est vinciri civem Romanum; scelus verberari; prope parricidium necari: quid dicam in crucem tollere?*—CICERO in *Verrem*, actio ii. lib. v. cap. 66. "To bind a Roman citizen is daring wickedness; to inflict stripes upon him is a most flagrant crime; to kill him is almost an act of parricide: but what epithet sufficiently opprobrious can be invented to describe the base and flagitious deed of that vile wretch, who dares to affix to the cross a citizen of Rome?"—EDIT.



every one that hangeth on a tree." (Gal. iii. 13.) And here the apostle Peter puts a remarkable accent; speaking of Christ to the Jews, "Whom ye slew," saith he, "and hanged on a tree;" (Acts v. 30;) intimating that bare slaying him would not have been so much as hanging him on a tree. The Jews had many other ways of putting people to death, as stoning, strangling, burning, beheading; but only crucifying had a curse annexed to it. Christ was made sin for us, that he might meet with, and intercept, that wrath and curse that was due to us, and breaking out upon us. We read in the story of his passion, that, when Christ was going to wrestle with that dreadful agony in the garden, he passed "over the brook Cedron." (John xviii. 1.) And if we consult the history of the kings, we shall find that when any godly ones amongst them, as Hezekiah, Asa, Josiah, reformed and purged the city and temple of idolatry, they cast the abominable and cursed things "into the brook Kidron." (2 Chron. xv. 16; xxix. 16; xxx. 14.) Christ was, in his sufferings, to "drink of the brook in the way," (Psalm cx. 7,) to pass over and wade through a river full of curses.

II. *In what manner Christ underwent this death.*—It behoves us to consider the manner of our performing duties to Christ, for their acceptation; and it will be worth the while for us to ponder the manner of Christ's shedding his blood for us, both for our consolation and imitation.

Now as to the manner of his death, three circumstances call for our consideration:—he died, 1. *Willingly*, 2. *Obediently*, 3. *Humbly and meekly*.

1. *Willingly.*—He was a volunteer in death; and his offering up himself in sacrifice was a free-will offering. His Father's determination made it necessary; and thus, "Christ ought to suffer," (Luke xxiv. 26,) and "the Son of man must be lifted up." (John iii. 14.) But his Father's pre-ordination gave not his death the formality of a sacrifice. In regard of men it was violent: they "slew him with wicked hands." (Acts ii. 23.) This makes it not the sacrifice, neither: they were not the priests, but the butchers, of Christ. In respect of himself it was voluntary; that made the sacrifice: "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." (Psalm xl. 7, 8.) As if he had said, "My very heart is ready for the shedding of my heart-blood." "I lay down my life," saith Christ: "no man taketh it from me, but I lay it down of myself." Though the Jews took it away, yet not against his will: it was their murderous will to have it, and his gracious will to give it: "I have power to lay down my life, and I have power to take it again." (John x. 17, 18.) As if he had said, "Were it not my pleasure to part with it, with all the power they could make, they were never able to wrest it out of my hands."\*

\* Χριστος ουκ αν ποτε ακων επαθεν, διο ως μη αλλως θανατω υποκειμενος ει μη μονον εκων.—THEOPHYLACTUS in locum. "Christ could never have suffered unwillingly, because he was no otherwise subject to death than as he was willing."—EDIT.

When one of Christ's followers struck off the high priest's servant's ear, Christ gave him a check. "Thinkest thou," saith he, "that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. xxvi. 53.) As if he had said, "I need not such weapons: I could commission twelve legions of angels to be of my life-guard. One were sufficient to do the business; as what a rout did one angel once make in Sennacherib's army! (2 Kings xix. 35.) But I could put twelve legions into battle-array for my rescue; were not I as ready to be crucified, as they are to crucify me." And when the soldiers came to break his legs, they forbore, because he was already dead. (John xix. 33.) Such was his forwardness to die, that he saved them a labour.\* Nay, there was not a bare willingness, but, on his part, strong desires, to die: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke xii. 50.) His death was full of pain; but his heart was so set upon it, that he was in a manner pained till he came to die, and not to have died had been a death to him.

**OBJECTION.** But it will be objected, "Christ feared death: he prayed against it, (Heb. v. 7; Matt. xxvi. 39.) and therefore his will had a repugnancy against it."

**ANSWER.** This doth not oppose, but rather testify and evidence, Christ's willingness to die. For he may be considered as a *private* person, of the same natural affections, desires, and abhorrences with other men; and so the bitter cup was justly feared and declined: or in a *public* relation, as Mediator, a merciful and faithful High Priest; and so he most willingly submitted himself to it. And this willingness of Christ *ratione officii* ["in respect of his office"] was so much the greater, because *ratione naturæ* ["in respect of his nature"] he could not but have strong reluctances against it.

2. Christ humbled himself to death *obediently*.—It was his will to die; and yet he died not of his own will, but in obedience to his Father's. We have them both conjoined in Heb. x. 7: "Lo, I come to do thy will, O God." And in John x. 18: "I lay down my life of myself. This commandment have I received of my Father." "He became obedient unto death," saith the text. In respect of God, Christ's death was justice and mercy; in respect of man, it was murder and cruelty; in respect of himself, it was obedience and humility. "To obey is better than sacrifice." (1 Sam. xv. 22.) Christ's obedience was the best of his sacrifice: when he prayed to his Father that the cup might pass, it was with this clause of exception: "Not as I will, but as thou wilt." (Matt. xxvi. 39.)

3. Christ submitted himself to death *humbly and meekly*.—"He was oppressed, and he was afflicted, yet opened he not his mouth." (Isai. liii. 7.) Not that he spake nothing at all; but he was silent as to murmurings and revilings: that was the work of his persecutors. Not a word passed from him that might argue passion or impatience,

\* *Sufficiens spiritum. cum verba, dimisit, preventivo carnificis officio.*—TERTULLIANUS. "When crucified, he breathed forth his words and his life together, anticipating the office of the executioner."—EDIT.

as from one of the thieves that were crucified with him. "He was brought as a lamb to the slaughter:" he was not enraged or exasperated with all the injustice, cruelty, and oppression of his enemies; not one word in heat of blood, to them whose errand was to shed his blood. "Friend," saith he to Judas, "betrayest thou the Son of man with a kiss?" (Matt. xxvi. 50; Luke xxii. 48.) What meekness was here!\* though, I confess, there was a tart rebuke in that kind compellation; and Christ, calling him "Friend," smartly checked him for his unfriendly carriage. When one of his disciples cut off Malchus's ear, "Put up thy sword," saith he: "We will have none of that club-law." He touches his ear, and heals it. (Matt. xxvi. 52; Luke xxii. 51.) "When he was reviled, he reviled not again; when he suffered, he threatened not." (1 Peter ii. 23.) His enemies "shot their arrows, even bitter words;" (Psalm lxiv. 3;) but they recoiled not upon them. Nay, he returned not only no ill words, but gave prayers in exchange for their taunts and revilings: "Father, forgive them; for they know not what they do." (Luke xxiii. 34.) It had been meekness to have gone through his sufferings without murmuring; but it was a high and heroic act of meekness indeed, to pour out prayers for them that were such busy instruments in pouring out his blood. He was so far from biting the stone, that he kissed it, and the hand that threw it.

III. *Upon what grounds Christ thus humbled himself to death; what cogent necessity was upon him.*—For we may not conceive that Christ thus humbled himself to death upon trivial and impertinent considerations. As David said once of Abner, "Died Christ as a fool dieth?" (2 Sam. iii. 33.) No, sure! It was upon these six weighty grounds:—

1. *That scripture-prophecies and predictions might be accomplished.*—All which represent him as coming in "dyed garments from Bozrah." (Isai. lxiii. 1.) The first scripture that ever mentions Christ, shows him a bleeding and crucified Saviour. (Gen. iii. 15.) Now Christ was to make good to a tittle every thing that had been before written of him. In St. Matthew's Gospel this is very remarkable; who, above all the rest, hath most punctually observed the fulfilling of prophecies; with whom the burden and under-song of almost every event is, *Ut impleretur*, "That it might be fulfilled which was spoken by the mouth of the prophets." Christ himself renders this account of his sufferings, in that discourse of his with his disciples upon the road: "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things?" (Luke xxiv. 25, 26.) "The prophets have all spoken this with one mouth; and is it possible I should make them all liars?"

2. *That scripture-types might be fulfilled.*—Many whereof were to decipher and prefigure the death of Christ; as Isaac's being offered, the slaying of the sacrifices, the lifting up of the serpent. Now, had not Christ's blood been shed, and he lifted up upon the cross, there

\* ῥήματα ἰκανὰ καὶ λιθίνῃ μαλαζῇ διανοίαν.—CHRYSOSTOMUS. "Words sufficient to soften even a rocky heart."—EDIT.

had been no correspondency in the antitype: "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." (John iii. 14.) Had not Christ been made a sacrifice, most of the legal ceremonies and precedent prefigurations had either spoken lies, or at least nothing to the purpose.

3. *That his will and testament might be firm and effectual.*—In his life he had given many precious legacies; and they had been all void and to no more purpose than a deed without a seal at it, unless ratified and confirmed. Had not Christ given himself to death, all his other gifts, that he had bequeathed in his will, had been giftless. This is the apostle's argument: "Where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no force at all while the testator liveth." (Heb. ix. 16, 17.) A man that makes a will doth not intend that any body should be the better by it, but upon his death. Suppose a man have a legacy of a thousand pounds given him: he is not one whit the richer, so long as his friend liveth; the will holds not good in law, nor can he sue for one penny of it. "This cup," saith Christ, "is the new testament in my blood;" (Luke xxii. 20;) "that new testament which is ratified by my blood." Christ's death gives life, not only to his people, but to his promises. "It is expedient for you that I go away," saith he: "for if I go not away, the Comforter will not come unto you." (John xvi. 7.) The sending of the Comforter was one principal clause of his last testament: but till the death of the Testator, the will could not be put in suit; it signified nothing, and was not pleadable. "The Holy Ghost was not yet given; because that Jesus was not yet glorified." (John vii. 39.) "What! had they received nothing of the Spirit?" Yes; but not according to that plentiful proportion which he intended and promised in his will. The legacy was paid but in part, because the Testator was yet alive: he was no sooner dead, and got to heaven, but he makes all good to a tittle; as you may read in Acts ii. 2—4.

4. *That justice may be satisfied.*—The sentence upon sin was passed from the mouth of a righteous Judge. Now, though justice might admit of a change of persons, there was no room for a change of penalties: death was threatened, and death must be inflicted. If Christ will save sinners from death, justice will not let him save himself from death. "Without shedding of blood there is no remission:" (Heb. ix. 22 :) Christ, undertaking to cross out and cover the black lines of sin, must draw over them the red lines of blood. What the chief priests said concerning Christ is true in some sense, though false in theirs: "He saved others; himself he cannot save." (Matt. xxvii. 42.) Justice was to have its pennyworths out of our Surety, and nothing could be abated of blood: "God hath set forth Christ to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins: that he might be just." (Rom. iii. 25, 26.)

5. *That he that hath the power of death might be destroyed.*—  
"Through death he destroyed him that had the power of death, that

is, the devil." (Heb. ii. 14.) Satan "hath the power of death," not as a judge, but as an executioner: and Christ's death hath "destroyed him;" not taken away his being, or undeveloped him; but shattered his forces, broken and subdued him. The crucifying of Christ was the devil's plot: he put Judas upon betraying him, the Jews upon accusing him, Pilate upon condemning him, the soldiers upon executing him. But our Lord out-shot him in his own bow, and cut off Goliath's head with Goliath's sword. It fared with Satan as it is storied of a certain soldier; who, being curiously inquisitive after the time of his death, went to an astrologer, who of a long time would make him no answer; till, at the length, overcome by his importunity, he told him that he should die within three days; whereat the soldier being angry draws his sword, and kills the astrologer; for which murder within three days' compass he was executed. And thus Satan, plotting the death of Christ to put-by his own ruin, promoted and procured it: our Saviour's death gave him such a death's-wound as he will never claw off. "The lion is terrible," saith Chrysostom, "not only awake, but sleeping: and so Christ, not only living, but dying, came off a conqueror; as Samson at his death pulled down the pillars of the house, and made a greater rout among the Philistines than in all his life." (Judges xvi. 30.) And therefore it is very observable, when the death of Christ approached, and, being in view, Satan perceived how great disadvantage was likely thereby to accrue to him and his kingdom, how he laid about and bestirred himself by all means possible to hinder it. He put Peter upon dissuading him: "Master, favour thyself, and let not this be unto thee." And Christ presently smelt him out in that advice; as appears by his rebuke: "Get thee behind me, Satan." (Matt. xvi. 23.) He buzzed dreams into the head of Pilate's wife; and thereby endeavoured to take him off and divert him from pronouncing the sentence upon him. (Matt. xvii. 19.)

6. *To take away the meritorious cause of death; namely, sin.*—And verily, had all the devils in hell been routed, and sin, that devil in the bosom, remained undisturbed, it had been an inconsiderable victory: "God sending his own Son in the similitude of sinful flesh, and for sin," that is, "by a sacrifice for sin," (we have such another ellipsis, Heb. x. 6,) "condemned sin in the flesh." (Rom. viii. 3.) Christ by his blood wrote a bill of indictment and condemnation against sin: he sued it to an outlawry, and undermined it as to its dominion and damnation. "In that he died, he died unto sin once." (Rom. vi. 10.) The saints die unto sin; namely, by mortification: "Reckon ye yourselves also to be dead indeed unto sin;" (verse 11;) but thus there was never any alive in Christ: but he died unto sin; namely, the utter ruin and undoing of sin: "The Messiah shall be cut off, to finish the transgression, and to make an end of sins." (Dan. ix. 24, 26.) There is a double finishing of sin,—by consummation, and by consumption. The meaning is not as though Christ completed that which sinners had left imperfect, or varnished over those sins which came out of their hands rude and unpolished; no, he could neither put a hand,

nor set a tool, to such work as this: but "to make an end of sin," [is] to eat into the heart and tear out the bowels of it. Such is Christ's hatred of sin that, rather than it shall live, himself will die.

## APPLICATION.

Three USES may be made of this doctrine: *for*, 1. *Information*. 2. *Exhortation*. 3. *Comfort*.

USE I. FOR INFORMATION, in four particulars:—

1. *This lets us see the transcendent and inexpressible love of Christ to poor sinners.*—Let such as can entertain hard thoughts of Christ look upon him as nailed to the cross and shedding his blood; and then tell me if they do not think him in good earnest in the business of saving souls. O how was his heart set upon sinners, that would thus shed his heart-blood for sinners! The rabbins have a saying, that upon every *apex* or "tittle" of the law, there hangs a mountain of sense and doctrine: in every drop of Christ's blood there is an ocean of love: "Who loved me, and gave himself for me." (Gal. ii. 20.) The death of Christ was such a demonstration of love as the world never saw. When God made the world, he intended the evidence of his *power*. He ordained hell, digged Tophet, and filled it with fire and brimstone; and thereby manifested the severity of his *justice*. He humbled himself to death; and therein his purpose was, to demonstrate the transcendency of his *love*. This made the love of Christ of such efficacy and constraining influence upon the apostle Paul: "Because we thus judge, that if one died for all, then were all dead." (2 Cor. v. 14.) When Christ once wept at Lazarus's grave, by-standers made this inference upon it: "Behold how he loved him!" (John xi. 36.) But if weeping at the grave for his death argued such love, what love was it, then, to die and go down into the grave for Lazarus!

It were an easy thing to lose ourselves in this delightful maze and labyrinth of love:—the righteous Judge of all the world unrighteously accused and condemned; the Lord of life was dying; the eternal and ever-blessed Son of God struggling with his Father's wrath; he that had said, "I and my Father are one," (John x. 30,) crying out in his bitter agony, "My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46;) he that "hath the keys of hell and of death," (Rev. i. 18,) lay sealed up in another's grave. Blessed and dear Saviour, whither hath thy love to sinners carried thee? Well might the apostle in a holy rapture and ecstasy express himself in an elegant contradiction, when he desired [that] the Ephesians might "know the love of Christ, which passeth knowledge!" (Eph. iii. 19.)

2. *Hence learn the horrible and cursed evil of sin.*—There is surely an abominable filthiness in that which nothing but the blood of God could purge and expiate. We may guess at the depth and breadth of the sore by the plaster that is prepared and applied. It is a desperate disease that requires such a desperate curc. Sin is an infinitely mischievous evil, which nothing could remove but infinitely precious blood. You that [would] view sin in its right features and propor-

tions, take a prospect from Mount Calvary; look through the perspective of Christ's blood; and seriously ponder the bitter and dreadful agonies of the Son of God, when he sweat and bled and groaned and died under the burden of it. "Ye have not yet resisted unto blood," saith the apostle, "striving against sin:" (Heb. xii. 4:) as if he had said, "You are not yet come to the hottest of the battle. It may be, you have gone through some light skirmishes, a few ill words or outward losses: but when Christ was challenged by this Goliath, and none durst take up the gauntlet, he 'resisted unto blood.'" And verily, the evil of sin is not so much seen in that thousands are damned for it, as [in] that Christ died for it.

If you should see a black vapour arise out of the earth, and ascend by degrees, till it covered the face of the heavens and obscured the sun in brightest noon-day lustre, you would doubtless conclude [that] there must needs be a strange and preternatural malignity in that vapour. What shall we, then, think of sin, that brought down the Son of God from heaven, darkened his glory, took away his life, laid him in the dust? "After whom is the king of Israel come out?" saith David to Saul; "after whom dost thou pursue? After a dead dog, after a flea." (1 Sam. xxiv. 14.) As if he had said, "Methinks, the king of Israel should never trouble himself about such a sorry and inconsiderable thing as I am. A dead dog cannot bite: when alive, indeed, he is a fierce creature; he may fly in a man's face, and tear out his throat: but death tames him; a dead dog needs no chain. And a flea cannot bite very much: the mark it makes is but a flea-bite." You that have slight thoughts of sin, do as good as say, that the God of Israel entered into the lists and armed himself for the battle against a dead dog; nay, that he lost the field, and was worsted by a flea. The evil of sin is not so much seen [in] that it is a knife that cuts our fingers, as [in] that it is a knife reddened over with the blood of our dear Redeemer.

3. Hence note the exact and impartial justice of God, and his most righteous severity against sin.—That, rather than that shall pass unpunished, his only-begotten and everlastingly-beloved Son shall shed his blood, and become liable and obnoxious to a curse. In the blood of Christ, as a mirror, is represented the most condescending mercy and inflexible severity that ever the world saw. "Son," saith God, "if thou wilt undertake for sinners, and undergo that penalty that is due to sin, thy blood must go for it, and nothing can be abated." He prays [that] the cup may pass, if possible: but justice was inexorable; he was upon such terms that it was not possible. "God hath set forth Christ to be a propitiation through faith in his blood, to declare his righteousness: that he might be just." (Rom. iii. 25.) One would have thought he would have said, "To declare his love and mercy: that he might show himself gracious." Nay, but (though there be a truth in that) the apostle pitches upon another attribute: "To declare his righteousness: that he might be just." If there were any respect of persons with God, or if exact justice could have warped and been drawn away with any accessory and

circumstantial considerations, doubtless Christ should have gone free, and an indemnity from suffering should have been the Son's privilege.

4. *This is sad and dreadful news to all impenitent and unbelieving sinners.*—What will be their doom that have no share in this blood of Christ; and not only so, but “trample it under foot, as an unholy thing?” Let them look to it; it will one day rise up against them as a witness for their certain damnation. For such there is a “much sorer punishment.” (Heb. x. 29.) Woe to those that have not the blood of Christ to plead for them! but ten thousand woes to them that have the blood of Christ pleading against them! And where it cries not for pardon, it cries out for vengeance with a witness. “They are the enemies of the cross of Christ,” saith the apostle: “whose end is destruction.” (Phil. iii. 18, 19.) And what better end could it rationally be hoped they should come to, that have an enmity against the cross of Christ? “If that which is light in them be darkness, how great is that darkness!” (Matt. vi. 23.) If the healing, saving blood of Christ be destruction, how dreadful is that destruction!

The death of Christ is to a wicked man one of the saddest stories and most dreadful tragedies that he can read or hear of: because, having no interest in it, he understands what must certainly be acted upon himself; and if God would not hearken to the prayers of his Son, how is it likely he should be moved with the cry of rebels and enemies? When God sent the prophet Jeremiah upon his errand to the nations with the cup of his fury, that they should “drink, and be drunken, and spue, and fall, and rise no more;” upon case of their refusal to drink, “Tell them,” saith he, “that, ‘lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished.’” (Jer. xxv. 27—29.) As if God had said, “Carry a cup; and if they refuse, tell them [that] Jerusalem hath been before them, and I am resolved it shall go round; my own people shall not drink unpledged, and they shall not be unpunished.” God hath prepared a cup for all Christ-rejecting sinners, warmed with fire, and spiced with brimstone; and if they wince, and make a sour face, let them know, Christ hath had it, God's only-begotten and beloved Son hath drunk deep of it; and how, or with what face, can they expect to escape? “What!” will God say to such an one; “behold, He whose judgment was not to drink of the cup hath assuredly drunken; and art thou he that shall altogether go unpunished? Thou shalt not go unpunished, but thou shalt surely drink of it.” (Jer. xlix. 12.)

USE II. FOR EXHORTATION; and that in six particulars:—

1. Hath Christ shed his blood for sin? *Let us, then, shed the blood of sin.*—Let sin never live one quiet quarter of an hour in our souls, that would not let Christ live in the world. Christ “died unto sin” for satisfaction; let us die unto sin by mortification: “He died unto sin once: likewise reckon ye also yourselves to be dead indeed unto sin.” (Rom. vi. 10, 11.) Every saint should be *συνφυτος τῷ ὁμοιωματι του θανατου αυτου*, as the apostle's phrase is in Rom. vi. 5, “planted together in the likeness of his death.” And he further



explains his meaning in verse 6: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

And verily, unless by the death of sin in you, you can have no comfortable evidence that the death of Christ was for you. Christ was crucified, and "they that are Christ's have crucified the flesh with its affections and lusts." (Gal. v. 24.) "If ye be circumcised, Christ shall profit you nothing," saith the apostle. "I Paul say unto you;" (verse 2;) he affixeth his name, and sets to his hand: as if he had said, "I say it, and I will stand to it." And so, if your heart be uncircumcised, by not "putting off the body of the sins of the flesh;" (Col. ii. 11;) if you live in any one known, approved sin; Christ and the death of Christ "shall profit you nothing." Ah! revenge the blood of your dearest Lord upon your dearest lusts; and when Satan presents to you a sugared, spiced cup, tempting you to the commission of any sin, say, as David of the waters of Bethlehem, "Far be it from me, O Lord, that I should do this: is not this the blood of my Saviour, that not only hazarded, but laid down, his life for sin?" (2 Sam. xxiii. 17.)

2. Did Christ let out his blood for us? *Let our lives, then, run out for Christ in a vigorous activity, and unwearied exercise of grace.*—It is the apostle's argument, and it is very forcible: "We judge that He died for all, that they that live should not henceforth live unto themselves, but unto Him that died for them." (2 Cor. v. 14, 15.) Christ did not shed two or three drops of his blood only, or breathe a vein; and shall two or three duties, a few shreds and odd parcels of holiness, serve to return back to Christ? What can we think too much for him, that thought not much of his blood for us? The blood of Christ is as well for the purity as the purchase of his people. (Titus ii. 14.)

3. Did Christ thus humble himself to death for us? *Let us, then, prize him exceedingly, and raise him in our esteem above riches, honour, pleasure, father, mother, husband, wife, friend, yea, life itself, or any other thing that we are apt to account precious.*—How ought he to be prized and preferred above all things, that prized such inconsiderable nothings as we are at so high rates as his own blood! \* If you put Christ into one end of the scale, be sure, he out-balances every thing that can be laid in the other: "Unto you that believe he is precious." (1 Peter ii. 7.) Other things may be rated according to that particular excellency that he hath put into them; but you will be careful to keep the highest room for the best friend, and say, "Come down, this and the other vanity; this friend must take place: whatever other things may make twelve, Christ shall be thirteen." To a carnal heart, nothing [is] so low-prized and undervalued as Christ; but with believers, that have an interest in him, and know the worth of him, he is in highest esteem. "What is thy beloved more than another beloved?" say the daughters of Jerusalem: (Can-

\* *Quantò pro me vilior, tantò mihi carior.*—BERNARDUS. "By how much the lowlier he became for me, so much the dearer shall he be to me."—EDIT.

ticles v. 9 :) they have slight, low thoughts of him, and another (be it who it will) is to them as good as he. But what answer makes the spouse? "My beloved is white and ruddy, the chiefest among ten thousand." (Verse 10.) If there were a general muster, and all the sons of men stood together, Christ would be above and beyond them all. And Paul is of the same mind, who desired to "know nothing but Christ, and him crucified:" (1 Cor. ii. 2 :) as if he had said, "Let me but be acquainted with Christ and his cross," (such a superlative esteem he had of him, that) "I care not this, if I burn all my books." Whatever he had heretofore accounted excellent, when his judgment was biassed with wrong apprehensions, he now accounts dross, "dung," dog's meat, "for the excellency of the knowledge of Christ Jesus his Lord;" (Phil. iii. 8 ;) all not worthy to be named the same day with Christ. Nay, Christ himself hath told us, *they* are unworthy of him, *that* do not think him most worthy. (Matt. x. 37.)

4. *Christ humbling himself thus low, should teach us highly to prize our souls.*—By the price that was paid for them, we may conceive at what a rate God values them. If God should have said concerning any soul, "I so esteem it that, rather than it shall perish, I will dissolve and unpin the whole fabric of heaven and earth," that, you will say, had evidently demonstrated a high valuation of souls. But the course [which] God hath taken, shows a much higher esteem of them. Now let this dear-bought ware be precious. Ah! let none of us adventure a soul for the satisfying of a base lust; let not any sin steal that away upon easy terms, which put the Lord of glory to such expenses. Christ, that best knows the worth of souls, (for he paid for them,) so values them, that he tells us [that] the gain of the world were no sufficient or satisfactory compensation for the loss of but one of them; (Mark viii. 36 ;) and a man that should make that bargain, (as too many do,) might put all his gains in his eye, and see never the worse after it. What the civilian saith of a free-man, is much more true of an immortal soul: "Nothing can be valued with" it.\* Tradesmen know, that buying dear and selling cheap will undo them; but it will much more undo you, to sell cheap that which Christ hath bought so dear. Do not pawn your souls to Satan; that is, do not adventure upon the commission of any sin with this reserve, "I will repent before I die, and then all is well." That is as if thou shouldst say, "Here, Satan, I give thee my soul to pawn in lieu of the pleasure or profit of this or that sin; and make it in my bargain, that if I repent, I will have it again; till then, I deliver it into thy custody: and if I never repent, take it; it is thine own for ever." Nay, but ask Satan, when he comes thus higgling for thy soul, and bids thee pleasure, profit, preferment, or any such toys and trifles, "But canst thou, subtle tempter, give any thing equivalent to the blood of God, the price that hath been already paid for it?" Our souls "were not redeemed with silver and gold;" (1 Peter i. 18 ;) and let us never sell them for that with which Christ could not purchase them.

5. Did Christ humble himself to the shedding of his blood? *Let us,*

\* *Ingenui hominis nulla est aestimatio.*

*then, be willing, if need be, to shed our blood for Christ.*—We needed Christ's death; and possibly Christ may need ours, though not for merit and satisfaction: no; that was our need, for which his death was abundantly sufficient, and needs not ours to make any additions, or heaped, overplus measure. But Christ may need our death to seal his truth, and credit his gospel. The apostle Paul "counted not his life dear, so that he might finish his course with joy, to testify the gospel of the grace of God." (Acts xx. 24.) And the Holy Ghost gives an honourable character of some heroical, noble-spirited Christians,—that "they loved not their lives unto the death;" and the blood of the Lamb animated them to such valour, that they overcame and conquered by the loss of their lives. (Rev. xii. 11.) "Ye have not yet resisted unto blood," saith the apostle; (Heb. xii. 4;) but how soon it may come to that, ye know not: it is your duty, and will be your wisdom, to prepare for such a black, bloody day as that. There are two things in the death of Christ that may animate and embolden us into a willingness to die for him:—

(1.) *A motive*: one good turn requires another.

(2.) *A pattern*: "Christ suffered for us, leaving us an example, that ye should follow his steps:" (1 Peter ii. 21:) a place very much abused by the Socinians, as though there were no more in the death of Christ than an example. But one end of Christ's death must not exclude another: in the blood of Christ there is both a price and a pattern; he hath set us a copy, and, upon his call, we should be ready to write after him with our blood.\*

6. *By faith and a hearty acceptance of Christ, let us put-in for a share, and get an interest, in the blood of Christ.*—He hath, it is true, died for sinners; but, without faith, what is all this to you, though ye be sinners? Without blood Christ could not save you; and without faith the blood of Christ cannot save you: "God hath set forth Christ to be a propitiation through faith in his blood." (Rom. iii. 25.) The conscience is "purged by his blood," (Heb. ix. 14,) and the heart "purified by faith." (Acts xv. 9.) This precious blood of Christ doth no other way purify, than as applied and sprinkled by faith. Every man was, under the law, to lay his hand on his burnt-offering of atonement; he must own it for his sacrifice: (Lev. i. 4:) thou must stretch out a hand of faith, and put it on the head of thy sin-offering, owning Christ as thy Lord and Saviour; for it is not Christ's blood as barely shed upon the cross, but as received into the heart, that justifies and saves: "The Son of man is lifted up, that whosoever believeth in him should not perish." (John iii. 15.) Universal causes act not but by a particular application; as Adam's sin pollutes no child, till applied by the generation of the parent; the sun, though it enlightens the whole world, helps no man to see till its light be received into the eye. Suppose the blood of Christ were as extensive and universal a cause of salvation as any men pretend to

\* *Verbi verba sunt nobis documenta; Verbi facta sunt nobis exempla.*—AUGUSTINUS. "The words of the Word are lessons to us: the deeds of the Word are examples to us."—EDIT.

and contend for; it could produce no such effect till faith hath wrought a particular application. A great gift enriches not the beggar in the rich man's hand, but in his own, having received it.

USE III. Here is abundant COMFORT to all them that have by faith applied and interested themselves in Christ crucified. Here is blood that will interpose between you and harms. Christ's treading the wine-press leads you into the wine-cellar; though to him it was very painful, to you it is very comfortable; that which he felt as blood, believers may taste as wine. Never was there such a cordial for drooping and disconsolate souls as that which came from Christ's heart, when his side was broached and set running upon the cross. Comfort in five particulars:—

1. *Your enemies are foiled.*—A believer hath many enemies: this blood of Christ hath either reconciled or disarmed them; either made them friends, or left them impotent enemies. To give a short list of a few of them:—

(1.) *The justice of God,—that is satisfied.*—Out of Christ, it hath a dreadful quarrel and implacable controversy; and poor believers are many times afraid under their misapprehensions that exact and inexorable justice will either nonsuit or give a verdict against them. But they are more afraid than hurt: this blood hath made justice their friend. "Being justified by faith, we have peace with God;" (Rom. v. 1;) and in Christ he now sits with a rainbow about his throne. (Rev. iv. 3.) God once drowned the world in wrath: but, "smelling a sweet savour of rest" from Noah's sacrifice, he purposed and promised never to do so any more; and as a badge and token of his favour and the firmness of that covenant of peace, he put his rainbow in the clouds. If you can upon good grounds say that Christ is yours, there is a rainbow about God's throne; his bench of judicature and condemnation is turned into a mercy-seat; justice will set hand and seal to your acquittance, and be so far from pleading against you that it turns your advocate: and Christ having shed his blood, because God is just, the believer must be justified. (Rom. iii. 25, 26.)

(2.) *The law is fulfilled.*—To be under the law, is a state full of danger and terror; and saints are many times afraid that it will be put-in as a black bill of indictment against them. But the blood of Christ hath scratched the curses out of the roll. He "hath redeemed them from the curse of the law, being made a curse for them." (Gal. iii. 13.) They "are not under the law, but under grace:" (Rom. vi. 14:) "not under the law," as to its envenomed curses, inexorable severity, and intolerable penalties. The law itself to every believer is, as it were, nonsuited by the death of the Law-maker. It "is not made for a righteous man:" (1 Tim. i. 9:) it was given to Adam when he was righteous, and yet strongly obliges such as are righteous; but it "lies not against a righteous man," (so the word, *οὐ κείται*, signifies,) as to his condemnation; it is not laid as an axe to the root of the tree.

(3.) *Satan is subdued.*—Christ's bruised heel hath broken his

head. He "spoiled principalities and powers, and made a show of them openly, triumphing over them in his cross." (Col. ii. 15.) The whole host of hell, with all their train of artillery, was led captive by him on the cross, and tied to the chariot-wheels of this triumphant Conqueror. When the door-post was sprinkled with blood, the destroying angel passed away: the blood of Christ sprinkled on the conscience, is a choice antidote and preservative against this devouring Abaddon. Not but that he still may be a tempter and a troubler; but he shall never be a conqueror, never a tormentor. Christopher Haasse, a Swedish senator, being at the point of death, the devil appeared by his bed-side, with pen, ink, and paper. "Come," quoth he, "reckon up thy sins in order, as thou hast committed them; that I may carry them in a catalogue to God's tribunal, whither thou art going." "Well, Satan," saith he, "if it must be so, let the catalogue be under this head and title: *The seed of the woman shall break the serpent's head.*" And away flew the devil in a great rage. Ah, sirs! had we but the right art of pleading the blood of Christ, it would make this roaring lion more to tremble than the lion doth at the cock-crowing.

(4.) *Sin is abolished.*—And that is a far worse enemy than the devil. Many a saint is able and apt to say, "Were it not for sin, I would not much care for Satan: I could defy and bid him do his worst." It is the devil within that makes the devil without so formidable.

Now, plead but this blood, and the guilt of sin is done away, either as, (i.) *Imprinted on the person to condemnation*; or, (ii.) *Reflected by the conscience in accusation.*

(i.) *Sin is done away by this blood, as it binds over to wrath and punishment.*—It is a spiritual *aqua fortis*, that eats off the soul's prison-shackles. "There is no condemnation to them that are in Christ Jesus:" (Rom. viii. 1:) sin may remain, but it shall not condemn. And whence believers have their discharges, the apostle there shows: "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."\* (Verse 3.) If the channel of Christ's blood runs through thy soul, thou hast shot the gulf as to condemnation: this scripture brings thee in "Not Guilty;" and that is the verdict of a thousand juries.

(ii.) *The blood of Christ abolishes sin, as reflected by the conscience in a way of accusation.*—As it raises tumults and turmoils in the soul, and arms a man against himself. It is a malignant and mischievous property of sin, that it doth not only put the soul into hell, but puts hell into the soul. Conscience is to sin what the burning-glass is to the sunbeam; [it] twists all together, till it scorches, smokes, burns, and flames: but Christ's blood hath that in it which is abundantly sufficient to silence and stop the mouth of an angry, accusing conscience. It is a sovereign balsam, to cure that cancer in

\* *Suscipiendo pœnam et non suscipiendo culpam, et culpam delevit et pœnam.*—AUGUSTINUS. "By taking on him the punishment, and not partaking of the guilt, he abolished both the guilt and the punishment."—EDIT.

the breast ; a mollifying ointment and cooling fomentation, for those envenomed, sin-rankled ulcers that fester and bleed inwardly. "The blood of sprinkling speaketh better things than that of Abel." (Heb. xii. 24.) Abel's blood was very clamorous in Cain's conscience; he carried a hue-and-cry within himself; conscience, as a blood-hound, hunted him at every turn; and its continual cry and echo in his ears was, "Vengeance upon the murderer!" But the blood of Jesus hath in it a pleasant and peaceable voice, and hushes all unquiet and tumultuary janglings. Applied by faith, it saith to the soul's rolling billows, that "cast up mire and dirt," what Christ once said to the raging sea: "Peace, be still;" and there is "a great calm." (Mark iv. 39.)

(5.) *And the last enemy whose enmity the blood of Christ hath slain, is death.*—Not that death is so destroyed to believers, that they shall not die: but [it is] unstinged, that it shall not wound in the vital parts, or at once kill bodies and souls. The apostle's triumphant *ἐπινίκιον* ["song of victory"] is very remarkable: "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 55, 57.) When a bee hath fastened its sting in a man's flesh, and thereby lost it, it ever after (they say) turns a drone: death once fastened its sting in Christ, and hath ever since, to them that are in Christ, been like a drone, that can hum and affright, but not sting and hurt, them. Death now drives a poor trade amongst them: it may destroy the body; and when it hath played that prank, it hath done all its feats: as a fierce mastiff, whose teeth are broken out, it can bark, or rend and tear the tattered and threadbare coat; but it cannot bite to the bone. How feeble an enemy is death, since it travelled, and took a walk to the top of Mount Calvary!

2. A believer's enemies are not only foiled, but through the blood of Christ *his person is accepted.*—"He hath made us accepted in the Beloved:" he "hath begraced" us in Christ; that is the proper importance of the phrase, *εὐχαριστήσεν*. "In whom we have redemption through his blood." (Eph. i. 6, 7.) If thou art sprinkled with the blood of Christ, God will know his own mark upon thee; thy person is accepted, and services cannot be unacceptable.

3. If [thou art] a believer, here is comfort, in that thou mayest be assured that *Christ is willing to do any thing for thee.*—He is ready in heaven upon all occasions to plead this price, and solicit thy further affairs. Show but Christ's blood, and I dare warrant the golden sceptre held out. The apostle's reasoning is unanswerable: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. viii. 32.) Saints need never fear putting Christ to too much trouble in any thing [that] they have for him to do; for the shedding of his blood (and that he hath already done) hath been more troublesome and chargeable than any thing [which] they can set him about for the time to come. Thou needest not fear his denying any thing to thee, who hath thus far denied himself for thee.

4. Here is comfort to a believer, in that *his grace shall be preserved*.—Such a soul is too costly a purchase for Christ to lose. He paid so dear, that he may be trusted to demand and challenge the making good of his bargain. If true grace could be totally and finally lost, it might be said, “Christ pays the price, and the devil gets the prize.” “He that hath begun a good work in you will perform it until the day of Jesus Christ.” (Phil. i. 6.) And it lies Christ in hand so to do; otherwise he will come off a loser. Christ is “the good Shepherd, that giveth his life for the sheep; and giveth unto them eternal life; and they shall never perish.” (John x. 11, 28.) Ah, how little do *they* consult Christ’s honour or the comfort of souls, *that* tell us, “Believers may perish in sin, like rotten sheep in a ditch!” If so, how then shall Christ save his stake, that hath been thus much out of purse upon them?

5. Here is yet further comfort to a believer, in that *by the blood of Christ heaven is opened, and we have “boldness to enter into the holiest by the blood of Jesus.”* (Heb. x. 19.)—Man had no sooner sinned, but God sent an angel, to stand sentinel, and keep him from Paradise with a flaming sword. The blood of Christ hath opened that passage, at once blunting the sword and quenching the flame. Christ gave up the ghost at the ninth hour, at three in the afternoon, the time of the evening sacrifice; and at the very instant the veil of the temple, that parted the holy place and Holy of Holies, was rent asunder; so that the priest who was then ministering in the holy place, had on the sudden a fair and free prospect into the Holiest of all: which excellently typifies that the death of Christ hath removed and rent away all obstacles and obstructions that might interpose betwixt believers and the blessedness of glory. The rivers lead to the sea; the stream of Christ’s blood, if thou beest embarked by faith, runs directly into the ocean of endless, boundless, bottomless happiness. If thou hast opened the door of thine heart to let Christ in, the blood of Christ hath opened and unlocked the door of heaven, and thou canst not be shut out. A crucified Christ, entertained, will one day make glorified believers: his humiliation is the ready road both to his and his people’s exaltation.

## SERMON XV.

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## CHRIST'S EXALTATION.

*Wherefore God also hath highly exalted him, and given him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Philippians ii. 9—11.*

THE former verses speak of the deep humiliation of Jesus Christ ; these words contain the doctrine of Christ's most glorious exaltation. If you view Christ in the words before-going, you will behold the Sun of Righteousness eclipsed ; but in this text you will see him shining forth in his strength and splendour. The doctrine of Christ's humiliation leads you to Mount Calvary ; but this doctrine will lead you to Mount Tabor, to Mount Olivet. There you may see Christ standing at the bar ; but here you see him sitting on a throne of majesty and glory. The former doctrine shows you the Son of man in "the form of a servant ;" but this represents Christ to you the Son of God, like himself, in the glorious estate of triumphant majesty.

You have heard how Christ died for our sins, and how we are reconciled by his death ; and now you shall hear how he rose "for our justification," and how we are "saved by his life." (Rom. iv. 25 ; v. 10.)

In his humiliation there was neither "form, nor beauty, nor comeliness," [that] did appear ; (Isai. liii. 2 ; ) but now you will see him in the excellency and "brightness of his Father's glory." (Heb. i. 3.) In Christ's humiliation you hear how he was reproached in his person, name, doctrine, ministry, and miracles ; but he is now "exalted, and hath a name given him which is above every name." And whereas in his humiliation his enemies bowed the knee in scorn to him ; yet in his exaltation they must bow the knee with fear and trembling. Then they cried after Christ, "Crucify him, crucify him ;" but God hath exalted him so, as "that every tongue must confess that Jesus is the Lord, to the glory of God the Father."

And thus "contraries are illustrated by their contraries :"\* the sufferings of Christ (like a dark shadow to a curious picture, or a black veil to a beautiful face) do make the glory of his exaltation the more glorious. The height of Christ's exaltation is best known by considering the depth of his humiliation ; "the cross of Christ," as

\* *Contraria juxta se posita magis elucescunt.*



one saith, "being the best Jacob's staff to take the height of this Morning-star, or rather Sun of Righteousness, breaking forth most gloriously from under a dark cloud."

In these three verses we have these particulars considerable :

I. *The connexion between the humiliation and exaltation of Christ*, in these words :  $\Delta\iota\omicron\ \kappa\alpha\iota$ , "Wherefore also God hath exalted him."

II. *The doctrine of Christ's exaltation laid down* : "God hath highly exalted him."

III. *The end of Christ's exaltation* : It was for "the glory of God the Father."

I. Before we come to the doctrine of Christ's exaltation, we will a little consider *the connexion of these three verses with the three preceding verses* ; namely, verses 6—8 ; where it is said, that Jesus Christ, "being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him," &c.

It is a question amongst divines, whether the humiliation of Christ be the meritorious cause, or only the antecedent, of his exaltation : and yet they that dispute this, do all agree in this,—that Jesus did not by his humiliation and sufferings merit such things as he was invested withal before he suffered ; for that which is meritorious, must always precede the reward ; and therefore it cannot be said, that Christ did merit the personal union of his divine and human nature, nor the happiness of his soul, nor his habitual graces, which he had from the first moment of his incarnation.

1. There are some divines who interpret the particle  $\delta\iota\omicron$  as a *causal* ; and so hold that Christ, by his humiliation, did merit his exaltation. And of this opinion was Augustine, who calls Christ's humiliation "the meritorious cause of his exaltation ;" and his exaltation "the reward of his humiliation." \* The Popish writers go generally this way. I find, also, amongst Protestant writers, the learned Zanchy of this opinion ; who upon this text hath this note : "By this particle  $\delta\iota\omicron$ , 'wherefore,' the apostle notes the merits of Christ, whereby he hath merited his own exaltation and our salvation." †

And that which favours this explication is, that saying of the apostle concerning Christ,—that "for the joy that was set before him he endured the cross, and despised the shame ;" (Heb. xii. 2 ; ) as if "having an eye to the recompence of the reward" enabled Christ to persevere with more patience, when "he became obedient unto death, even the death of the cross."

Neither doth it derogate from the freeness of Christ's sufferings, that he was rewarded for them ; for even that glory that Christ hath

\* *Christi humiliatio est exaltationis meritum ; et ejus exaltatio est humiliationis primum.*—AUGUSTINUS.

† *Hæc enim particula  $\delta\iota\omicron$ , seu propter quod, meritum Christi denotat, quibus et sibi suam exaltationem et nobis totam salutem promeruit.*—ZANCHIUS in locum.

in heaven, is for our good and comfort. Nor was it out of indigence and necessity that Christ accepts of glory in a way of reward of his obedience; but herein he "commended his love" the more to us, that [he] would so far condescend, and so far even in his exaltation "humble himself," [as] to receive glory in the way of obedience, which he might have challenged by virtue of his personal union. Even as a prince, who though he hath right to a kingdom by inheritance and succession, yet he will accept of it as a reward of his obedience and conquest over its enemies.

2. But others understand the *διο* in the text, not as signifying the humiliation of Christ to be the meritorious cause, but only the antecedent, of his exaltation; and so they make this particle to be, not causal, but *connective* only. And so I find some of the ancient translations; as the Ethiopic Version doth only join the humiliation and exaltation of Christ together: *Humiliavit seipsum, et magnificavit eum Deus*. And for this may be rationally urged,

(1.) That, in the whole work of our redemption effected by Christ, Jesus Christ had a respect, not unto himself, but unto us. It is for us that he humbled himself to the death of the cross, "for us men and our salvation."

(2.) Jesus Christ had right to all the honour, glory, and majesty, which now he is possessed of in heaven, by virtue of his being the Son of God; and the glory which he hath now in heaven, he "had with God before the world was." (John xvii. 5.)

(3.) The freeness of God's love in giving Christ, and of Christ's in giving himself for us, was such, that the main intention of God was, that, not Christ's, but our, estate might be bettered. If the Son of God had never left "the bosom of the Father," (John i. 18,) he had been "for ever God blessed" in himself. (Rom. ix. 5.) But such was the love of the Father, "that he gave his only begotten Son, that we might not perish who believe, but might have everlasting life." (John iii. 16.)

(4.) It is fit to be considered, that the glory which Christ hath in heaven, in sitting at the right hand of God, is such, that it cannot be merited by the sufferings of the human nature of Christ. And therefore it is said, *Εχαρισατο*, "He hath freely given him a name which is above every name."

This last interpretation of the particle *διο* is that to which most of our Protestant divines do incline. I will not here undertake to determine the question. I find it the judgment of some of our learned divines,\* that there need be no controversy about this thing; for the particle *διο* notes order; but, whether the order of causality or antecedency, or both, may be consistent with the analogy of faith.

1. For, if we look upon Jesus Christ as rewarded for his sufferings for us, we may thence be assured, that our sufferings for him, though of another nature, shall be eternally rewarded. (Psalm lviii. 11.)

2. Or, if you note the order only,—that Jesus Christ was first humbled, and then exalted,—we may thence learn that "before honour

\* DR. FEATLEY, MR. ANTHONY BURGESS.

is humility ;" (Prov. xviii. 12 ; ) and that, if we " humble ourselves under the mighty hand of God, in due time he will exalt us." (1 Peter v. 6.)

II. Leaving, therefore, this question, I proceed to the doctrine of Christ's exaltation, as it is laid down in this text :—

## DOCTRINE.

*It pleased God the Father, for his own glory, that the Lord Jesus Christ, after he had been deeply humbled, should be highly exalted.*

Thus it pleased God, that He who had humbled Himself to the death of the cross, should be " made higher than the heavens ;" (Heb. vii. 26 ; ) and He who had " taken on Him the form of a servant," (Phil. ii. 7,) should now appear in heaven like himself, " the Prince of life ;" (Acts iii. 15 ; ) and He that " made himself of no reputation," should now be in heaven " the Lord of glory ;" (1 Cor. ii. 8 ; ) and " that same Jesus, who was crucified, God hath made both Lord and Christ ;" (Acts ii. 36 ; ) and He who " took not on him the nature of angels, but took on Him the seed of Abraham," (Heb. ii. 16,) is exalted above angels, being " gone into heaven, and is on the right hand of God ; angels and authorities and powers being made subject unto him." (1 Peter iii. 22.)

There is a word in the text that is very emphatical ; which is 'Υπερυψωσε, " He hath highly exalted." The elegance of the Greek tongue is singular. The apostle hath a notable word in Eph. iii. 8, ελαχιστοτερος,\* " less than the least of all saints : " and here we have a no less remarkable word, 'Υπερυψωσε,† " He hath highly exalted him ; " God " hath exalted Jesus Christ above all exaltation ; the exaltation of Jesus Christ was super-superlative." The Latin version of the word 'Υπερυψωσε, *Exaltavit eum*, " He exalted him," is too low to express the sublimity of the Greek word. We have here an elegant and an emphatical pleonasm, which the Greek tongue borrows of the Hebrew, and is frequently used in the New Testament ; as it is said of the Magi, " When they saw the star," *εχαρησαν χαρην μεγαλην σφοδρα*, " they rejoiced with great joy ;" (Matt. ii. 10 ; ) and so, when Christ came to celebrate his last passover, he saith to his disciples, *Επιθυμια επιθυμησα*, " With desire have I desired to eat this passover." (Luke xxii. 15.) So it is said here, the Lord Jesus Christ was " very highly exalted ; " he was " exalted with all exaltation." Jesus Christ in his resurrection was *exalted* ; in his ascension he was *highly exalted* ; in his sitting at the right hand of God, he was *very highly exalted above all exaltation*. Christ in his resurrection was exalted above *the grave* ; in his ascension, above *the earth* ;

\* *Minimorum minimus*.—BEZA. " The least of the least."—EDIT. *Minor minimo*.—CORNELIUS A LAPIDE. " Less than the least one."—EDIT. † *Emphaticus est hic notandus pleonasmus ; quasi dixerat, Super omnem altitudinem exaltavit, Super-exaltavit*.—AMBROSIUS. " An emphatic pleonasm must here be remarked ; as if he had said, ' He hath exalted him above all height, ' He hath super-exalted him.' "—EDIT. *Multiplicavit sublimitatem ejus*.—*Versio Syriaca*. " He hath multiplied his altitude."—EDIT. *Sublimate sublimavit eum*.—*Versio Arabica*. " He hath elevated him with loftiness."—EDIT. *Insigniter extulit*.—JUSTINIANUS. " He hath remarkably heightened him."—EDIT.

and in his session at God's right hand, he was exalted above *the highest heavens*.

It is very remarkable how the steps of Christ's exaltation did punctually answer to the steps of his humiliation. There were three steps by which Jesus Christ descended in his voluntary humiliation.

1. First, *his incarnation*; by which he was "made of a woman," (Gal. iv. 4,) and so "became man;" (Heb. ii. 16;) he was "made sin," (2 Cor. v. 21,) and so became our "Surety;" (Heb. vii. 22;) he was "made a curse," (Gal. iii. 13,) and so became our "sacrifice." (1 Cor. v. 7.) This was the largest step of Christ's descension and humiliation; for it was more for the Son of God to become the Son of man, than for the Son of man to die, and, being dead, to be buried, and, being buried, to continue in the state of the dead and under the power of death until the third day.

Answerable to this degree of his humiliation was *his resurrection*: for as by his incarnation he was "manifest in the flesh," the Son of man, "made of the seed of David according to the flesh;" so, "by his resurrection from the dead, he was declared to be the Son of God with power, according to the Spirit of holiness." (Rom. i. 3, 4.) "The resurrection of Christ was the first step of his exaltation." \* "He was declared to be the Son of God." He was always the Son of God, even during the days of his flesh; but then he was openly declared to be the Son of God, [in] that he could, by his own Almighty power, raise up the temple of his body, which the Jews had destroyed.

2. The second step of Christ's humiliation was *his poor, painful, and contemptible life, and his painful, shameful, and cursed death of the cross*. He was found in "the form of a servant." He was despised in his person, ministry, and miracles "in the days of his flesh;" (Heb. v. 7;) that is, whilst he lived here upon earth. He was poor in estate, followed by the poor; (Matt. xi. 5;) he "had not where to lay his head." (Matt. viii. 20.) He was reproached, and counted a sabbath-breaker, a wine-bibber, an enemy to Cæsar, a blasphemer: he was counted every thing but what he was.

Answerable to this great exinanition of Christ is *his ascension into heaven, and "sitting at the right hand of God"*. Man did not so despise and disparage, but God hath honoured him,—to "sit at the right hand of God." Note the great honour that Jesus Christ is invested withal: as he was man, so he was "lower than the angels;" (Psalm viii. 5;) but, in that he hath said unto him, "Sit thou at my right hand," (Psalm cx. 1,) he hath exalted him above the angels; for to none "of the angels hath he said at any time, Thou art my Son; sit thou on my right hand." (Heb. i. 5, 13.)

To sit at God's right hand is to be next in dignity and honour unto Almighty God: and this is that which the apostle speaks of, showing how God "raised Jesus Christ from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named,

\* *Clarificatio Christi ab ejus resurrectione sumpsit exordium.*—AUGUSTINUS.

not only in this world, but also in that which is to come : and hath put all things under his feet, and gave him to be the Head over all things to the church." (Eph. i. 20—22.)

Thus all the dishonour and reproach that was cast upon Christ in his life, and the ignominy of his shameful, painful, and cursed death of the cross, is now taken away by Christ's ascending up into heaven, sitting at God's right hand, and "all the angels of God worshipping him." (Heb. i. 6.) And thus our Lord Jesus was exalted from a death of shame to a life of glory ; and that not to a temporary, but an eternal, life. Christ was raised up, not, as Lazarus, to die again ; but Christ died but "once," (Rom. vi. 10,) but "liveth for ever" at the right hand of God "to make intercession." (Heb. vii. 25.) So speaketh Christ of himself : "I am he that liveth, and was dead ; and, behold, I am alive for evermore." (Rev. i. 18.) Thus "he that descended" in his burial "into the lower parts of the earth, is the same also that ascended up far above all heavens :"  
*Κατέβη πρωτόν εις τα κατώτερα μέρη της γης. Ὁ καταβάς αὐτός ἐστι καὶ ὁ ἀναβάς ὑπερανῶ πάντων τῶν οὐρανῶν.* (Eph. iv. 9, 10,)

3. *His coming to judge the world answers his being judged in the world and by the world.*—As Christ's exaltation began at his resurrection, so it shall be completed "when he shall come in his glory, and all the holy angels with him. Then shall he sit upon the throne of his glory : and before him shall be gathered all nations." (Matt. xxv. 31, 32.) "He that came at first to be judged, shall come the second time to judge the world."\* We have in the scriptures several descriptions of Christ's glorious coming to judge the world ; but when he shall come indeed, he will make known his power and glory to all the world. God hath given the judgment of all things and persons into the hands of his Son Jesus Christ. (John v. 22, 27.) The day of judgment is therefore called "the day of Christ ;" (1 Cor. i. 8 ; ) and the judgment-seat is the tribunal "of Christ ;" (2 Cor. v. 10 ; ) the "appearing," (2 Tim. iv. 1,) the "coming," (1 Cor. xi. 26,) the "revealing" of Jesus Christ," (2 Thess. i. 7,) "the Judge of quick and dead." (Acts x. 42.)

The apostle gives you the first and last part of Christ's exaltation in one text ; and makes the first part of it as an assurance of the last. "God," saith he, "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts xvii. 31.) Whence we may believe, that, as certainly as Christ did rise, so certainly shall he come to judge the world. God hath given us assurance of the one by the other. And this "committing all judgment" to the Lord Jesus Christ, is that he might be glorified : "The Father hath committed all judgment unto the Son : that all men should honour the Son, even as they honour the Father." (John v. 22, 23.)

Then shall our Saviour appear in his glory, and judge those wicked

\* *Veniet judicaturus qui venit judicandus.*

ones that judged him.\* We read how the Jews, by the help of Judas and the soldiers, took him, and bound him, and led him to the high-priest, and afterwards to Pilate; and how basely he was betrayed, falsely accused, unjustly condemned, and cruelly murdered. But there will be a day, when Judas and the wicked Jews, when Herod and Pontius Pilate and the soldiers, and all his enemies, shall be dragged into his presence: and then the Lord Jesus, "who before showed his patience, will show his power;" † and he who was so unjustly condemned, shall "judge the world in righteousness;" (Acts xvii. 31;) and he that was "numbered amongst transgressors," (Isai. liii. 12,) shall at that great day judge and punish all transgressors.

And thus, as Christ humbled himself in his incarnation, in his life, death, and burial; so God the Father hath exalted him in his resurrection, ascension, session at the right hand of God, and in constituting him Judge of quick and dead.

Jesus Christ by his resurrection overcame all his enemies; death, and "him that had the power of death, that is, the devil:" (Heb. ii. 14:) by his ascension, and sitting on the right hand of God, he hath "triumphed openly over them:" (Col. ii. 15:) and by his being appointed Judge of all, he will avenge himself of all his enemies, when all must appear before that high court of justice, from which there is no appeal. So that the Lord Jesus Christ by his resurrection is exalted above the grave; by his ascension, above the earth; by his sitting at God's right hand, he is advanced above the heavens; and by being the Judge of all, he is exalted above angels, principalities, and powers; and "as he was abased more than others, he is exalted above all others." ‡

Thus, in part, the glorious exaltation of Christ hath been set forth in the several degrees thereof. For the further demonstration of the doctrine of Christ's exaltation, let us consider the particulars thereof, as they are contained in this scripture: and they are these three:—

(I.) "God hath given him a name above every name."

(II.) "That every knee, of things in heaven, and things in the earth, and things under the earth, shall bow to the name of Jesus."

(III.) "That every tongue must confess that Jesus Christ is the Lord."

(I.) For the first of these, we will inquire,

1. *What we are to understand by the "name" given unto Jesus Christ.*

2. *How this name is "a name above every name."*

3. *How we are to understand this,—that God "hath given,"* *ἔχαρισται*, *to Christ a name above every name.*

1. In answer to the first,—*What we are to understand by the "name" given unto Jesus Christ.*

\* *Sedebit Judex qui stetit sub iudice; damnabit verè reos, qui falsò factus est reus.* —AUGUSTINUS. "He will sit as Judge, who stood before a judge; and he who was falsely pronounced guilty will condemn those who are really guilty." —EDIT. † *Demonstrabit in iudicio potentiam, qui ostendit in cruce patientiam.* ‡ *Quantò humilius esse dejecti, tantò sublimius exaltatus est.* —BRENTIUS in locum.

(1.) Some by this "name" do understand the name "Christ Jesus," and so take it literally: but neither "Jesus" nor "Christ" is "a name above every name."

(i.) Not *Jesus*: for that was the name of Joshua the son of Nun, the famous captain of Israel; called "Jesus" by the apostle in Heb. iv. 8. And of this name was the high priest Joshua the son of Josedech. (Haggai i. 1.)

(ii.) Neither is *Christ* "a name above every name:" for Saul is called "the Lord's anointed,"  $\text{מָשִׁיחַ הַיְהוָה}$  *unctus sive Christus Domini*. (1 Sam. xiv. 6.) And so also the prophet, speaking of Cyrus, calleth him "the anointed of the Lord." (Isai. xlv. 1.) "We cannot, therefore, understand this of any name, either of Jesus or Christ:" \* for Paul is here speaking, not [of] what the name of our Saviour was, but of the honour, dignity, power, and majesty, to which Christ was advanced.

(2.) Others, as Jerome and Theodoret, do think that, in that Christ was called "the Son of God," he had therein "a name above every name." And this exposition is gathered from that passage of the apostle, that Jesus Christ was "made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" (Heb. i. 4, 5.)

But though this be true,—that to be the eternal Son of God, is a name above every name; yet this cannot be meant here: for it is spoken of that which Christ was exalted to after his humiliation; but from eternity he was the Son of God, and did not cease to be so by his incarnation and humiliation.

(3.) By "name," therefore, we are to understand that "power, dignity," † and authority which Christ was invested withal, after the days of his flesh and sufferings were finished.

(i.) Sometimes, in scripture-phrase, "name" is put for *glory and renown*.—So we read of "men of renown;" (Gen. vi. 4;) it is in the Hebrew,  $\text{אֲנָשֵׁי שֵׁם}$  *virī nominis*, "men of name:" and of "famous men, heads of the house of their fathers;" (1 Chron. v. 24;) what we read "famous men," is in the Hebrew,  $\text{אֲנָשֵׁי שְׁמוֹת}$  *virī nominum*, "men of names." And thus the glory which Christ is invested withal is "the glory of the Only-begotten of the Father." (John i. 14.)

(ii.) By "name," in scripture-phrase, is meant *power and authority, and the sovereignty by which Christ is King of nations and King of saints*.—And thus the scripture speaks. "The works," saith Christ, "that I do in my Father's name, they bear witness of me." (John x. 25.) "In my Father's name;" that is, by the power of God. Thus Peter speaks to the cripple: "In the name of Jesus Christ of Nazareth rise up and walk;" (Acts iii. 6;) that is, by the power of Christ. For so it is expressed, when the council questioned

\* "Nomen supra omne nomen" non intelligendum est de aliquo externo cognomine vel Jezu vel Christi.—BRENTIUS. † Per nomen potestas et dignitas significatur.—CALVINUS.

them for this thing: they are asked, "By what power, or by what name, have ye done this?" (Acts iv. 7.)

So, then, we are to understand by "name" that honour, authority, and dignity, which Christ now enjoys in heaven, of which he spake when he was ascending into heaven: "All power is given unto me in heaven and in earth." (Matt. xxviii. 18.) And the glory of Christ's name is such, that it shall be celebrated through all the ages of the world; heaven and earth shall ring with the praises of his name. As the angels praised his name at his birth: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men:" (Luke ii. 10, 11, 13, 14 :) so they do now praise him and "worship him" in heaven, (Heb. i. 6,) saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Rev. v. 12.)

2. *How hath Christ obtained "a name above every name?"*—This *nomen super omne nomen*, "name above every name," is a demonstration of Christ's super-exaltation; and it notes four things:—

(1.) This is "a name above every name," *that Jesus Christ should be the only Saviour of the world; that his name should be the only one name by which we are saved.*—Of this, the apostle: "The stone which the builders refused is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 11, 12.) *Οὗτος ἐστὶν ἀληθῶς ὁ Σωτὴρ τοῦ κόσμου, ὁ Χριστός.* "He is indeed the Christ, the Saviour of the world:" (John iv. 42 :) which we may understand not only eminently, but exclusively: "He is *the Saviour*; there is none beside him." We read that God did raise "saviours" to his people. Israel so acknowledged the Levites in their solemn fast-day: "Thou," O Lord, "deliveredst" thy people "into the hands of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies." (Neh. ix. 27.) Such a saviour was Moses to the Israelites from the Egyptians, Joshua from the Canaanites, Gideon from the Midianites, Jephthah from the Amorites, and Samson from the Philistines. But all these were but partial, petty, and temporal saviours. These saved the body from misery; and that but for a time: Christ saves our souls from our sins; (Matt. i. 21 :) and that for ever. All these saviours stood in need of the Saviour. Joshua himself had eternally perished, had it not been for Jesus Christ.

Jesus Christ was the only Saviour, to whose most precious and saving name all the Old Testament pointed at. He was the Saviour in whom all the promises were performed, all the types accomplished, and all the prophecies fulfilled. It was unto this only name, "the



Saviour," that all the prophets bare witness. (Acts x. 43.) He, he it was that was Jacob's "Shiloh," (Gen. xlix. 10,) David's "Lord," (Psalm cx. 1,) Isaiah's "Immanuel," (Isai. vii. 14,) Jeremy's "Branch," (Jer. xxiii. 5,) Daniel's "Messiah," (Dan. ix. 25,) and Haggai's "Desire of all nations." (Haggai ii. 7.) It is "in his name," and his name alone, that all "nations shall trust," (Matt. xii. 21,) and that for salvation.

(2.) Jesus Christ hath "a name above every name," in that he is exalted to sit at the right hand of God.—Which is a name or honour which never the angels nor archangels had. This I prove from that passage of the apostle in his Epistle to the Hebrews, where it is said concerning Christ, "Who, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained" *ὄνομα διαφορωτερον*, "a more excellent name than they. For to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" (Heb. i. 3, 4, 13.)

(3.) He hath "a name above every name," because it is through this name that the name of God becomes a comfort unto us.—The attributes of God are "the name of God." Now, without an interest in Christ, we shall have no comfort in any attribute of God. To a Christless sinner, all the attributes of God are against him; as, for instance,

(i.) God is *wise*: that is the worse for a wicked man; for he knows all that wickedness [which] thine own heart is privy to, (Jer. xvii. 10,) and much more evil by thee than thine own heart knoweth. (1 John iii. 20.)

(ii.) God is *holy*: and therefore he must needs hate those that are filthy, being "of purer eyes than to behold iniquity." (Hab. i. 13.)

(iii.) God is *just*: and if the righteousness of Christ do not screen thee, the wrath and vengeance of God must needs break out upon thee for thy guilt.

(iv.) God is *almighty*: and how shall the potter's vessel endure the least touch of his hand? How shall the chaff stand before the whirlwind of his wrath? How shall the stubble dwell with everlasting burnings? And such are all sinners out of Christ.

All the thoughts of God must needs be terrible to all those souls that are out of Christ. But the name of Christ is that which makes the name of God a sanctuary and "strong tower:" (Prov. xviii. 10:) the face of God shines upon us "in the face of Jesus Christ." (2 Cor. iv. 6.) As Moses, when he was hid in the rock, could with delight hear the name of God proclaimed; (Exod. xxxiii. 21, 22;) so, how sweet and lovely and comfortable are all the attributes of God to all those that are in the Rock, the Rock Christ Jesus! (1 Cor. x. 4.)

(i.) God is a *wise* God. "The more is my comfort," may a believer say: "for he knows how to guide me; (Psalm lxxiii. 24;) he knows what I want, and how to supply it." (Matt. vi. 32.)

(ii.) God is a *holy* God. And that is a comfortable attribute; for in Christ he is our "sanctification." (1 Cor. i. 30.)

(iii.) God is a *merciful and gracious* God. So he is in himself; but in Christ Jesus he is most merciful, gracious, and full of compassion to pity and pardon his children: "Even as a father pitieth his children, so the Lord pitieth them that fear him." (Psalm ciii. 13.)

(iv.) He is an *almighty* God, mighty in power: and thus his "name," through the Lord Jesus, "is a strong tower: the righteous flee unto it, and find succour;" (Prov. xviii. 10;) and through Christ a believer can say, "If the Lord be for us, it matters not who are against us." (Rom. viii. 31.)

(v.) Lastly. Even the *justice* of God through the Lord Jesus Christ becomes an attribute of comfortable consideration: for, because God is just, therefore he will not condemn those for whom Christ hath satisfied. "There is no condemnation to them that are in Christ Jesus;" (Rom viii. 1;) God will not condemn those that are in Christ, but for his sake "will spare them, as a man spareth his own son that serveth him." (Mal. iii. 17.)

And thus the name of Christ is "a name above every name," because through his name it is that the name and attributes of God become comfortable unto us.

(4.) Lastly. The name of Christ is "a name above every name," because his name should be most precious and powerful in his church throughout all generations.—Thus all the assemblies of the church should be in the name of Christ: they must "meet in his name:" (Matt. xviii. 20;) all prayers are to be made in the name of Christ; (John xiv. 13;) all church-censures are to be in his name. (1 Cor. v. 4.) Ministers must preach and administer the sacraments in the name of the Lord Jesus. (Matt. xxviii. 19.) And thus he hath "a name above every name."

3. The third thing propounded is, *How are we to understand the word εχαρισματο, God* "hath given' him a name," &c. ?—I answer, This must be understood of Christ as Mediator; for, so considered, and so only, he was capable of exaltation.

(1.) There are some that hold that Christ as God was exalted; that now in heaven the glory of the Godhead, which lay hid and was veiled in the tabernacle of his flesh,\* is now exerted, and so exalted. But the manifestation of the Deity is no exaltation of the Deity. When the sun shines out of a dark night, the air is illustrated, but the light of the sun is not increased. The Lord Jesus was exalted in that nature in which he was humbled; and that is his human nature. As the Divine Nature could not suffer, neither can it be exalted. "God, being the highest, cannot be exalted." † It was the human nature of Christ that is thus exalted. If we look upon the Divine Nature of Christ, so he was one with the Father, (John x. 30,) and equal to the Father: (Phil. ii. 6:) and thus it must not be thought that Christ could be capable of exaltation. ‡ When God "gave him a name,"—Theodoret excellently unfolds this great mys-

\* Εσκηνωσε. (John i. 14.) "He tabernacled among us."—EDIT.

† Ὁ Θεὸς ἐφωθηναι οὐ δεῖται, ἕψιστος ὢν.—GREGORIUS NYSSENUS.

‡ Non novā indigebat exaltatione a Patre, qui equalis erat Patri.—CALVINUS.

† Ὁ Θεὸς

† Non novā indige-

tery thus: "Christ," saith he, "did not receive that which he had not before; but he did receive that as man, which from all eternity he had as God."\*

(2.) But we answer, that the *εχαρισται* of the text hath relation unto Christ as Mediator, God-man.—Not as God; so he could not be exalted at all: nor as a mere man; for so he could not be capable of so great exaltation. The human nature of Christ, being a creature, cannot be capable of divine worship, or of sitting at the right hand of God. But the human nature of Christ, by the personal inseparable union [that] it hath to his Divine Nature, is thus advanced.†

Having finished the first particular of Christ's exaltation,—that "God hath given him a name above every name,"—I now proceed.

(II.) Another particular of Christ's exaltation is this,—that "at the name of Jesus every knee should bow." In the handling of which, I will endeavour to resolve these QUESTIONS:—

#### QUESTIONS.

QUESTION I. *What are we to understand here by "bowing the knee?"*

ANSWER. Some take this literally; as the Papists, who, in their worship, bow the knee as often as they hear the name of Jesus mentioned. The learned Zanchy is of an opinion, that some of the ceremonies in use amongst the Papists might have an innocent original; as their signing with the cross, to show that they were not ashamed of the cross of Christ, with which the Heathens did reproach them; and so the standing up at the Creed, to note their resolution to strive together for the faith that was once delivered to the saints. So genuflection to the name of Jesus was, say some, in opposition to the Arians, who denied the Divinity of Christ. But, whether these things were so innocent at the first, or no; seeing they are all of human institution, and have been abused to superstition, we have justly laid the use of them aside. And this text cannot be so understood; for if by "name" we understand the power of Christ, then by "bowing the knee" must be meant our submission and subjection to this power.

By "bowing," therefore, to the name of Jesus is understood *that obedience and subjection which is due to the sovereign power and authority of Christ*. Thus, when Joseph was exalted to that dignity and authority in Egypt that there was none greater than he but Pharaoh himself, they cried in the streets where Joseph went, "Bow the knee." (Gen. xli. 43.) Thus God the Father gave jurisdiction and authority to the Son, that they which "honour the Father," might also "honour the Son." (John v. 22, 23.) "All power," saith Christ, "is given unto me in heaven and in earth." (Matt. xxviii. 18.) He is "the Prince of life," (Acts iii. 15,) and "the Lord of glory," (1 Cor. ii. 8,) to whom all obedience, service, and subjection is most due.

QUESTION II. *Who are they [that] must bow the knee to Christ, and be in subjection unto him?*

\* *Non ea accepit Christus quæ non prius habebat; sed accepit ut homo quæ habebat ut Deus.*—THEODORETUS. † *In quâ formâ crucifixus est, in ipsâ exaltatus est.*—AUGUSTINUS. "He was exalted in that very form in which he was crucified."—EDIT.

ANSWER. *All creatures* : for the enumeration is full ; which Chrysostom thus expounds : “ ‘ Things in heaven, on earth, and under the earth ; ’ that is, angels, men, and devils.” \* Which Theodoret doth more clearly explain :—

1. “ ‘ Things in heaven ; ’ that is, good angels, and glorified saints, ‘ spirits of just men made perfect.’

2. “ ‘ Things on earth ; ’ all men living, both good and bad.

3. “ ‘ Under the earth ; ’ (*καταχθονια, infernalium* ; ) that is, devils and damned spirits.”

All these must bow the knee and must yield subjection unto Jesus Christ.

1. *All knees in heaven shall bow to Christ voluntarily.*

(1.) *The good angels.*—They did always honour and obey the Lord Jesus. It was the joy of the angels of heaven to be subject and serviceable unto Jesus Christ.

(i.) Before the incarnation of Christ, an angel instructed Daniel concerning the Messiah, and how long it should be before his coming. (Dan. ix. 24, 25.)

(ii.) When the fulness of time was come, an angel comes to the blessed virgin, and said, “ Fear not, Mary : for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.” (Luke i. 30, 31.)

(iii.) As soon as ever he was born, an angel brings the glad tidings of it ; and a whole “ host ” of them who “ sang together and shouted for joy ” at the creation of the world, (Job xxxviii. 7,) do with a song celebrate Christ’s nativity : “ Glory to God in the highest, and on earth peace, good-will toward men.” (Luke ii. 13, 14.)

(iv.) When Jesus Christ was in danger to be killed by Herod, an angel warns of the danger, and directs his mother to flee with him into Egypt. (Matt. ii. 13.)

(v.) When he was tempted by Satan forty days together, a little before he entered upon the work of his ministry, “ behold, angels came and ministered unto him.” (Matt. iv. 11.)

(vi.) When he was in his agony in the garden, ready to take the cup of trembling out of his Father’s hand, “ there appeared an angel from heaven strengthening him.” (Luke xxii. 43.) This blessed creature, out of love and duty, seeing his Lord and Master in such distress, came-in to succour him.

(vii.) And as the angels gave the first notice of his birth, so also of his resurrection : an angel told the women, “ He is not here : for he is risen.” (Matt. xxviii. 6.)

(viii.) The angels attended Christ’s ascension into heaven, for they told the disciples, that as they saw him ascending into heaven, so he should come again from heaven in like manner. (Acts i. 11.)

(ix.) And with infinite delight did they welcome Christ to heaven, where, upon his first coming, “ all the angels did worship him.” (Heb. i. 6.)

(x.) And lastly : when Christ shall come at the last day to judge

\* *Επουρανια, επιγεια, και καταχθονια τουμεστιν ο κοσμος πας, και αγγελιοι και ανθρωποι και δαιμονες.*—CHRYSOSTOMUS *in locum.*

both quick and dead, he will come with all his "holy angels with him," (Matt. xxv. 31,) and "shall be revealed from heaven with his mighty angels;" (2 Thess. i. 7;) who then most willingly will be employed to "gather together all his elect from the four winds of heaven." (Matt. xxiv. 31.)

All this service the good angels perform unto Christ, not only as he is their Creator: ("for by him were created" even the "things that are in heaven;" Col. i. 16;) but they yield him this subjection as he is their Head and Governor. And so he is called "the Head of all principality and power;" (Col. ii. 10; Eph. i. 21, 22;) that is, of angels. And this voluntary subjection to Jesus Christ is because they have benefit by Christ; though not in a way of redemption, yet they owe their confirmation unto Christ. The good angels, though they were created good and excellent creatures, yet, as creatures, their state is mutable; and they had in them a potentiality and a possibility to sin and fall, as well as those angels which left their first station. But this possibility is removed by Christ, "who by his grace did lift up fallen man, and by his power preserves the angels that they shall not fall."\* And therefore it is that, in a way of thankfulness, the angels in heaven do bow their knee in subjection and service unto Christ.

(2.) As the glorious angels bow the knee to Christ in heaven, so *the spirits of just men made perfect.*—The souls departed do in heaven praise, adore, and worship the Lord Jesus Christ, and do yield voluntary subjection and obedience to him; unto which duty they are more carried by a principle of thankfulness, that Christ hath redeemed them. This is shadowed out unto us by the vision of St. John; who having seen the Lord Jesus taking the book with seven seals and opening it, he heard the saints in heaven "singing a new song, and saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." (Rev. v. 9, 10.)

This is the daily work of glorified saints in heaven,—to cast down their crowns before that throne where Christ sitteth. (Rev. iv. 10.) The saints departed are discharged from those weights and clogs of corruption, (Heb. xii. 1,) which did hinder them from this duty while they were in the body and cumbered and pestered with "the body of death." (Rom. vii. 24.) They are never weary, though "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." (Rev. iv. 8.)

\* *Qui erexit hominem lapsum, dedit angelo stanti ne laboretur.*—BERNARDUS. *Hoc ipsum, quod sancti angeli, ab illo statu beatitudinis in quo sunt, mutari in deterius nullo modo possunt, non est iis naturaliter insitum; sed, postquam creati sunt, Gratia Divina largitate collatum.*—AUGUSTINUS *De Fide, ad Petrum Diaconum*, cap. 23. "That life of blessedness which the holy angels now enjoy cannot be changed into one of unhappiness. This is a privilege which was not natural to them: it was not imparted when they were first called into existence; but it was conferred on them, by the bounty of the Divine Favour, as a boon or largess, after they had been created."—EDIT.

And thus I have showed you how "things in heaven" do bow the knee and are subject to the name and authority of the Lord Jesus.

2. *Things on earth.*—That is, good men and bad men.

(1.) *Good men.*—The children of God, who by the grace of Christ are made "a willing people in the day of his power:" (Psalm cx. 3:) for, such is the heart-turning power of God's grace, that, of unwilling, he makes us willing; God by degrees removes out of our necks the "iron sinew," that hinders us from stooping and bowing to Christ. (Isai. xlvi. 4.) Grace by degrees doth take away that enmity in our minds and that carnal-mindedness which "neither is nor can be subject to the law of God." (Col. i. 21; Rom. viii. 7.) By nature we are "children of disobedience," as well as others; (Col. iii. 6, 7;) and are willingly subject to no law but the law of our members, (Rom. vii. 23,) and to no will but "the wills of the flesh." (Eph. ii. 3.) But the grace of God removes that stoutness of heart, contumacy, and rebellion, which is in us naturally against Christ; and so sweetly and powerfully inclines their wills, that "they follow the Lamb whithersoever he goeth," (Rev. xiv. 4,) and "have respect unto all the commandments" of Christ; (Psalm cxix. 6;) and not one of them is "grievous." (1 John v. 3.) A child of God willingly submits his neck to the yoke of Christ.\*

(2.) *Evil men.*—They also must bow the knee to Jesus Christ: and though their subjection be not voluntary and ingenuous, yet bow they must, and bow they do; and, partly through the awakening of a natural conscience, partly by a spirit of bondage and fear of wrath, they are, as it were, compelled to render many unwilling services and subjections unto Christ; which compulsory subjection ariseth, "not from a fear of sin, but from a fear of hell."† All these, because they do not willingly bear the yoke of Christ, (Matt. xi. 29,) they shall unwillingly become his footstool. (Psalm cx. 1.) And they do not so much honour Christ, as Christ may be said to honour himself upon them. The wicked do give honour to Christ as unwillingly as ever Haman clothed Mordecai, and proclaimed before him, "Thus shall it be done unto the man whom the king delighteth to honour." (Esther vi. 11.)

3. And lastly: *the devils in hell are forced to yield subjection unto Jesus Christ.*—And so *καταθονια*, "things under the earth," *infernalialia*, "things in hell," do bow their knee unto him. For if, in the days of Christ's humiliation, he hath exercised power over the damned spirits, and they have acknowledged him and his sovereign power over them; much more are they subject to him now in the days of his exaltation.

I shall not need to show you how often the devils crouched to Christ whilst he was here on earth. The devils were not only subject to his person, but to those that commanded them in his name; for so

\* *Veniat, veniat verbum Dei; et si sexcenta nobis essent colla, submittemus omnia.* "Let the word of the Lord come, let it come; and if we had six hundred necks, we would submit them all to its dictates."—EDIT. † *Non peccare metuit, sed ardere.*—AUGUSTINUS.

the seventy disciples, returning, gave Christ an account. "Lord," say they, "even the devils are subject unto us through thy name." (Luke x. 17.) In one story we find that the devils did three times prostrate themselves at the feet of Christ. St. Luke relates the story of the man possessed with a legion of devils:—

(1.) First, one of the devils, in the name of all the rest, thus supplicates Christ, "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not." (Luke viii. 28.)

(2.) When Christ commanded the unclean spirits to come out of the man, "they besought him that he would not command them to go out into the deep," that is, into hell. (Verse 31.)

(3.) The devils a third time "besought Christ that they might go into the herd of swine." (Verse 32.)

Thus those proud and rebellious spirits were forced to bow, even in the days of Christ's flesh. And therefore much more, now [that] Christ is exalted, do "the devils tremble." (James ii. 19.) We read that "Christ spoiled principalities and powers, and made a show of them openly, triumphing over them:" (Col. ii. 15 :) in which scripture we may observe, that Christ hath disarmed and triumphed over Satan. The word *απεκδυσάμενος* alludes to the manner of the conqueror, who "disarmed" the captives; and afterwards they led their captives in chains, when they made their triumphant entrance: so the words, *εδειγματισε, θριαμβεύσας*, do signify, alluding to the Roman conquests and triumphs. Thus the Lord Jesus Christ by his death overcame the devil; (Heb. ii. 14 :) and by his ascension "he led captivity captive, and gave gifts unto men;" (Eph. iv. 8 :) alluding still to the manner of the Roman triumphs, when the victor in a chariot of state ascended up to the capitol, the prisoners following his chariot, or else drawing it, with their hands bound behind them; and there were "pieces of gold and silver thrown amongst the people," (*missilia triumphalia*,) and other gifts and largesses bestowed upon the friends of the conqueror.

The devil, ever since the death, resurrection, and ascension of Christ, hath been overcome and "spoiled." For, by the death of Christ, the devil was unarmed and shackled; but presently after he was gagged and silenced,\* and all his oracles struck dumb and speechless; and so the devils divested of their long-enjoyed power, and they forced to bow, though unwillingly, to Jesus Christ. Hence it is said that "the devils tremble," (James ii. 19,) because they know Christ as their Judge, but not as their Saviour. They must bow, because they cannot help it. But it may be objected,

**OBJECTION.** "If all the devils in hell, and all the wicked men here on earth, do bow the knee to Christ, how comes it then to pass, that the devil and his instruments do continue their rebellion and mischief against Christ and his church?"

\* *Duo in cruce affixi intelliguntur: Christus visibiliter, sponte sua, ad tempus; diabolus invisibiliter, invitus, in perpetuum.*—ORIGENES. "Two persons are understood to have been nailed to the cross: Christ, visibly, voluntarily, and for a short time; the devil, invisibly, unwillingly, and for ever."—EDIT.

ANSWER 1. To this is answered, that even the devils of hell are bound to bow the knee unto Jesus Christ, though, like wicked rebels, they have refused to do it. And so much we gather from that answer of Christ to the devil; who, when he had the impudence and audaciousness to bid the Son of God "fall down and worship" him, Christ said, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. iv. 9, 10.) The devils are bound to bow, though they refuse.

2. The devil rebels, and wicked men do not bow to, but blaspheme, the name of Christ; and yet Jesus Christ hath and doth exercise authority over them, (1.) *In limiting them*; (2.) *In punishing them*.

(1.) *In that he doth limit them*.—The devil could not take away either Job's cattle, servants, children, or health, but as far as God's permissive providence was pleased to lengthen the chain; (Job i. 11, 12; ii. 5, 6;) and though God doth lengthen the chain, yet he always keeps the chain in his hand. The devils could not go into the herd of swine, till they had first asked leave of Jesus Christ. (Luke viii. 32.) And so persecutors,—they are limited too. The devil and his instruments,—they are limited: "The devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days." (Rev. ii. 10.) Thus the devil and his instruments are bounded:—

(i.) As to the *persons* whom they shall persecute: "The devil shall cast *some* of you," not *all*, "into prison."

(ii.) As to the *kind of trouble*: "The devil shall cast you into *prison*," not into *hell*.

(iii.) As to the *time*: "Ye shall have tribulation *ten days*," and not *for ever*.

(2.) *God will punish them*.—And so they shall be subject to Christ.

(i.) *In this life*.—For though the patience of God be "long-suffering," (2 Peter iii. 9,) yet it is not always-suffering; and "though he do bear long," yet he will "avenge his elect." (Luke xviii. 7.)

(ii.) *At the last day*.—The unjust are reserved to be punished at the day of judgment. Then will Christ put all his enemies under his feet; (Psalm cx. 1;) and then Christ will say, "As for those mine enemies that will not that I should reign over them, bring them forth, and slay them before my face." (Luke xix. 27.) The total, final subjection of the devil and wicked men, of all the enemies of Christ, unto him shall be at the last day. Then shall all knees bow before God: thus the Lord speaks in the prophet: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." (Isai. xlv. 23.) To this scripture it is that the apostle alludes in this place: and if you ask, "When shall this universal subjection be unto Christ?" the apostle will answer you in his epistle to the Romans: "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall



bow to me, and every tongue shall confess to God." (Rom. xiv. 9—11.)

(III.) And so I am come to the third and last particular of Christ's exaltation; namely, *Every tongue shall confess that Jesus is the Lord*. In the handling of which, I shall resolve these QUESTIONS:—

QUESTIONS.

QUESTION I. *What are we to understand by "every tongue?"*

ANSWER 1. Some understand "every tongue" for "every nation," *omnis lingua pro quavis gente*: and then the meaning is, that the name of Christ shall be acknowledged and worshipped by every nation. And so, in scripture-phrase, "tongue and language and nation,"—they are *ισοδυναμουντα*, "words of the same notion and import." (Dan. iii. 4; Rev. v. 9.) And this is true, that, before the end of the world, "all the ends of the earth" shall worship the name of Christ. (Psalm lxvii. 7.) "The Heathen shall be his inheritance, and the uttermost ends of the earth his possession;" (Psalm ii. 8;) and "they that dwell in the wilderness shall bow before him;" (Psalm lxxii. 9;) and the sun-light of the gospel shall shine all the world over. (Rom. x. 18.) And it is very remarkable, how God did repair the confusion of tongues by the gift of tongues. (Gen. xi. 7, compared with Acts ii. 11.)

2. But I rather conceive, that by "every tongue" is meant *every person*; as by "every knee," every person: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. x. 10.)

QUESTION II. *What are we to understand here,—"that Jesus is the Lord?"*

ANSWER. Jesus Christ is the Lord, "the Lord of glory," (1 Cor. ii. 8,) in several respects:—

1. He is the Lord, *as he is Creator of heaven and earth*: "To us there is but one Lord Jesus Christ, by whom are all things, and we by him." (1 Cor. viii. 6.) "For of him, and through him, and to him, are all things." (Rom. xi. 36.)

2. *As he was the Son of God*, so he is the Lord; and so "he hath obtained by inheritance this most excellent name," *διαφορωτερον κεκληρονομηκεν ονομα*, (Heb. i. 4,) to be Lord and Christ. Thus Christ is Lord of all *jure hæreditario*, "as he was the heir of all things." (Heb. i. 2.)

Jesus Christ is the Lord: so speaks the apostle: "We preach Christ Jesus the Lord." (2 Cor. iv. 5.)

1. Christ is a Lord *to command us*.—He hath that authority, that he hath an absolute sovereignty over our consciences. Men are but servants of our faith; but Christ is the Lord of our faith and consciences. It is enough that Christ hath said it, that he hath commanded it.\*

\* *Stat pro rationibus universis, Deus vult.* "It is the will of God," stands in the place of all reasonings."—EDIT.

2. Christ is a Lord *to save us*.—And he hath power and ability “to save to the uttermost all those that come unto God through him.” (Heb. vii. 25.) And thus, as he hath the authority of a Lord to command us, we should willingly obey him; and as he hath the power and ability of a Lord to save us, we should cheerfully trust in his name. To “confess that Jesus is the Lord,” is so to believe on him as to say, “Lord, save us; or else we perish;” (Matt. viii. 25;) and so to obey him as to say, “Lord, what wouldest thou have me to do?” (Acts ix. 6.)

Now, as “every knee must bow” to the dominion of Christ, so “every tongue must confess that Jesus is the Lord.”

1. *The devils and wicked men shall be forced at the last to acknowledge the power of Christ, whose authority they have always rebelled against.*—And as Pharaoh and the Egyptians cried out, “Let us flee from the face of Israel; for the Lord fighteth against us;” (Exod. xiv. 25;) so shall the stoutest-hearted sinners one day flee from the presence of Christ, and call to the mountains to shelter them “from the wrath of the Lamb.” (Rev. vi. 16.) And all the implacable enemies of Christ,—they shall be forced, through spite and rage, to gnaw their tongues, and gnash their teeth, and say, as that cursed apostate Julian, *Ενίκησας, ω Γαλιλαε*, “Thou hast overcome me, O Galilean.”

2. *All the saints and angels shall with one consent own, acknowledge, and praise Jesus Christ, as the Lord, and as their Lord.*—They shall acknowledge him to be *the Lord* their Maker and their Saviour; and so they shall cry “Hosanna” to him: and they shall acknowledge him to be *their Lord* and Sovereign; and so they shall cast down their crowns at his feet, and with everlasting Hallelujahs sing, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” (Rev. v. 12, 13.)

III. There is but one thing more to be opened in this scripture, and that is *the end of Christ's exaltation*; which was *εις δοξαν του Θεου Πατρος*, “to the glory of God the Father.”

1. Some by *εις δοξαν* do understand that Jesus Christ is exalted unto the same glory with the Father in heaven, being now set down at his right hand; and so they make these words to signify, not the end why, but the end whereunto, Christ was exalted. And thus the Arabic and the Vulgar Latin.\* And though I believe that there is a truth in this; namely, that Jesus Christ, after he had overcome his enemies, “sat down in his Father's throne;” (Rev. iii. 21;) yet I cannot see how the Greek shall bear this interpretation.

2. We shall therefore take these words, “unto the glory of God the Father,” as signifying the great end of Christ's humiliation and exaltation, to wit, the glory of God. As God had no motive without himself, so he had no end beyond himself, in giving of Christ. God

\* *Omnis lingua confiteatur quia Dominus Jesus Christus in gloria est Dei Patris.*  
“Let every tongue confess that the Lord Jesus Christ is in the glory of God the Father.”  
—EDIT.

gave Christ for us, because he loved us ; (John iii. 16 ; ) and wherefore did he love us, but "because he loved" us ? (Deut. vii. 7, 8.) And the main end of all was, that all might be "to the praise of the glory of his grace." (Eph. i. 6.) Thus Christ's exaltation was for the *honouring of God the Father*. Jesus Christ prayed, "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." (John xii. 28.) As if God the Father had thus answered Christ : "Son, I have glorified my name in thy humiliation, and I will glorify it again in thy exaltation." God the Father glorifies his Son, that he might glorify his own name : "He that despiseth Christ, despiseth God that sent him ;" (Luke x. 16 ; ) and "he that honoureth the Son, honoureth the Father." (John v. 22, 23.)

## APPLICATION.

Having spoken of the exaltation of Christ, as the apostle handles the doctrine of it in these verses ; I shall conclude all with the IMPROVEMENT AND APPLICATION thereof.

## USE I. OF INFORMATION.

If Christ was first humbled, and then exalted, we may learn from hence that, as Christ first "suffered, and entered into his glory," (Luke xxiv. 26,) even so "must we through many tribulations enter into the kingdom of God." (Acts xiv. 22.)—As it was with the Head, so may we expect it will be with the members,—the crown of thorns before the crown of life, (John xix. 2 ; Rev. ii. 10,) the cross of shame before the throne of glory, humiliation before exaltation. Christ got not the crown *sine sanguine et sudore* ; he "sweat drops of blood" for it : (Luke xxii. 44 :) and we cannot expect an easier and shorter way to glory. Our way to heaven is like that of the Israelites to Canaan, which was "through fire and water into a wealthy land." (Psalm lxvi. 12.) "This is a faithful saying : If we suffer with Christ, we shall also reign with him ;" (2 Tim. ii. 11, 12 :) first suffer, and then reign. We pass through Marah unto Elim, through Baca to Berachah, through "bitterness" to "blessedness."

## USE II. OF EXHORTATION.

Is Jesus Christ thus exalted ? Then let us, our tongues, our knees, our hearts, and our lives, acknowledge him to be our Lord.

1. *What the Jews, and Pilate, and Herod, and the soldiers did in scorn, let us do in sincerity.*—They put a crown of thorns on his head ; (John xix. 2 ; ) let us cast down our crowns at his footstool. (Rev. iv. 10.) They bowed the knee, and cried, *Ave, Rex Judæorum!* "Hail, King of the Jews!" (John xix. 3 ; ) let us bow the knees of our souls unto him, and say, *Ave, Rex sanctorum!* "Blessed be thou, O King of saints!" (Rev. xv. 3.) Whereas "the cross was his throne, the nails his sceptre, his robe was made purple with his own blood, his crown was thorns, his attendants were the executioners ;" \*

\* *Ubi thronus Christi? ubi sceptrum, ubi corona, ubi purpura, ubi ministri? Crux fuit thronus, sceptrum clavi, purpura sanguis, corona spinæ, et ministri carnifices.*—AUGUSTINUS.

say, then, "O blessed Saviour, thou art the more precious to my soul, because thou wast so much vilified for my sake!" \*

2. *Let us take heed that we do not violate our allegiance to Him, whom God hath exalted to be Lord and Christ.*—Sinners, do not say, "Who is the Lord, that we should obey his voice?" (Exod. v. 2.) Do not say, "Who is Lord over us?" (Psalm xii. 4.) Do not, O do not say, "We will not have Christ to reign over us." (Luke xix. 27.)

(1.) *Consider, Christ is a Saviour only to those that submit unto him.*—He is "the Author of eternal salvation unto all them that obey him." (Heb. v. 9.) It is a vain thing to expect the privileges and dignities that come by Christ, and not to submit to the duties and services which are due unto Christ. The gospel is a message of eternal life only to those to whom it is a rule of a spiritual life. (Titus ii. 11, 12.) What! will you cry to Christ to save you, and in the mean time serve the devil and your lusts? But the true believer doth not only cast himself into the arms of Christ, to be saved; but also casts himself at Christ's feet, to serve him; and is as willing to be ruled by him, as to be redeemed by him. "Many love Christ;" but it is for their own sakes; who "desire to find, but will not be at the pains to seek, him:" and so, instead of serving the Lord Christ, they do but serve themselves upon him. †

(2.) *Consider, O foolish sinner, that every knee must one day bow to Christ.*—O then, what folly is it to rebel against Him, to whom thou must at last be forced to bow! Would the brethren of Joseph, think you, have so despised and despitefully used Joseph, if ever they had thought that there would come a day that they must supplicate to him for their lives and liberties? The proudest sinner will at the last day cry, "Lord, Lord," &c. (Matt. vii. 21.) Do not then "lift up the heel against" him, to whom thou must one day bow the knee.

(3.) *Consider, that the sins of Christians, are far greater than [those] of the Jews, against Christ.*—They sinned against Christ in the state of his humiliation; but we sin against Christ who is now exalted on the right hand of God. The Jews put Christ to death for saying, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven;" (Matt. xxvi. 64;) and shall we, we Christians, "put" the Lord of glory "to an open shame," (Heb. vi. 6,) who do believe that he is "set down at the right hand of the Majesty on high?" (Heb. i. 3.) The Jews, many of them, both rulers and people, knew not that Jesus was the Christ: they had a hand in his death; but it was "through ignorance:" (Acts iii. 17:) "for had they known it, they would not have crucified the Lord of glory." (1 Cor. ii. 8.) But it must be

\* *Tantò carior es mihi, quantò vilior factus es pro me.*—BERNARDUS. † *Multi amant Christum, sed non propter Christum; amant benedictionem, non jurisdictionem. Multi cupiunt Christum consequi, qui nolunt sequi; desiderant invenire quem nolunt quærere; meretricius amor est, plus amare annulum quàm sponsum.*—AUGUSTINUS. "Many love Christ, but not for his own sake: they love to enjoy his blessing, but cannot endure his jurisdiction. Many desire to obtain Christ, who are unwilling to follow him: they desire to find him whom they will not trouble themselves to seek. This is a meretricious love, to feel less delight in a bridegroom than in the valuable ring which he bestows."—EDIT.

horrible wickedness for us to rebel against Christ, who do believe his exaltation.

(4.) *And lastly consider, that Christ at last will be too hard for the most hard-hearted sinner.*—If you will not bow, you will be broken. O obstinate sinner, if thou wilt not “kiss the Son,” (Psalm ii. 12,) thou wilt lick the dust under his feet; if thou wilt not bow as a child, thou wilt be made to bow as a slave;\* if thou wilt not bow to his golden sceptre, thou wilt be broken with his iron rod. In a word: if thou wilt not bear his yoke, (Matt. xi. 29,) thou shalt become his footstool. (Psalm cx. 1.)

### USE III. OF COMFORT TO BELIEVERS.

Great is the consolation which doth arise from the doctrine of Christ's exaltation.

1. Is Christ exalted to the right hand of God? Then we may comfortably believe that *he hath perfectly satisfied God's justice for us.*—We may now rest upon Christ's righteousness that he hath accomplished fully all his undertaking, because he is “gone to the Father.” (John xvi. 10.) Christ by his death overcame his enemies; by his resurrection he scattered them; by his ascension he triumphed over them. By his death he paid the debt; by his resurrection he came out of prison; and by his ascension he shows himself openly to God, the Creditor, and pleads satisfaction. The humiliation of Christ confirmed and ratified the New Testament: his exaltation gives him opportunity to execute his last will and testament: for he is now exalted as a conqueror, and “hath the keys of death and hell” delivered to him. (Rev. i. 18.)

This comfort the apostle urgeth upon the doctrine of Christ's exaltation: “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” (Rom. v. 10.) Our salvation began in the humiliation, but it is completed in the exaltation, of Christ. He did not undertake what he was not able to finish; for he “saves” his people *εις το παντελες*, “to the uttermost.” (Heb. vii. 25.)

2. This is our comfort: *though Christ be highly exalted, yet he is mindful of us.*—He is not only “a faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;” but he is “a merciful High Priest,” to remember the sufferings of his people, and “to succour those that are tempted.” (Heb. ii. 17, 18.) The Lord Jesus, though he be safely landed upon the shore of eternal glory, yet he hath an eye to and a care of his poor church, that is “tossed with tempest and afflicted.” (Isai. liv. 11.) He is not only *δυναμενος συμπαθηςαι*, “one that can be touched with the feeling of our infirmities:” (Heb. iv. 15:) but he is *μετριπαθειν δυναμενος* (Heb. v. 2;) he doth *pro magnitudine miserie condolare*; he “bears a share with us in our afflictions and temptations.”

The manner of men is, that great preferments make them forget

\* *Sub pedibus ejus eris, aut adoptatus aut victus.*—ARGUSTINUS.

their former poor acquaintance :\* but it is otherwise with Christ. He is exalted above the heavens, and yet he is not unmindful of his church on earth. The days of his passion are ended, but not of his compassion. As Joseph, though he was the favourite of Egypt, yet was not ashamed to own his brethren, who were poor shepherds ; no more is Jesus Christ "ashamed to call us brethren." (Heb. ii. 11.) Christ is gone into heaven as our "Forerunner," Προδρομος ὑπερ ἡμων (Heb. vi. 20 ; ) and there he is "an Advocate for us with the Father," Παρακλητος προς τον Πατερα. (1 John ii. 1.) Just when Christ was going into heaven, he sends this comfortable message to his disciples, "I ascend unto my Father, and your Father ; and to my God, and your God." (John xx. 17.)

Our great High Priest hath all the names and necessities of his people written upon his breast-plate. (Exod. xxviii. 9, 10.) Believers are "engraven upon the palms of his hands ;" (Isai. xlix. 16 ; ) yea, they are "set as a seal upon his heart." (Canticles viii. 6.)

3. The third and last consolation is this : *Christ is exalted to heaven ; and so shall all believers [be] in due time.*—The Head hath taken possession of heaven for all his members.† In all the several parts of the humiliation and exaltation of Christ, he acted not as a single person, but as the Second Adam, representatively, as a public person ; so that all those who are in Christ Jesus have an interest in that redemption [which] he hath purchased for believers.

Christ was crucified ; and a believer is "crucified with Christ : " (Gal. ii. 20 :) Christ died ; and a believer is "dead with Christ." (Rom. vi. 8.) Christ rose from the dead ; and believers are "risen with Christ : " (Col. iii. 1 :) Christ is ascended up to heaven ; and believers "sit together with Christ in heavenly places." (Eph. ii. 6.) Christ will come to judge the world ; and "the saints," as assessors to Christ, "shall judge the world." (1 Cor. vi. 2.) Christ is "set down in his Father's throne ;" and believers "shall sit with Christ in his throne." (Rev. iii. 21.)

In a word : our Lord Jesus Christ, who is now possessed of the glory of heaven, "will come again" to fetch us to heaven, that we may be where he is ; (John xiv. 3 ; ) that we may not only see his glory, (John xvii. 24,) but partake of it ; for, "when he shall appear, then shall we also appear with him in glory." (Col. iii. 4.)

\* *Honores mutant mores.* "Honours change men's manners."—EDIT. † *Videmus Caput nostrum super aquas.*—GREGORIUS. "We see our Head above the waters."—EDIT.

## SERMON XVI.

BY THE REV. MATTHEW POOLE, A.M.

THE SATISFACTION OF CHRIST DISCUSSED.

*And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.*—Colossians i. 20.

THE apostle having congratulated the Colossians [on] their faith, and love, and other graces, and poured forth a prayer for them, in verses 9—14 he enters upon a declaration of the gospel-mystery,—the person and offices and work of Christ. *His person* in verses 15—17: He is God, &c.: *his office* in verse 18: “He is the Head of the body, the church,” &c.: *his work* in verse 20; having, in verse 19, asserted Christ’s fitness for that work: “It pleased the Father that in him should all fulness dwell,” &c. Besides that infinite fulness which he had as God by natural and necessary generation, there was another unmeasured fulness, depending upon God’s *εὐδοκία* and “good pleasure,” and thereby imparted unto Christ. Now he comes to show his work, described,

1. *By its nature*: “To reconcile to himself,” to “make peace.”

2. *By its instrument*: that is, “the blood of the cross, by him.”

3. *The object of it*: which are “all things, whether they be things in earth, or things in heaven:” by which, learned Davenant understands the angels spoken of as the “things in heaven;” and so, many others, supposing that the elect angels were confirmed in their estate by Christ. But, with submission to better judgments, I conceive,

(1.) That there is not sufficient evidence in scripture to show that the holy angels had their confirmation from Christ. Nor doth it seem to be necessary; forasmuch as it is commonly acknowledged, that Adam, who was under the same covenant with the angels, if he had continued in the observation of God’s precepts for so long time as God judged meet, he should have been confirmed by virtue of the covenant of works some other way. And therefore it was rather to be thought, that the angels have their confirmation from Christ, as God and Head over all things, than as Mediator; the actions of Christ as Mediator supposing a breach, according to that place, Gal. iii. 20: “A mediator is not a mediator of one,”—that is, of two parties which are one politically, that is, which are agreed in one,—but of parties at variance.

(2.) Howsoever, if the angels had been confirmed by Christ, yet surely they were not reconciled by Christ, (for reconciliation implies a former enmity,) as these “things in heaven” are said to be. And therefore I rather understand it of departed saints, patriarchs, prophets, &c.; who, as they went to heaven, not to any *limbus*, so this

expression is used to insinuate, that they were "saved by the grace of Jesus Christ, even as" we; (as it is in Acts xv. 11;) and that the blood of Jesus Christ did expiate, not only those sins which were committed after his death, but those also which were long since past; (Rom. iii. 25;) as *sol nondum conspectus illuminat orbem*, "the light and influence of the sun is dispersed among us, before the body of the sun doth appear above our horizon."

So, then, here you have man's reconciliation, justification, and salvation described; together with the procuring cause of it, set forth,

1. *More generally*: "By him."

2. *More specially*: "By the blood of his cross;" by the shedding of his blood for us, by his death and passion completed on the cross.

#### DOCTRINE.

The DOCTRINE I intend to handle is this: *That the death of Jesus Christ is the procuring cause of man's justification and salvation.*

Amongst all those heresies which God hath suffered to spring among us, "that they that are approved may be made manifest;" (1 Cor. xi. 19;) none are more dangerous than those which concern the person and office of Christ. Of those many streams of error which run into the Dead Sea of Socinianism, these are two:—they deny the Godhead and the satisfaction of Christ; and so indeed subvert the whole fabric of the gospel. This latter I shall here endeavour to discuss, and shall proceed in this method: I. *I shall explain it*; II. *Assert*, III. *Defend*, IV. *Apply it*.

I. For the EXPLICATION of this great gospel-mystery, (which, truly, if it fall, we are without hope, and so of all creatures most miserable,) I shall lay down these steps:—

1. God made the world and man in it for his own service and glory: and this end he cannot be disappointed in, but must have it, one way or other.

2. Man by sin thwarted God's end, and cast dirt upon his glory; and so doth every sinner. Every sin is a reflection upon God's name, a blot in God's government of the world; so that some make it a pretence for their atheism, saying, that if there were a God, he would not suffer sin to be in the world.

3. God is inclined by his nature, and obliged by his interest, to hate sin and punish the sinner, and so to recover his glory.

(1.) I say, God is inclined *by his nature* to hate and punish sin. I do not positively conclude, that he is absolutely obliged. I shall not here meddle with that nice question,—Whether God was so far obliged to punish it by his nature, that he could not pardon sin without satisfaction. But this is manifest: look upon man as a sinner, and so God's nature must needs be opposite unto him. The scripture describes God in such manner, not only in regard of his will, but also in respect of his nature: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." (Hab. i. 13.) In Exod. xxxiv. 6, 7, where the nature of the Divine Majesty is represented; among other parts of the description, this is one: He "will by no means



clear the guilty." "The wicked and him that loveth violence his soul hateth:" (Psalm xi. 5 :) and the reason is added from God's nature : "For the righteous Lord loveth righteousness." (Verse 7.) And it may further appear, that here punishment of sin is not an act of God's will, but of his nature ; because the actions of God's will are only known by revelation, not by reason or the light of nature ; but that God should and would punish sin,—this was known by nature's light to such as were unacquainted with revelation-light. Hence came the conclusion in Acts xxviii. 4 : "This man is a murderer, whom, though he hath escaped the sea, yet Vengeance suffereth not to live ;" *Vengeance*, Δίκη, a supposed goddess, but indeed nothing else but Divine Justice.

(2.) God is obliged *by his interest* to punish sin, as he is the Ruler of the world. By sin there comes a double mischief:—

(i.) *God* is wronged.

(ii.) *The world* is wronged by a bad example, and hardened in sin : so that if God might pardon sin, as it is a wrong to himself ; yet he is in a manner obliged to punish it, to right the wronged world, and to make such sinners patterns of severity, that the world may not make them examples of ungodliness. Even as king James might pardon the powder-traitors, so far forth as his person was concerned ; but if you look on it as a wrong to the whole nation, to the Protestant religion, so he was obliged to punish them, to make them warnings to others in the like cases. So that, you see, man's punishment was necessary for God's glory and the world's good.

4. The punishment to be inflicted must be suitable to sin's nature and God's majesty ; and therefore an infinite punishment. For this is justice,—to observe an exact proportion between sin and punishment.

5. The only way whereby this punishment might be suffered, and yet man saved, was by the incarnation and passion of God-man. Man, being every other way finite, must have suffered infinitely in regard of duration, even to eternity. And none but Christ, who was infinite in regard of the subject, and dignity of his person, as he was God, could have so speedily and effectually delivered us from this punishment by suffering it himself, whereby God's justice was satisfied, his hatred against the sinner removed, and his mercy at liberty to act in the pardon of the sinner.

6. This passion of Jesus Christ, God was graciously pleased to accept for us, and impute to us, as if we had suffered in our persons ; and so he receives us into mercy. And this is the substance of the doctrine of the gospel about man's salvation.

So much for the first thing,—the explication of the point.

II. I now come to the ASSERTION OR DEMONSTRATION of it ; that you may receive this doctrine as a truth, not built upon the traditions of men, but revealed in the word of God. Now, to prove this point, namely, *that the death of Jesus Christ is the procuring cause of man's justification and salvation*, I may use two sorts of arguments:—

(I.) *Some from the consideration of Christ's death.*

(II.) *Some from the consideration of man's justification and salvation.*

(I.) *From the consideration of Christ's death* I shall offer six arguments: 1. *Its possibility*, 2. *Necessity*, 3. *Nature*, 4. *Cause*, 5. *Vicegerency*, 6. *Peculiarity*.

1. *From the possibility*.—Let me be bold to assert [that], had it not been for this purpose, it had not been possible for Christ to die. As "it was not possible for Christ to be holden of death," (Acts ii. 24,) the price being paid, and so the prisoner of course to be released; so it had not been possible, because not just,\* to put him into a prison, if it had not been to pay a debt. And a debt of his own he had none: he was "a Lamb without blemish and without spot; (1 Peter i. 19;) "holy, harmless, undefiled, separate from sinners;" (Heb. vii. 26;) he "knew no sin:" (2 Cor. v. 21;) which I the rather mention, because Socinus hath the impudence to lay down this blasphemous assertion,—that Christ, like the Jewish high priest, did offer for himself as well as for the people. You have seen, he had no debt, no sin of his own; (he professeth of himself that he "did always those things which pleased his Father," John viii. 29;) and therefore he must needs die for our debts. It is plain that Adam, had he continued in integrity, should not have died. Death is not the effect of nature, (then the saints in glory must die again; for they have the same nature,) but the fruit of sin: "Death entered into the world by sin." (Rom. v. 12.) And the apostle proves the sin of infants, (expressed by that periphrasis, "Such as have not sinned after the similitude of Adam's transgression," verse 14,) from the death of infants: and "in Adam all died;" (1 Cor. xv. 22;) that is, by his sin. Therefore Jesus Christ, being purified from the guilt of Adam's sin by his holy birth, and no less perfect than Adam should have been, could never have died, if not for our sakes.

2. *From the necessity of Christ's death*.—It was necessary for our salvation and justification, without which end it had been in vain. The Socinians mention two other reasons and ends of Christ's death: the one, to be an example of obedience;—but such we have many others upon far less charge;—the other, to be a ground of hope for the remission of sin, and the fulfilling of God's promises; but properly it is not the death, but resurrection, of Christ, which is the ground of our hope: "If Christ be not risen, your faith is vain:" (1 Cor. xv. 14;) so that those ends are improper and insufficient. And, to strike it dead, I urge but one place: "If righteousness come by the law, then Christ is dead in vain." (Gal. ii. 21.) What can be more plain? If righteousness be not by Christ, [so] that the death of Christ be not the procuring cause of our justification, "Christ is dead in vain," "to no end," or (as Grotius and others rather understand) "without any meritorious cause," that is, our sins; however, all comes to one.

\* *Id tantum possumus, quod jure possumus.* "We can only do that which we lawfully may do."—EDIT.

3. *From the nature of Christ's death.*—It is a sacrifice. This consists of two branches:—

(1.) *Sacrifices did expiate sin.*

(2.) *Christ's death is a sacrifice, and a sin-expiating sacrifice.*

(1.) I say, *Sacrifices did expiate sin.*—“He shall put his hands upon the head of the burnt-offering: and it shall be accepted for him to make atonement for him.” (Lev. i. 4, and many such places.) And this they did typically, (which strengthens the cause we have in hand,) as representing and fore-signifying Christ, without which it was “not possible for the blood of bulls and goats to take away sins.” (Heb. x. 4.) And the sins pardoned under the Old Testament were pardoned through Christ, and not through any virtue of their sacrifices; Christ being a “Mediator for the redemption of the transgressions that were under the first testament.” (Heb. ix. 15.)

(2.) And this brings in the second head,—that *Christ's death is a sacrifice, and a sin-expiating sacrifice*, if either the names or nature of it may be regarded.—*For the names and titles proper to sacrifices*: they are attributed to it; and God doth not give flattering titles, nor false names, but such as discover the nature of things: it is called *προσφορα*, “an oblation or offering up of himself,” (Eph. v. 2,) *ιλασμος*, (1 John ii. 2,) *ιλαστηριον*, [“a propitiation,”] (Rom. iii. 25,) to omit others. *And for the nature*: by virtue hereof sin is atoned: He is our High Priest for this end, “to make reconciliation for the sins of the people;” (Heb. ii. 17;) *ιλασκεσθαι τας αμαρτιας του λαου* being by an *enallage* put for *ιλασκεσθαι Θεον περι των αμαρτιων*, “to pacify God, reconcile God, turn away his wrath.” You meet with all things in Christ, which concur to the making of a sacrifice:—*The priest*; he is our High Priest: *the sacrifice*; himself: “Christ was once offered:” (Heb. ix. 28;) “*the shedding of blood,*” and *destroying of it*; *αιματεκχυσια* being the essential part of a sacrifice. Add to these 1 Cor. v. 7: “Christ our Passover is sacrificed for us;” where is a double argument: (i.) That Christ is expressly said to be “sacrificed.” (ii.) That he is called a “Passover,” which at the least seems to have been both a sacrifice and a sacrament. Now, then, Christ's death being a sacrifice, it appears that it appeased God's wrath, procured his favour.

4. *From the cause of Christ's death.*—I might urge a double cause:—

(1.) *The inflicting cause.*—It was God's displeasure. Nothing [is] more plain than that he had a very deep sense of, and sharp conflict with, God's wrath, from those dreadful horrors in the garden,—where his “soul was exceeding sorrowful, even unto death;” (Matt. xxvi. 38;) not certainly at the approach of an ordinary death, which many martyrs have undergone, with undaunted courage; but at the apprehension of his Father's anger,—and upon the cross, where he roared out that direful complaint, “My God, my God, why hast thou forsaken me?” (Matt. xxvii. 46.) Now, then, seeing God, being naturally gracious and perfectly righteous, cannot, will not, be displeased with any without cause; and Christ had in himself no cause, there was

“nothing in” him, (John xiv. 30,) and (as you read) he “always did those things which pleased him” [the Father]; (John viii. 29;) it remains, therefore, that the cause of this displeasure and of Christ’s death was our sins laid upon him, and our peace to be procured by him. And that brings-in the second head, which is,

(2.) *The procuring or meritorious cause of Christ’s death.*—The guilt of our sins laid on him brought death upon him, as the just punishment of them. And this is written with so much clearness, that he that runs may read it. It is observed of the ancient writers of the church, that those of them who lived before the Pelagian heresy was raised, spoke more darkly and doubtfully and carelessly in those things, not being obliged to stand much upon their guard when they had no enemy in view; and having to do with enemies of a contrary make, while they avoided one extreme, δι’ ἀμετρον της ανθολκης, [“by excess of counterbalancing,”] as it often happened, they ran too near the other. But, in this point, the apostles, who wrote so long before Socinus had a being, have written with as much perspicuity against that heresy as if they had lived to see the accomplishment of that monster, the conception whereof some of them saw in those primitive heretics. Two things are written with a sun-beam :—

(i.) *That Christ died for our good as the final cause.*—“The Messiah shall be cut off, but not for himself.” (Dan. ix. 26.)

(ii.) *That he died for our sins as the deserving cause.*—“Who was delivered,” namely, unto death, “for our offences;” (Rom. iv. 25;) not only upon the occasion of our sins, (as the Socinians gloss it,) but for the merit of our sins. To suffer for sin, always implies sin to be the meritorious cause of it: “He shall give Israel up, because of the sins of Jeroboam.” (1 Kings xiv. 16.) “The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: but every man shall be put to death for his own sin.” (Deut. xxiv. 16.) And many other places there are to the same purpose. And it is sufficient to confirm any judicious man in this truth, to read the miserable evasions which the Socinians use to shift off the force of this argument; which as time will not give me leave to mention, so they are neither fit for this, nor worthy of, any, assembly. This is plain, that Christ died for our sins: and to stop all holes, the Holy Ghost useth various prepositions; if one be more emphatical than another, all shall concur to assert this truth:—*δια τα παραπτωματα*, (Rom. iv. 25,) *υπερ αμαρτιων*, (1 Cor. xv. 3,) *περι αμαρτιων επαθεν*. (1 Peter iii. 18.) And that all these should signify the final cause or occasion only, and never the meritorious cause; when a man hath put out his eyes, or God hath taken away the scripture and other Greek authors too, he may believe it; but very hardly before.

I shall strengthen this argument with this consideration,—that Christ is said to “bear our sins;” which is so evident, that Crellius, that master-builder of the Socinian fabric, confesseth that, “for the most part, ‘to bear sins,’ is to endure the punishments due to sin.”

And he said no more than he was forced to by the invincible clearness of scripture-expressions. Notorious offenders,—it is said of them [that] they “shall bear their iniquity.” (Lev. v. 1; vii. 18; xx. 17.) It is said of Christ, *not only* אָפָּן, which, the Socinians say, may signify “to take away iniquity;” albeit a learned man layeth down this assertion,—that it never signifies “to take away sin,” as Socinus would have it: *but also* לְבַר, which is “to bear upon his shoulders,” as a porter bears a burden, but never “to take away:” “He hath borne our griefs, and carried our sorrows.” (Isai. liii. 4.)

OBJECTION. (Which is one of the most plausible arguments they have in this cause.) “But in Matt. viii. 16, 17, where Christ *took away* diseases, which he did not *bear*, it is said [that] the saying of Esaias was fulfilled therein.”

ANSWER. (To omit those many answers given by others; of which see Brinsley’s “One only Mediator,” and Calovius’s excellent discourse *De Satisfactione Christi*, in his *Socinismus profligatus*.) A scripture is said to be fulfilled either wholly or in part. Now, then, you must know, that although it be a truth, which we conclude against the Papists, that there are no more than one of literal and co-ordinate senses of every place of scripture, yet there may be divers of several kinds, one subordinate to another, and one typified by another, and one accommodated to another; and when any one of these senses is accomplished, that scripture is said to be fulfilled, though, indeed, but one piece and parcel of it be fulfilled. Thus, the fulfilling of the same scripture is applied to the spiritual preservation of the apostles, (John xvii. 12,) and to the temporal preservation of them. (John xviii. 9.) And as it were false and fallacious reasoning for any man to infer, that Christ’s keeping of his apostles cannot be understood spiritually of keeping them in his name, and keeping them from apostasy, as it is said in John xvii. 12, because in John xviii. 9 it is said to be fulfilled in a rescue of them from a temporal destruction; but rather it must be said, it was fulfilled both ways, and the one was subordinate to the other, and typified in the other: so is it in this case. This place in Isaiah (that it may appear to be exactly a parallel case) was fulfilled two ways: the one expressed in 1 Peter ii. 24: “Who his own self bare our sins in his own body on the tree:” the other in this, Matt. viii. 17. In the former is expressed *the cause*; Christ’s bearing the burden of our sins upon his shoulders: in the latter, *the effect*; Christ’s taking off the burden, or part of that burden, of sin from our shoulders, or from the shoulders of those diseased persons: for it was laid upon his shoulders, that it might be taken off from us. So that Matthew rightly tells us that Isaiah was fulfilled, and that the cause did appear by the effect; as by the dawning of the day we see the approach of the sun. And this may serve for the untying of that hard knot, which, I had almost said, is the only thing of moment [that] the Socinians have in this controversy.

But to return: “He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon

him ; and with his stripes we are healed." (Isai. liii. 5.) If it were lawful for the highest Anti-Socinian in the world to coin a scripture for his purpose, he could not devise a place of a more favourable aspect to his cause than this. And, verse 6 : "The Lord hath placed on him the iniquity of us all." But, indeed, the arguments which might be drawn out of this one chapter, (Isai. liii.,) might afford matter for a whole sermon.

5. *From the vicegerency of Christ's death.*—Christ died,

(1.) *For our good.*

(2.) *For our sins.* Of both those you have heard.

(3.) *In our place.* Of this I now come to treat briefly ; for I have been wonderfully prevented.—"Christ hath once suffered for sins, the just for the unjust." (1 Peter iii. 18.) "If one died for all, then were" we "all dead ;" (2 Cor. v. 14 ; ) that is, juridically we were all as dead, condemned persons, because he died in our stead. He is said to die *ὑπὲρ ἡμῶν* and *ἀντὶ ἡμῶν*. Now, "the word *ἀντὶ* always signifies a commutation," saith the then famous, but afterwards apostate, Grotius : "Eye for eye," *ἀντὶ ὀφθαλμοῦ* (Matt. v. 38 ; ) that is, one instead of the other. "Archelaus reigned" *ἀντὶ πατρὸς*, "in the room of his father Herod." (Matt. ii. 22.) So 2 Sam. xviii. 33 : "Would God I had died for thee, O Absalom ;" that is, "in thy stead, so that thou hadst lived." Thus Christ died for us. So, in John xi. 50, Caiaphas said, "It is expedient for us, that one man should die for the people ;" that is, in their stead, to save their lives, as a public *καθάρμα* ["expiatory sacrifice ;"] the Gentiles being used, in case of some great and common calamities, threatening destruction to all, to offer up some one man in the name and stead of all, which was a shadow of that great truth of Christ's dying for all. And Socinus himself, being put to it, cannot deny this :—even in heathen authors, it is a common phrase, "to do a thing for another ;" that is, in his place : *Ego pro te molam* ; "I will grind for you, and you shall be free."

Christ is called *ἀντιλυτρον*, "a ransom or price," "a *λυτρον*" (there is one argument that his blood was the price of our redemption) "and a ransom in our stead : " "Who gave himself" *ἀντιλυτρον*, "a ransom for all." (1 Tim. ii. 6.) "Christ hath redeemed us from the curse of the law," himself "being made a curse for us ;" (Gal. iii. 13 ; ) that is, he underwent that curse due to us, that curse from which we are freed, that curse which others, who receive not Jesus Christ, shall undergo. What a cluster of arguments might be gathered here ! It is prodigious boldness in Socinians to turn this article of faith into a stream of rhetoric : *Paulus amavit in voce execrationis argutus esse.\** But, *manum de tabulá.†*

6. And lastly : *From the peculiarity of Christ's death.*—It is undeniable that Christ died for us so, as no man in the world ever did, or can do : therefore, not in the Socinian sense,—not barely for the confirmation of our faith, or excitation of our obedience, or strengthen-

\* "Paul loved to be loud and pungent in a strain of execration."—EDIT. † "But to leave this topic."—EDIT.

ing of our hope, or encouragement of us in our sufferings; for, in this sense, thousands have died for you. Paul tells the Colossians [that] he suffered for them, that is, for their good; (Col. i. 24;) and yet tells the Corinthians [that] he did not suffer for them: "Was Paul crucified for you?" (1 Cor. i. 13;) that is, "in your stead, or for your sins."

(II.) And this for the first head of arguments; where, I see, I must take up, though I thought to have urged divers other arguments from the nature of men's justification and salvation. But I will not be too tedious. What hath been said may be enough to convince any indifferent man; and others will not be convinced, though they are convinced.

Thus much for the second particular,—the assertion of this truth.

III. The third should have been the VINDICATION of it from the cavils of Socinians: but I am cut off, and it is not wholly necessary; for, if once a truth be evident from plain scriptures, we ought not to be moved with the cavils of wanton wits, or the difficulty of comprehending those great mysteries by our reason. When the Socinians can solve all the phenomena of nature, which are the proper object of man's reason, then, and not till then, we will hearken to their rational objections. And Aristotle somewhere lays down this conclusion,—that when once a man is well settled in any truth, he ought not to be moved from it by some subtle objection which he cannot well answer. All this I speak, not as if there were any *insolubilia*, any insuperable objections against this truth that I ever met with; for, though there are many things here which are hard to be understood, yet nothing which cannot be answered.

As, when they tell you, "He did not suffer eternal death, which was due to us;" it is true, He did not: but a moment of his sufferings was equal in worth to our eternal sufferings; the dignity of the person being always considerable in the estimation of the action or the suffering.

So, when they say, "One man cannot die for another;" it is false. You heard David wish [that] he had died for Absalom; and Jehu threatens those who should let any of them escape, that "his life shall go for his life;" (2 Kings x. 24;) and histories tell us of one man dying for another.

So, when they say, "It is unrighteous that God should punish the just for the unjust;" answer, "'It is not unjust, if any will voluntarily undertake it: *volenti non fit injuria*.' Beside that, God gives law to us in Deut. xxiv. 16, but not to himself."

IV. The fourth and last head was by way of APPLICATION.—Is it so,—that the death of Jesus Christ is the procuring cause of our justification and salvation?

#### USES.

USE I. Hence see the excellency of Christian religion, which shows the true way to life, and settles doubting consciences.—Heathens were miserably plunged. They saw their sins, their guilt; and had terrors

of conscience, an expectation of wrath: this δικαίωμα του Θεου ["judgment of God"] was written in their hearts,—“that they which commit such things are worthy of death.” (Rom. i. 32.) They saw the need of atoning God, reconciling God; they saw the insufficiency of all their rites and sacrifices:—

*Ah nimium faciles, qui tristia funera cædis  
Tolli flumined posse putatis aqua!*\*

Some of them saw the necessity of a man's death, and that *sine humano cruore*, “without man's blood,” the work could not be done. But then that seemed an act of cruelty, and the addition of a sin, instead of the expiation of it: and here they stuck; they could go no further. Now, blessed be God, who hath discovered those things to us which were hid from others; who hath removed difficulties, and made our way plain before us; who hath given us a Sacrifice, and accepted it, and imputed it to us; and thereby reconciled us, and given us peace, a solid peace, as the fruit of that reconciliation!

USE II. *See the dreadfulness of God's justice, how “fearful it is to fall into the hands of the living God.”* (Heb. x. 31.)—Christ himself must suffer, if he be a sinner, though but by imputation.

USE III. *It shows us the malignity of sin, that could be expiated only by such blood.*

USE IV. *It shows us the stability and certainty of our justification and salvation.*—It is procured, purchased; the price paid, received; God cannot now recall it.

USE V. *Study the death of Christ, and eye it as the great pillar of your faith in troubles of conscience, and settle yourselves upon it.*

\* “Alas! too vainly hope ye to efface  
The mournful slaughter with the flowing stream.”—EDIT.



## SERMON XVII.

BY THE REV. THOMAS WHITE, LL.B.

OF EFFECTUAL CALLING.

*To them who are the called according to his purpose.—Romans  
viii. 28.*

THE sacred scriptures are a Paradise, or "garden of delights." This Epistle to the Romans is a most curious and artificial knot in that garden. This chapter is the richest division in that knot, furnished with sweetest flowers of consolation, antidoting the remnants of corruption that there are in our hearts, and the various afflictions that we meet with in the world. This verse that I have read unto you, is the fairest flower in that division: for, what can sooner revive a drooping soul, than to be assured that "all things shall work together for good?" "*We*," saith the great apostle, "do not think, imagine, conjecture, but *know*, partly by divine revelation, partly by our own experience, *that all things*,—not only all gifts, graces, ordinances; but all creatures, all providences, all changes, events, occurrences; even those things that appear most formidable; *homo oppugnans, diabolus insidians*,"\* "the persecutions of men, the temptations of the devil,"—*shall work*, not singly and apart, it may be, but *together, for good*."

*For good!* Yes; but it is unto those that be good. Hands off, wicked and profane wretches! you have no part nor lot in these heavenly consolations. Away, base swine, to your sties, to your muck and mire! these pearls are not for you. Out, ye dogs, to the garbage that lieth upon the dunghill! the children's bread is not for you. "We know that all things shall work together for good to them that love God." Why so? Because they are "the called according to his purpose." So Pareus expoundeth the place; and with him I perfectly agree.

That which God hath purposed, shall not be frustrated: "The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isai. xiv. 27.) What *man* will suffer his purposes, those purposes that he taketh up with best advice and most mature deliberation, to be disappointed, if he have power to accomplish them? The holy purposes of *God*,—as they are ordered and directed by infinite wisdom, so they have infinite power to bring them to pass: so that if I can say, "God hath a purpose to save me," I may securely smile at all the attempts of men and devils against me; and if I can say, "God hath effectually called me," I may be sure God hath chosen me, and hath a purpose to save

\* FERUS.

me. For all the links in the golden chain of salvation are even-wrought, not one of them wider or narrower than another: if God have chosen, he will call; if God call, he hath chosen. Once more: if I can say, "I love God," I may be sure I am called; for I cannot love God, except I have some acquaintance with him, some sense and experience of his love toward me. So, then, all our consolations are ultimately resolved into the "purpose" of God: this is the basis and foundation of them all. That purpose appeareth by our effectual calling; and that calling appeareth to be effectual by our love to God. Hence the conclusion is certain,—that "all things shall work together for good to them that love God, to them that are the called according to his purpose."

But I forget myself. You have heard in former discourses, under what a sad, soul-killing disease poor man laboureth in his natural condition. You heard likewise of a sovereign remedy provided in the blood of Christ. I am now engaged to speak to the application of that remedy in our effectual calling.

This effectual calling, according to St. Augustine, is *ingressus ad salutem*, our "entrance into a state of salvation;" the first step whereby God's predestination descendeth to us, and we again ascend to the glory predestinated.

The DOCTRINE I present from my text may be this:—

#### DOCTRINE.

*There are some persons in the world that are effectually called; or, which is all one, who are "called according to the purpose of God."*

There is a call of the gospel that is not effectual: of this our Saviour speaketh, when he saith, "Many are called, but few chosen." (Matt. xx. 16.) How many of the poor ministers of the gospel may complain of multitudes in this generation, saying, with the children that sat in the market-place, "We have piped unto you, and ye have not danced; we have mourned to you, and ye have not lamented!" (Luke vii. 32.) "Neither the delightful airs of mercy, nor the doleful ditties of judgment, have moved you." But the election will certainly obtain; and the call that is "according to God's purpose," reacheth not ears only, but hearts also: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God." (John v. 25.)

This work of grace is presented to our view in a various dress of words. In the scriptures it is sometimes a "teaching," sometimes a "drawing," sometimes a "conversion," sometimes a "regeneration;" and all these in divers respects, which I cannot stand to unfold. In the schools it is *gratia prima*, "the first grace," *præveniens*, "preventing grace," *operans*, "operating grace." Among Divines of the Reformed way, it is "an internal and effectual call," *vocatio alta et efficax*, after the mind of St. Augustine.

When it is offered to our consideration under this notion, it presupposeth two things:—

1. *That natural men stand at a distance from God.*—We do not use to call those that stand hard by us. This was once the condition of the Ephesians: “Ye sometimes were afar off.” (Eph. ii. 13.) “Sometimes;” when? Surely in the time of their unregeneracy. “Far off;” from whom? From Christ, from the church, from God, and consequently from themselves. But how could they be “far off” from God? Not in spaces of place; for God “filleteth all places with his presence:” \* as to his essence and providential works, he is “not far from every one of us; for in him we live and move:” (Acts xvii. 27, 28:) but as to their hearts and affections, all natural men are far from God: “God is not in all their thoughts:” (Psalm x. 4:) they do not know him, fear, love, and delight in him; they do not breathe after communion with him. Even when they “draw nigh unto him with their lips, their hearts are far from him.” (Isai. xxix. 13.)

If it sometimes happen that we call those that are at hand, then usually they are such as are asleep. Sin is a deep sleep of the soul; and as sleep bindeth all the senses of the outward man, so sin all the powers of the inward. A man under the dominion of sin can do nothing for God, neither can he enjoy any thing from God. It may be, he dreams of great satisfaction [that] he receiveth from the world’s dainties; but when “he awaketh, his soul is empty.” (Isai. xxix. 8.) Or, further: if they be not asleep, they are such as mind something else than He would have them. All natural men mind something else than God would have them: they “mind earthly things.” (Phil. iii. 19.) Herod mindeth the dancing of a lewd strumpet more than the preaching of the holy Baptist: the young man mindeth his great possessions; the epicure, his belly; the farmer, his barn; Judas, his bag; the silversmith, his shrines; the Gadarenes, their swine; Pilate, the favour and applause of the people. Let the best men speak ingenuously, and they must needs confess that there were many things (if I may call them “things,” rather “nothings”) which they minded more than God or Christ or heaven, more than the highest concernments of their immortal souls, the weightiest business of eternal salvation. They were all Gallios in respect of these things, they “cared for none of them,” till they were roused out of their waking dreams by the effectual call of the most gracious God. This is the condition of every natural man.

2. It presupposeth, *that it is an easy thing with God to bring us home to himself, though we be never so far distant from him.*—To awaken us to his service, though in a dead sleep of sin; to raise our minds to higher objects, though they be never so deeply immersed in the things of this present world. Is any thing hard to the Almighty? With a word he made us, with a word he can renew us. When “darkness covered the face of the deep,” he did but say, “Let there be light: and there was light:” (Gen. i. 2, 3:) with the like facility can he “shine in our hearts, giving us the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Cor. iv. 6.) “He uttereth his voice,” saith David, “and the earth melteth.” (Psalm

xlvi. 6.) Let but God utter his voice, and the rocks and mountains of our corruptions will melt away like wax.

Come we now closer to the point: toward the opening of which, I shall entreat your attention to the resolution of sundry QUESTIONS.

QUESTION I. *What is this "calling?"*

ANSWER. It is the real separation of the soul unto God; and a clothing it with such gracious abilities, whereby it may be enabled to repent of its sins, and to believe in his Son. It is our translation from the state of nature—which is a state of sin, wrath, death, and damnation—to a state of grace, which is a state of holiness, life, peace, and eternal salvation. This translation is wrought,

1. *By strong convictions of the mind,*

(1.) *Of the guilt and filth of sin, of the danger and defilement of sin, of the malignity of sin, and the misery that attends it.*—"Once," saith the soul that is under this dispensation of God's grace, "Once I looked upon sin as my wisdom: now it is madness and folly. Once I accounted it my meat and drink to 'fulfil' τα θελήματα, 'the wills of the flesh;' (Eph. ii. 3;) sin was a sweet morsel; I drank iniquity like water: now it is a cup of trembling to me, and I fear it may prove a cup of condemnation. Once I hugged, embraced, and delighted in sin as the wife of my bosom: now I clearly see that the fruit and issue of the impure copulation of my soul with her is nothing else but the shame of my face, the stain of my reputation, the rack and horror of my conscience, and (which is more than all these) the provocation of the Almighty; and therefore I begin to think within myself of an eternal divorce from her. I slept securely in the lap of this Delilah; she robbed me of my strength; she delivered me up to the Philistines, that dealt unworthily with me, that put me upon base and low employments: what now should I think of, but (if it please the Lord to give new strength) the death and destruction of them all?"

(2.) *Of the vanity and emptiness of the creature which we have idolized.*—Confiding in it, as the staff of our hopes; breathing and pursuing after it, as the perfection of our happiness.

(3.) *Of the absolute need of Christ.*—That if he do not save us, we must perish.

(4.) *Of the absolute "fulness" of Christ, and that "in him" we may be "complete."* (Col. ii. 10.)—If we be guilty, he can justify us; if we be filthy, he can purge us; if we be weak, he can strengthen us; if we be poor, he can enrich us; if we be base, he can ennoble us; if we be deformed and ugly, he can make us beautiful and lovely; if we be miserable, he can bless us, and that "with all blessings in heavenly places." (Eph. i. 3.)

(5.) *Of the clemency, goodness, meekness, sweetness, graciousness of his disposition; that if any man come to him, he will in no wise reject him.* (John vi. 37.)—These things the mind is strongly convinced of: yet if there be not a farther work, a man may carry these convictions to hell with him. Therefore,

2. In the second place, this translation is wrought by a powerful

*inclination and conversion of the will to close with Christ upon his own terms.*—To embrace him as Sovereign, as well as Saviour; to take him, as men use to do their wives, “for better for worse, for richer for poorer;” to stick to him on Mount Calvary, as well as Mount Tabor; to welcome him into thy bosom by bidding an everlasting farewell to thy sins: in a word, to make a voluntary tender and resignation of thyself unto him; solemnly avouching that, from this time forward, thou wilt count thyself more his, than thou art thine own; and the more thy own, because thou art his. This work is carried on with a most efficacious sweetness; so that the liberty of the will is not infringed, whilst the obstinacy of the will is mastered and over-ruled.

If you ask me, “How can these things be?” I never studied to satisfy curiosity; but if you can tell me “how the bones do grow in the womb of her that is with child,” (Eccles. xi. 5.) I also will tell you how the parts of the new man are formed in the heart. But, I suppose, silence and humble admiration will be best on both sides: if there be so great a mystery in our natural generation, surely there is a far greater in our spiritual regeneration: if David could say of the former, “I am fearfully and wonderfully made;” (Psalm cxxxix. 14;) much more might he say of the latter, “I am fearfully and wonderfully renewed.”

QUESTION II. *Who are “the called?”*

ANSWER 1. Among creatures, *none but men are of the number of the called.*—“The angels that kept not their first estate, but left their own habitation,” are never recalled, but “reserved in everlasting chains under darkness unto the judgment of the great day.” (Jude 6.) Lord, “what is man, that thou art mindful of him? and the son of man, that thou so regardest him?” (Psalm viii. 4.)

2. Among men, *none but the elect are capable of this grace.*—The call is limited by the “purpose:” “Whom he hath predestinated, them he also called.” (Rom. viii. 30.) Touching these elect persons, divers things fall under our observation; as,

(1.) *In regard of their internal condition.*—Before this call, they are dead in sins and trespasses, blind in their minds, stony in their hearts, corrupt in their ways, even as others.

(2.) *In regard of their outward condition.*—Both before and after this call, they are, for the most part, poor and vile and contemptible in the eye of the world. God puts not the greater value upon any man for “a gold ring” or “goodly apparel,” though the world doth: he “hath chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him.” (James ii. 2, 5.) “Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:” (1 Cor. i. 26:) *some*, it may be; but *not many*. God so orders his call, as that it may appear, “there is no respect of persons with” him. (Rom. ii. 11.)

(3.) Whatever the outward condition of these men be, there are but *very few* that are effectually called.—Few, I say, in comparison of those that are left under the power and dominion of their lusts:

“One of a city, and two of a tribe.” (Jer. iii. 14.) I tremble to speak it, but a truth it is, and must out:—Satan hath the harvest, God the gleanings, of mankind. Which, by the way, may serve to convince *them* of their vanity and folly, *that* make the multitude of actors an argument to prove the rectitude of actions; as if *they* could not do amiss, *that* do as the most: whereas a very Heathen could say, *Argumentum pessimi turba*,\* “The beaten tract is most deceitful;” sheep go the broad way to the shambles, when a more uncouth path might lead them to fresh pastures.

QUESTION III. *Who is he that calleth?*

ANSWER. Who but God, that “calleth things that are not as if they were?” (Rom. iv. 17.) All heart-work is God’s peculiar,—the restraining and ordering [of] the heart. He withheld Abimelech, “not suffering him to touch” Sarah, Abraham’s wife: (Gen. xx. 6 :) and the heart of Pharaoh, while it was least conformable unto the rule of his law, was absolutely subject unto the rule of his providence. And well it is for us, that it belongs to God to restrain and order hearts: otherwise, sad would be the condition of this nation, of the whole world. But now if it be God’s peculiar to restrain and order hearts, much more, surely, to turn, change, break, melt, and new-mould hearts. It is his sovereign grace which we adore as the only *Verticordia*, as the real “Turn-heart.”† Therefore we may observe that,

1. *God doth especially challenge this unto himself.*—You know whose expressions those are: “I will give you a new heart;” and again: “I will take away the heart of stone.” (Ezek. xxxvi. 26.) Are they not God’s? Who dare make any challenges against the Almighty? Hath not he a sceptre strong enough to secure his crown? Those that will be plucking jewels out of his royal diadem, and ascribe that to themselves or any creature which is his prerogative, shall find him jealous enough of his honour, and that jealousy stirring up indignation enough to consume them. But,

2. As God may justly challenge this work to himself, so *it is altogether impossible [that] it should be accomplished by any other.*—For,

(1.) This effectual vocation is a *spiritual resurrection of the soul.*—While we are in a state of nature, we are dead; not sick or languishing, not slumbering or sleeping, but quite “dead in trespasses and sins.” When we are called into a state of grace, then are our souls raised to walk with God here, as our bodies at the last day shall be raised to walk with the Son of God unto all eternity. Now, if it be not in the power of any creature to raise the body from the grave of death, (upon which account it is used as an argument of the Divinity of Christ, that he raised himself,) much less is it in the power of any creature to raise the soul from the grave of sin. And therefore do all true believers experiment the power of God, even that “exceeding greatness of his power,” that “might of his power,” as the Greek hath it, *το κρατος της ισχυος αυτου*, whereby “he raised up Christ from the dead.” (Eph. i. 19, 20.)

\* SENECÆ *Liber de Vita beatâ.* † *Coluerunt Ethnici Venerem Verticordiam.*—Vide VALERIUM MAXIMUM, lib. viii. cap. 15; LILIUM GIRALDUM, *synl.* 13. “The Heathens worshipped Venus the Heart-turner.”—EDIT.

(2.) This effectual vocation is a *new creation of the soul*.—Whence we are said to be “created in Christ Jesus,” when we are called unto an experimental knowledge of him, and unfeigned faith in him. Upon which account it must needs be “God’s workmanship;” (Eph. ii. 10;) for power of creating is not, cannot be, communicated to any creature. Though the “angels excel in strength,” (Psalm ciii. 20,) and wonderful things have been performed by them, when they have as ministers executed God’s pleasure in the punishment of the wicked and protection of the righteous; yet the mightiest angel cannot create the meanest worm: that is the product only of infinite power. And let me tell you, if infinite power be manifested in the creation of the world, it is more gloriously manifested in the conversion of a sinner. There is a worse chaos, a worse confusion, upon the heart of man, when God undertaketh his new creation, than there was upon the face of the earth in the old creation. In the earth, when it was “without form and void,” (Gen. i. 2,) there was only indisposition; but in the heart of man, there is both indisposition and opposition.

Well, then, I peremptorily conclude that the work is God’s; God’s by the way of a principal efficiency, and not only by way of motion or persuasion, as some would have it; wherein I fear a piece of cursed brokage for their own glory. For, were it so, they would be but very mean acknowledgments that do belong to God for the change of a most miserable and unhappy estate. Suppose I should go to some wealthy citizen, and present him an object of charity, using the most cogent considerations which my art and wit could invent to enforce a liberal contribution; thereupon he freely parts with his money for the relief of that indigent person: tell me now, To which of us is he mainly engaged to return thanks? to me, the mover; or to him, the bestower? I make no question but your judicious thoughts have made an award of the chief acknowledgment to the latter. The case would plainly be the same betwixt God and us, if his only were the motion, ours the act, of conversion; his the persuasion, ours the performance: and if we go to heaven, we should have more cause to thank ourselves, than to thank God, for all the happiness we meet with there.

Beloved, I beseech you, take heed of such an opinion as this: “it hath blasphemy written in the forehead of it.”\* If it be rooted in your minds, it will breed in your hearts a confidence of your own power and abilities; and that is no better than a fine-spun idolatry, and shall find little better resentment† with God than if you worshipped stocks and stones.

QUESTION IV. *Upon what account doth God call? What moves the Divine Majesty thus to busy himself about a lump of sin and misery?*

ANSWER. What but mere mercy? what but rich and abundant mercy?

\* *Scriptas habet in fronte blasphemias.*—ENNODII TICINENSIS *Liber Epistolarum*, 2.  
† For the correct meaning of this word see the note in vol. i. p. 483; which is repeated in vol. iv. p. 85.—EDIT.

1. It is *mere mercy*.—"When by our own merits we were begotten to death, by his mercy he begat us again unto life."\* "Not by works of righteousness which we have done, but according to his mercy he hath saved us." (Titus iii. 5.) Indeed we cannot do any works of righteousness before our calling. That righteousness which natural men are subject to glory in, is rather seeming than real; and that which shineth so bright in our own eyes, and perhaps in the eyes of other men, is an "abomination in the sight of God." (Luke xvi. 15.) God and men do not measure our righteousness by the same standard. Men account them righteous that conform to customs, laws, and constitutions of men; if, at least, they be likewise conformable to the letter of the law of God. But God reckons none righteous beside those that have a singular regard to the spirit of the law, (if I may so call it,) which layeth an obligation upon the inward man as well as the outward, which binds the heart as well as the hand; and commands, not only that which is good, but that good be done upon a good principle, in a good manner, to a good end:—a pitch of obedience that no natural man can possibly arise to; so that, in the sight of God, "there is none righteous, no, not one." (Rom. iii. 10.) "We are all by nature children of wrath, even as others." (Eph. ii. 3.) "Children of wrath" we are by our own desert; if ever we become children of grace, it must be by His mercy.

2. As by mere mercy, so by *rich and abundant mercy* in God, it is that we are called.—There is a greatness of love in the "quickening of those that are dead in sins together with Christ." (Eph. ii. 4, 5.) There is mercy, in that we have our lives for a prey; mercy in all the comforts and accommodations of life; mercy in the influences of the sun; mercy in the dropping of the clouds; mercy in the fruitfulness of seasons; mercy in the fulness of barns: "The year" is "crowned with the goodness" of the Lord. (Psalm lxxv. 11.) But this is a mercy above all mercies,—that we are "called from darkness into marvellous light," (1 Peter ii. 9,) and "from the power of Satan to" the service of, and fellowship with, the only living and true "God." (Acts xxvi. 18.) Other benefits are extended to the worst of men; nay, the very devils have some tastes of mercy: but this of an effectual calling is (as I said before) communicated to none but those that God hath chosen. Other blessings and benefits, though they be good in themselves, yet they cannot make us good: they are but as trappings to a horse, which, if he be a jade, make him not go the better, but the worse. But here God works a marvellous change for the better. Once the man ran away from God and himself; but now he instantly returns. Once he was a hater, a fighter against God; but now the weapons of his hostility are laid down, and he thinks he can never do enough to express his love. Once he was darkness; but now he is "light in the Lord." Once [he was] dead; but, behold, he lives. Finally: other blessings and benefits can never make us happy; but, as they find us miserable, so they leave us: we may, and are too apt

\* *Cum nostris meritis generali essemus ad mortem, sua misericordia nos regeneravit ad vitam.*—BEDA.



to, bless ourselves in them; yet God never intended to bless us in the sole enjoyment of them. But, O how happy is that man that God hath effectually called to himself! His bosom shall be his refuge in all storms; his grace, his sufficiency in all temptations; his power, his shield in all oppositions. But let the text speak: "All things shall work together for" his spiritual and eternal "good."

Before I part with this point, I shall acquaint you with an exposition of my text utterly inconsistent with the doctrine I have delivered and the truth itself, and very unworthy of the authors of it. This it is,—that here we are said to be called, not "according to God's purpose," but "according to our own purpose" to hear and obey his call.\* And perhaps upon this the Papists have grounded their merit of congruity. But this must needs fall, if we consider but this one thing among many,—that those that have been farthest off the kingdom, have been fetched into it; and those that have not been far from the kingdom of God, have never come nearer it. God doth not always take the smoothest, but the most knotty, pieces of timber, to make pillars in his house. He goes not always to places of severest and strictest discipline, to pick out some few there to plant in his house: but he goes to the custom-house, and calls one thence; to the brothel-house, and calls another thence. And if yet you insist upon the purpose of man, as an inducement to the call of God, pray tell me, What was Saul's purpose, when God met with him in the way to Damascus? Had he any other purpose than to persecute the disciples of the Lord?—Enough of that.

QUESTION V. *By what means are we called?*

ANSWER. *Sometimes without means.*—As in persons not capable of the use of them. There is highest caution amongst the people of God to avoid that sin—nay, the very appearance—of limiting the Holy One of Israel.

*Sometimes by contrary means.*—The greatness of a sin being ordered by God to set-on the conversion of a sinner: as when a man is wounded with the sting, and healed with the flesh, of a scorpion; or as when we make treacle of a viper, a most poisonous creature, to expel poison.†

*Sometimes by very unlikely means.*—As when by some great affliction we are brought home to God, which in its own nature, one would think, should drive us farther from God; as there is no question but it doth the reprobates, who are ready to tell all the world what king William Rufus told the bishop, if the partial monk do not belie him: "God shall never make me good by the evil I suffer from him."‡ Or, which is yet more unlikely, when we are brought home by prosperity; God overcoming our evil with his good; heaping, as it were, coals of fire upon our heads, and so melting us into kindly contrition. Gerson, in a sermon of his,§ tells us of a most wicked priest, that,

\* CHRYSOSTOMUS, THEODORETUS, THEOPHYLACTUS. † GAFFAREL. ‡ *Nunquam me Deus bonum habebit pro malo quod mihi intulerit.*—EDMERUS in *Historiâ*. § *Serm. ii. De Spiritu Sancto*, tom. iv.

when he was preferred to a bishopric, became exemplarily holy; but such a convert is *rara avis*, "seldom to be found."

*Always this work is carried on by weak means.*—Thus, I have heard it credibly reported, that a sentence, written in a window, and accidentally read by an inveterate sinner, pierced his heart, and let out the corruption thence. The sentence was that of Austin: "He that hath promised pardon to the penitent, hath not promised repentance to the presumptuous, sinner." Thus Austin was converted with a *Tolle, lege*: "Take up the book, and read." The book was the New Testament; the place he opened was the Epistle to the Romans, where he first cast his eye upon the thirteenth chapter; the words, these: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." (Verse 13.) This struck him home.

*But the most ordinary means of our effectual calling is the preaching of the word.*—Which, though the world account [it] "foolishness," is "the power of God" unto salvation. (1 Cor. i. 18.) And though by other means men *may* be called, yet seldom or never any *are* called that neglect and contemn this. God delights to honour his own ordinances, and to credit and encourage his ministers: and because he is pleased to make use of the word they preach as seed, therefore it is his will and pleasure that his people should own and reverence them as their fathers: "In Christ Jesus I have begotten you through the gospel." (1 Cor. iv. 15.) And therefore I am confident, *they* can have no good evidences of their Christian calling, *that* secretly despise, openly revile, secretly undermine, openly oppugn, the ministerial calling.\* Christ will not own *them* as his children, *that* refuse to honour his ministers as their fathers: "He that despiseth you despiseth me." (Luke x. 16.)

So much for answer to the fifth question.

QUESTION VI. *What is the end of this call?*

ANSWER. What but that which is the end of all things,—the glory of God? what but that which should be the end that all men should aim at,—the salvation of their souls? Here we may see the glory of God's free grace and mercy; the immutability of his purposes; the holiness of his nature, in that he makes us fit for communion with himself, before he admits us to it; (Col. i. 12;) the wisdom of his counsels; and, last of all, the exceeding greatness of his power. For though the effectual calling of a soul be no miracle, yet there is as much power manifested in it as in any miracle that Christ wrought; yea, as in all the miracles which he wrought, if they be put together. For here the blind eyes and deaf ears are opened, the withered hands and lame legs are restored, the bloody issue stanch'd, the leper cleans'd, legions of devils cast out, the dead soul raised to walk before God in the land of the living: in a word, the water is turned into wine,—the water of contrition into the wine of sweetest spiritual consolation.

\* *An esse sibi cum Christo videtur, qui adversus sacerdotes Christi facit?*—CYPRIANUS *De Unitate Ecclesie*, sect. 15. *Edit. Goulart.* "Can he suppose himself to be on Christ's side, who acts in opposition to the ministers of Christ."—EDIT.

QUESTION VII. *When is the time that God calls?*

ANSWER. As the persons are chosen, so the time is appointed; called therefore "the acceptable year of the Lord," "the accepted time," "the day of visitation," "the day of salvation." What hour of the day God will please to call any person in, is to us uncertain. This only is certain,—that we must be called within the compass of this present life, or else we shall never be called. There is no preaching to souls in the prison of hell, no constituting of churches there. If the Spirit of God be not our purgatory fire here, in vain shall we look for any other hereafter. Thus briefly of the seventh question.

QUESTION VIII. *What are the properties of this call?*

ANSWER 1. It is "a holy calling." (2 Tim. i. 9.)—Holy is the Author of it, holy are the means of it, holy are the ends of it, holy are the subjects of it. God is the Author, the word is the means, holiness itself the end, none but holy men the subjects.

I cannot but wonder at the impudence of profane men, that they should call themselves "Christians," that they should call God "Father," that they should call Christ "Saviour." If they be Christians, where is the savour of those precious ointments, those special graces, that run down from the Head unto all his members, and give the only just reason why we should be denominated "Christians?"

I wonder the mere civil person can sleep so securely with his short covering. He boasts of a *righteousness*, and is a mere stranger to *holiness*: he separates those things which God hath perfectly and inseparably united. Holiness and righteousness God hath so knit and coupled together, that he reckons no service performed to him where either of these is wanting: "To serve him in holiness and righteousness." (Luke i. 74, 75.) It is a part of our righteousness to be holy in our converse with God: it is a part of our holiness to be righteous in our converse with men. Therefore I shall add the deceitful hypocrite unto the deceived equalist; the one drawing as near to God with his external righteousness, as the other doth with his pretended holiness: both stand at a distance from him; he "beholds them afar off;" and though he hath "called them to be saints," (1 Cor. i. 2,) yet they are not saints by an *effectual* calling.

2. It is a *high* and *heavenly* calling. (Phil. iii. 14; Heb. iii. 1.)—A learned critic supposeth that the apostle, in bestowing this epithet, "high," upon our calling, alludeth unto the Olympic Games;\* an allusion which, indeed, he much delighteth in throughout all his epistles. There the master or ruler of the game, who was also the keeper and bestower of the prize, (*βραβεύτης*,) stood upon the higher ground, [and] called to those that were engaged to that noble exercise to begin the race. Proportionably unto this, Christians having a "race set before" them, which they must "run with patience," at the call of their great Director, (Heb. xii. 1,) who utters his voice from heaven unto their hearts, they first

\* GROTIUS, DR. HAMMOND.

start: so that the calling is high, because *we are called from on high*.

But this is not all: for, beside that, *it is a high way*, though it be no common way, *that we are called to run in*.—All the exercises and employments that a Christian is called to, they are exceeding high; such as are the service of God, the mortification of lusts, the fighting against principalities and powers of darkness, the trampling upon all the gilded, glistering vanities of this world. Such are the denial of a man's self, the taking up the cross daily, the following of Christ, and the showing forth all *his virtues that hath called us*. Such are warm devotions, spiritual meditations, fervent supplications, holy breathings and aspirings after communion with the ever-blessed God, in a conscientious use of his ordinances. All these are employments too high for those that are skilled in nothing else but Satan's and the world's drudgery; too high for any but those that are endued with grace and power from on high to perform them.

Yet farther: this calling is high, not only in regard of the Director and the race, but *in regard of the prize, as [to] the reward that we shall receive from the righteous Judge*.—What is “the end of our faith,” but “the salvation of our souls?” (1 Peter i. 9.) When we come to the goal, here we find no tripods, shields, or caps;\* but crowns; and no mean crowns, but glorious ones; no fading crowns, but everlasting ones. Who would not, with the apostle, but “press toward the mark?”

Lastly. That we may have greater comfort and assurance that we shall not “wax weary and faint” in our course, and consequently not miss of those glorious rewards; *there is no calling that hath so high and heavenly assistances as this hath*.—God, that calls to the race, engages his power to carry us through it: the Son of God intercedes for us: the Spirit of God is ready to comfort us. The angels of God have the charge of us, to keep us, so that we shall not dash our feet against a stone. “The spirits of just men made perfect,”—though they be not acquainted with our particular wants, yet in general they tender our conditions, and help us by their prayers. All the people of God are constant solicitors for us at the throne of grace; beside those helps [which] they afford us by their watching over us, by their counsels, instructions, admonitions, rebukes, examples; the cheerfulness and alacrity of some in the ways of God having a great and happy tendency to prevent the weariness and discouragements of others. Thus it is a “high calling.”

3. It is a call *without a sound*.—Or, if it have any, it is heard by none but them to whom it is directed. A good divine calls it “an invisible call.” † *Occultis itineribus sapor nobis vitalis infunditur*, as Ennodius speaks: “By hidden paths and passages the vital savour is infused into us.” The seed grows up we “know not how.” (Mark iv. 27.) The Spirit secretly winds himself into the soul. Christ comes into our hearts, as he did into the house where his disciples

\* All the prizes were not equally valuable. See learned DR. HAMMOND upon Phil. iii.

† *Vocatio invisibilis*.—ALTINGIUS.

were met, "the doors being shut." (John xx. 26.) Thus it is ordinarily; though I will not deny but that sometimes it may be otherwise. The Spirit may come with a "mighty rushing," (Acts ii. 2,) and Christ with holy violence break open the doors of our hearts. Saul could well tell the time and other circumstances of his conversion: but it is likely, the holy Baptist could not; in whom, the father saith, there was a Spirit of grace as soon as a spirit of life.\* The corruptions of some will out, as it were, by insensible breathings: but so obstinate and inveterate are the spiritual distempers of others, that they must have strong vomits, violent purges; and all little enough to clear them. For a man of a good nature, (as they call it,) liberal education, much restraining grace, to take and give notice punctually when his state is changed, is very difficult: whereas this is no hard matter for a gross and scandalous piece of debauchery, becoming afterwards an example of piety. We must not expect the same account from Mary Magdalene and Mary the mother of our Lord in point of conversion: yet they both rejoiced in Christ as their Saviour.

This I have the rather spoken, that I might enter a *caveat* against those rigid and severe triers of men's spiritual estates, whom (as I have heard) nothing will satisfy but the precise time of conversion. I acknowledge these men great artists and good workmen; but it is in framing new racks for men's consciences, since the old Popish ones are broken. I make no question but a weak Christian's soul may be as sadly strained to give an account of his graces, as it would have been to give an account of his sins, had he lived in the days of auricular confession. Beware, my friends, of the devil's sophistry.

4. And lastly. It is an *immutable* call.—Immutable as God himself; as his electing love, the living fountain from whence it springs. Not as the world loves, doth God love. They love to-day, and hate to-morrow; wearing their friends like flowers, which we may behold in their bosoms whilst they are fresh and sweet, but soon they wither, and soon they are laid aside. Whereas the love of God to his people is everlasting, and he wears them as a signet upon his right hand, which he will never part with. Not as the world gives, doth God give. Men give liberally, and repent suddenly; but "the gifts and calling of God are without repentance." (Rom. xi. 29.)

So much for the properties of this call; and so much for the opening of the point. Shall I speak a word or two of APPLICATION?

#### APPLICATION.

Beloved in the Lord, I have answered you many questions: I beseech you, answer me a few. "Me," said I? Nay, answer them to God and your own consciences.

1. *Are you of the number of the called?*—Called by the gospel I know you are; but that may be your misery. Are you "called according to the purpose?" That only can be your happiness. Is your

\* *Divina gratia adhuc in utero matris impletus.*—CYPRIANUS in *Epistolâ ad Jubai-anum*. "Filled with divine grace, even while yet in his mother's womb." EDIT.

calling inward and effectual? "We hope it is." Why? "We have some convictions, some inclinations to good." So had Herod, so had Agrippa; so may a reprobate [have] by the common work of the Spirit. I would be loath [that] you should be but almost Christians, lest you be but almost saved. Tell me, then, Is the whole frame of your hearts altered? Is sin odious? Is Christ precious? Doth the price of heavenly commodities rise in your hearts, and the price of earthly trumpery fall? Do you love God and his Son Jesus Christ in sincerity? Then I can assure you,—not in the word of a mortal man, which is as good as nothing; but in the word of God that cannot lie, even in the words of my text,—you are "called according to his purpose."

2. *If you be effectually called, why do you not answer that call, in receiving Christ in all his offices, in obeying Christ in all his commands, in meeting Christ in all his ordinances? Why do you not "give all diligence to make your calling and election sure?"* (2 Peter i. 10.) Shall "the children of this world" still be "wiser in their generation than the children of light?" They rest not till they have assured (as they suppose) their earthly tenements: why do not we bestir ourselves as much to assure a heavenly inheritance?

Why are you not more thankful for this grace? Why are you not more joyful in it? How did the wise men of the East rejoice, when they found Christ born in Bethlehem! Is it not matter of greater joy to find Christ born in your hearts? Tell me, Is it nothing to have your names written in the book of life? to have God for your Father, Christ for your Husband and Brother, the Spirit of Christ for your Comforter, the angels for your servitors, all the creatures at your beck? These are the noble privileges of those that are "called according to the purpose of God." How can they but rejoice in them, and "sing of the mercies of the Lord for ever?" (Psalm lxxxix. 1.)

Why are you not more careful to "walk worthy of" this grace? (Eph. iv. 1.) There is a decorum, a seemliness, that appertains to every calling. This made Scipio that he would not accept the offer of a harlot, because he was general of the army: and when Antigonus was invited to a place where there was none of the best company, he was well advised by one to remember [that] he was a king's son. When you suffer yourselves to be drawn away by your lusts, to be ensnared by the world, to be captivated by the devil, you forget the decorum that should attend your Christian calling: remember, I beseech you,

(1.) *That it is a holy calling.*—And therefore "be ye also holy in all manner of conversation." (1 Peter i. 15.) Methinks, it should sound as harshly in our ears to hear of a wicked Christian as of a dark sun.

(2.) *It is a high calling.*—Do you live high. Scorn baseness: blush to appear in your old rags; to be seen catering for your lusts as you used to do. Crown yourselves with the stars; clothe yourselves with the sun; tread the moon under your feet. Let the gospel be

your crown ; let Christ be your clothing ; let the world be your foot-stool ; let hidden manna be your constant diet. Keep open house to all comers : set your spiritual dainties before them ; bid them feed heartily, and welcome : and, for discourse, tell them what great things God hath done for your souls. (Psalm lxvi. 16.)

(3.) It is a *heavenly* call.—Let your “ conversation be in heaven : ” (Phil. iii. 20 :) you have a good Correspondent there. Maintain a constant trade and traffic thither : expect returns thence. “ Lay up your treasure ” there, “ where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. ” (Matt. vi. 20.) Be always preparing for your passage thither.

(4.) It is an *immutable* call.—Do not droop and hang your heads for the changes and mutations [which] there are in the world. “ The foundation of God standeth sure, ” (though the foundation of states be overturned, overturned, overturned,) “ having this seal, The Lord knoweth them that are his, ” (2 Tim. ii. 19,) and will cause “ all things to work together for their good. ”

3. But what, if now there be many amongst you that are *not effectually called*?—In the third and last place I address myself to them :—

Men and brethren, if you have any sense of the excellency of your immortal souls ; any love to them, suitable to that excellency ; any care and solicitousness, suitable to that love ; do not “ resist the Holy Ghost. ” Make the best use you can of the means of grace. “ To-day if ye will hear his voice, harden not your hearts. ” (Heb. iii. 15.) If he now knock at the door of your hearts, and you will not open, you know not how soon you may come to knock at the door of his house, and he will not open.

It is reported that Thales, one of the Grecian sages, being urged by his mother to marry, told her at first [that] it was too soon ; and afterward, when she urged him again, he told her [that] it was too late.\* Effectual vocation is our espousal unto Christ : all the time of our life God is urging this match upon our souls ; his ministers are still wooing for Christ. If now we say, “ It is too soon, ” for aught we know, the very next moment our sun may set ; and then God will say, “ It is too late. ” They that are not contracted to Christ on earth, shall never be married to him in heaven.

\* DIOGENES LAERTIUS in *Vita Thaletis*.

## SERMON XVIII.

BY THE REV. THOMAS LYE, A.M.

THE TRUE BELIEVER'S UNION WITH CHRIST JESUS.

*But he that is joined unto the Lord is one spirit.—*  
1 Corinthians vi. 17.

## INTRODUCTION.

You have lately seen the portraiture of our Lord Jesus drawn, as it were, at length, both as to his person and offices; together with the means and manner how he hath dearly purchased redemption for us. Method now requires that we lay before you, how that redemption, and the benefits thereof, come to be effectually applied unto us. There we had the balm of Gilead, and the plaster spread: what remains, but that it be now applied? There we had a Bethesda, a healing fountain opened: but the pool of life heals not, unless the patient be put in, and the Angel of the Covenant stir the waters. Salvation for sinners cannot be obtained without a purchase; this purchase is not significant without possession; this possession, not to be procured without application; this application, made only by union; this union, clearly held forth in the text; namely, "He that is joined unto the Lord is one spirit."

## COHERENCE.

In the close of this chapter, our apostle seriously dehorts his Corinthians from that gross, that soul-polluting sin of fornication. His arguments, which he lets fly as so many barbed arrows at the fifth rib of uncleanness, are drawn,

1. Partly from *the end to which the body is appointed*: "The body is for the Lord." (Verse 13.) The body was made for the God of holiness; therefore [is] not to be prostituted to lust and uncleanness. The Holy Ghost's temple ought not to be converted into a sty for Satan. (Verse 19.) That is the first.

2. Partly from *that honour which by the Lord to our bodies is vouchsafed*: Know ye not that "your bodies are the members of Christ?" (Verse 15.) Believers' "bodies are the members of Christ," therefore not to be debauched so far as to be made "the members of a harlot." This second argument is backed and amplified by the words of the text: "He that is joined unto the Lord is one spirit." As if he had said, "There is a near and dear union betwixt the Lord Jesus and true believers, muchwath resembling that which is betwixt the head and members. Only here is the difference: *that* union is carnal; *this*, spiritual. 'He that is joined unto the Lord is one



spirit:’ that is, he is spiritually one, or one with the Lord in spirit ; therefore ought not to be one with a strange woman in the flesh.”

Having thus beaten up and levelled our way to the text, I shall not stand to shred the words into any unnecessary parts ; but shall extract out of them such an observation as, I conceive, strikes a full eighth\* to the mind of the Spirit of God in them. And it is plainly this :—

## OBSERVATION.

*True believers are closely united unto Christ Jesus.*

The word which we render “joined,” (*κολλημενος*, *agglutinated*,) imports the nearest, strictest, closest union. This truth I shall endeavour, *συν Θεω*, [“by God’s help,”] clearly to EXPLAIN, solidly to CONFIRM, practically to APPLY.

## EXPLICATION.

I. For the EXPLICATION of this truth, it will be of consequence to lay before you,

QUERY I. *Whom we understand by “true believers.”*

SOLUTION 1. *Not such as are united unto Christ by a mere external profession, sacramental admission, or presumptuous persuasion.*—Such as these are said to “believe in” Christ ; (John ii. 23 ;) and yet they are such, so hollow, so false, that Christ dares not trust them. (Verse 24.) These are dead branches, (John xv. 2,) sapless stakes in the church’s hedge ; reformadoes and hang-by’s only in Christ’s regiment, whose names are not registered in *æternitatis albo* ; [“in the muster-roll of eternity ;”] wooden legs of Christ’s body ; such as have no true, spiritual, vital functions and operations ; such as “have a form of godliness, but deny the power thereof.” (2 Tim. iii. 5.) Sardis-like, they have indeed “a name that they live, but are dead.” (Rev. iii. 1.) With these our proposition meddles not.

2. But “true believers,” that is, *such as are united unto Christ by internal implantation.*—Living, fruit-bearing branches ; (John xv. 5 ;) such as have not only Christ’s picture drawn on their foreheads, but Christ’s Spirit quickening their hearts ; (Eph. iii. 16, 17 ;) Nathanaels, “Israelites indeed,” (John i. 47,) Jews “inwardly ;” (Rom. ii. 29 ;) such as are really and effectually by the Spirit and word of God called out of a state of sin, enmity, misery, into an estate of grace, union, reconciliation ; so that now Christ is in them, and they in Christ ; (John xvii. 21, 23 ;) they reposing themselves in Christ’s bosom by love, and Christ “dwelling in their hearts by faith.” These are the believers [whom] our observation intends.

QUERY II. *What kind of union it is that is betwixt the Lord Jesus and true believers.*

SOLUTION 1. **NEGATIVELY :** *What kind of union it is not.*

(1.) *Not a gross, carnal, corporeal union ; not an union of bodies.*—Christ is in heaven, (Acts i. 11 ; iii. 21,) we on earth.

(2.) *Not a hypostatical, personal union ; such as is that ineffable*

\* This mention of a musical octave contains a quaint allusion to the eight words which constitute the OBSERVATION that follows.—EDIT.

*union of the divine and human natures in the person of our Emmanuel, the Lord Jesus.*—It is indeed a union of persons, but not a personal union. Believers make not one person with Christ, but “one body ;” (1 Cor. xii. 13;) and that not one body natural, but mystical. True, indeed, the church is called “Christ :” (verse 12 :) but that is meant of the whole church, made up of Head and members, which is Christ mystical. Now it is not rational to apply that to any one single believer, which is proper only to the whole body. Besides, should there be a personal union betwixt the Lord Jesus and true believers, then would there be as many Christs as believers. But to us, as there is but one Father, so but “one Lord Jesus.” (1 Cor. viii. 6.) Add, that then every action of believers would be of infinite value, as is the obedience of Christ’s human nature, by reason of its hypostatical union.

(3.) *Not an essential, substantial union ; not such an union as makes believers in any wise partakers of the substance of Christ’s Godhead.*—Those expressions of Nazianzen, *Χριστοποιεῖν* and *Θεοποιεῖν*, of old, and Englished by some of us of late, namely, “Being Godded with God, and Christed with Christ,” are harsh and dangerous, if not blasphemous. To aver that believers are partakers of the substance of Christ’s Godhead, is to ascribe that to believers which we dare not affirm of Christ’s manhood itself ; concerning which we say, that it was “inseparably” joined together with the Godhead in one person, but yet “without the least conversion, composition, or confusion.”\* True, indeed, believers are said to “be partakers of the divine nature ;” (2 Peter i. 4;) but how? Not of God’s substance, which is wholly incommunicable: but believers, by the “exceeding great and precious promises,” as by so many conduit-pipes, have excellent graces conveyed unto them ; whereby they are made like to God “in knowledge, righteousness, and true holiness,” wherein “the image of God,” which was stamped on man at his creation, consists. (Eph. iv. 24 ; Col. iii. 10.)

(4.) *Not such an union as mounts up believers to an equality with Christ in any respect.*—He is “the blessed and only Potentate, the King of kings, and Lord of lords.” (1 Tim. vi. 15.) “In all things he hath,” and must have, “the pre-eminence.” (Col. i. 18.) The best of saints have but their ephah, their homer, their stint and “measure” of excellences and divine endowments: (Eph. iv. 16 :) but now Jesus Christ, in his human nature united to the divine, was sanctified and anointed with the Holy Spirit above measure. (John iii. 34 ; Psalm xlv. 7 ; Heb. i. 9.) We have but our mites, drachms, scruples: in him “are hid all the treasures of wisdom and knowledge.” (Col. ii. 3.) Our Lord Jesus is his Father’s *gazophylacium*, “the great magazine and store-house of infinite excellences:” “It pleased the Father that in him should all fulness dwell.” (Chap. i. 19.) Yea, “in him dwelleth all the fulness of the Godhead bodily.” (Chap. ii. 9.) Three gradations,—“the Godhead,” “the fulness of the Godhead,” “all the fulness of the Godhead, dwells in” Christ

\* *Ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως.*—*Concilium Chalcedonense.*

“bodily,” *σωματικῶς*; that is, not only *truly and really*, in opposition to the ark and temple, in which the Godhead was typically; but *personally*, to distinguish the indwelling of the manhood of Christ from all accidental, extrinsic, and integral unions.

Thus negatively.

2. POSITIVELY: *What kind of union it is that is betwixt the Lord Jesus and true believers.*—Cyprian tells us in the general, “It is not such an union as speaks a conjunction of persons, or a connexion of natures; but a consent of wills, and confederation of affections.”\* But this is too lax and general. More particularly, therefore, it is,

(1.) *A spiritual union.*—“He that is joined unto the Lord is one spirit;” that is, one with Christ, not in a gross and carnal, but spiritual, manner. As man and wife united make “one flesh,” (Gen. ii. 24,) so Christ and believers, united by the Spirit and faith, make up one spiritual “Christ.” Believers are made partakers of one and the same Spirit with Christ: Christ’s Spirit is really communicated to them, and abides in them.

(2.) *A mystical, deep, profound union.*—“This is a great mystery,” saith the apostle: “but I speak concerning Christ and the church.” (Eph. v. 32.) We read of three great mystical, dazzling unions:—of three distinct Persons united in one God; (1 John v. 7;) of two distinct natures meeting in one person, in our Emmanuel; (Luke i. 35; Col. ii. 9;) of two distinct natures and persons united by one Spirit,—that is the union betwixt Christ and true believers. “This is a great mystery,” a deep union. Hence it is that it is compared to the mystery of the very Trinity, as being like to the union of persons in the Divine Nature:—Christ in the Father, believers in Christ, and Christ in believers. (John xiv. 20.) So Christ prays: “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.” (Chap. xvii. 21.) Hence may be gathered a likeness, though not an equality, of union. In the union betwixt Christ and believers is shadowed out the union betwixt Christ and his Father. This is one of the great *arcana evangelii* [“secrets of the gospel]: it is a mystical union.

(3.) *And yet it is a true, real union.*—Not a fancy only, not an imaginary union; not like the union of the mouth and meat in a dream. (Isai. xxix. 8.) No; but we are as really united unto Christ, as the members of the body are to the head. Hence are we said to be “members of his body, of his flesh, and of his bones.” (Eph. v. 30.) As the head communicates real influences to the body, so doth Christ to believers,—communicates to us his Spirit, graces, fulness, spiritual light, life, strength, comfort. (John i. 16.)

(4.) *A close, near, dear, intimate union.*—Like that of the food with the body which it nourisheth. Hence believers are said to eat Christ’s flesh, and to drink his blood; (John vi. 54;) such an intimate union as that one possessive particle is not sufficient to

\* *Nostra et ipsius conjunctio non miscet personas, nec unit substantias; sed affectus consocial, et confederat voluntates.*—CYPRIANUS.

express it: [it is] not said, "My vineyard is before me;" but, "My vineyard, which is mine, is before me." (Canticles viii. 12.)

(5.) *An inseparable, perpetual, indissoluble union.*—A marriage-knot which neither men, sins, sorrows, death, nor devils are able to dissolve. "Who," or what, can "separate us from the love of God?" (Rom. viii. 35.) The apostle clearly resolves his own question: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Verses 38, 39.) Believers are held in Christ's hand: he that would break this union, must first be too hard of fist for Christ; yea, and for his Father too: "No man shall pluck them out of my hand. My Father, who gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John x. 28, 29.)

And thus we have dispatched the second question.

QUESTION III. *What are the efficient causes of this union?*

SOLUTION. The efficient causes of this union are either *principal*, or *less principal*.

1. *Principal.*—And so this great work of union being *opus ad extra*,\* it is *indivisum* ["undivided"]; and so ascribed,

(1.) *In common to the whole Godhead.*—Hence we are said to be "called by God" the Father "unto the fellowship of his" dear "Son." (1 Cor. i. 9; 1 Peter v. 10; John vi. 44, 45; Eph. ii. 6, 7.) So likewise this union is ascribed to the Son: "The dead shall hear the voice of the Son of God: and they that hear shall live." (John v. 25; x. 16.)

(2.) But *more especially the Spirit of God*, in a more peculiar sense, is said to be the principal Author of this union.—He it is that knits this marriage-knot betwixt Christ Jesus and true believers. Look: as creation in some respect is appropriated to the Father, (Acts iv. 24,) redemption to the Son; (1 Peter i. 19;) so the application of that redemption [is appropriated] to the Holy Ghost. It is "by one Spirit that we are all baptized into one body." (1 Cor. xii. 13.) It is by the Holy Spirit, "the Comforter," that we are "convinced of sin, and of righteousness, and of judgment." (John xvi. 7, 8.) It is by the Holy Ghost that we are renewed. (Titus iii. 5.)

2. *Less principal, or the means or instruments of union.*—These are twofold:—*outward; inward.*

First. *Outward.*—Generally all the ordinances of God. By the ordinances it is that we come to have "acquaintance," (Job xxii. 21,) that is, union and communion, with Jesus Christ. It is by these golden pipes that golden oil is conveyed to us from that golden olive. (Zech. iv. 12.) More especially,

(1.) *The word read, preached, meditated on, believed, improved.*—It is by hearing and learning of the Father that we come to Christ. (John vi. 44, 45.) The holy scriptures were written for this end,—that through them we might "have fellowship with the Father and

\* "A work from within the Godhead externally toward the creature's."—EDIT.

his Son Jesus Christ." (1 John i. 3.) The way to have Christ's company is, to keep Christ's words. (John xiv. 23.)

(2.) *The sacraments.*—Those spiritual seals and labels which God hath fixed to his covenant of grace.

(i.) *Baptism*: "By one Spirit are we all baptized into one body." (1 Cor. xii. 13.) Hence we are said to be "buried with Christ by baptism into death." (Rom. vi. 3, 4.) Baptism is styled "the laver of regeneration." (Titus iii. 5.) By baptism we "put on Christ." (Gal. iii. 27.)

(ii.) *The Lord's supper*: this is a great means of strengthening and evidencing our union, and advancing our communion, with Christ Jesus. We are "all made to drink into one Spirit." (1 Cor. xii. 13.) Hence that in 1 Cor. x. 16: "The bread which we break, is it not the communion of" (means, arguments, evidences, of our communion with) "the body of Christ?" The wine which we drink, "is it not the communion of the blood of Christ?" Thus much for the external means of union.

Secondly. *Inward, internal, intrinsical means of union on man's part.*—That is, faith. Not a bare historical, miraculous, temporal, dead faith: no; but a living, working, justifying, saving faith. Christ comes to "dwell in our hearts by faith." (Eph. iii. 17.) It is by faith alone that we receive Christ; (John i. 12;) that we come unto him, and feed upon him. (Chap. vi. 56.) It is by faith that a believer lives in and to Christ, and Christ lives in and for a believer. (Gal. ii. 20.)

Thus much for the explication of the terms of our proposition, for the fixing of it on a right basis. I now proceed to the second part of my discourse; namely,

#### CONFIRMATION.

II. CONFIRMATION. Now, that there is such a spiritual, mystical, real, close, inseparable union betwixt the Lord Jesus and true believers, appears three ways:—

1. *From those many synonymical terms and equivalent expressions whereby the scriptures hold forth this union.*—Christ is said to "be in" believers, (Col. i. 27; Rom. viii. 10,) to "dwell in" them, (Eph. iii. 17,) to "walk in" them. (2 Cor. vi. 16.) So are believers said to "abide in" Christ, as he abides in them; (John xv. 7;) to "dwell in" Christ, as Christ in them. (John vi. 56; 1 John iv. 16;) to "put on" Christ, to be clothed with him. (Gal. iii. 27.) Each of these expressions clearly imports that near and intimate union that is betwixt the Lord Jesus and true believers. The King of saints hath two mansion-houses: one in heaven,—the throne of his glory; another on earth, a tabernacle of flesh,—the heart of a believer, which is the seat of his delight, (Prov. viii. 31,) his lesser heaven. (Isai. lvii. 15; lxvi. 1, 2.)

2. *From those several similitudes which the scriptures shadow out this union.*—Believers are said to be "lively stones;" (1 Peter ii. 4—6;) Christ, the living "foundation, the chief corner-stone," on

which they are built. (Eph. ii. 20, 21.) Believers are styled living "branches;" Christ, "the true vine," into whom they are engrafted, and in whom they bring forth fruit. (John xv. 1, 5.) Christ [is called] the faithful, loving, discreet Bridegroom; believers, his loyal, affectionate, obedient "spouse." (Eph. v. 31, 32; Canticles ii. 16; v. 1.) Believers are entitled Christ's "body," (Eph. i. 23,) "bone of his bones, flesh of his flesh;" (chap. v. 30;) Christ, the believers' "Head." (Chap. i. 22.) In a word, the Head and mystical body are called "Christ." (1 Cor. xii. 12.) In all these resemblances, he that runs may read the union betwixt Christ and believers, portrayed out to the life unto us.

3. *From that communion which there is betwixt Christ and true believers.*—*Omnis communicatio fundatur in unione*: "Communion, wherever it is, of necessity argues union;" as the effect necessarily implies the cause.

Believers,—they communicate with Christ in "*his fulness*:" (John i. 16:) *in his merits*; \* which are as fully imputed to believers for justification, as if his sufferings had been by them endured, or the debt by them satisfied: (2 Cor. v. 21:) *in his life and graces*; by habitual and real infusion and indwelling of his Spirit to sanctification: (1 Cor. i. 2:) *in his privileges and dignities*,—such, I mean, as are communicable. Is he a King, a Priest? So are believers; "kings and priests unto God and his Father," (Rev. i. 6,) "a royal priesthood." (1 Peter ii. 9.) Is he a Son, a Heir, by nature? Saints are so by adoption, "joint-heirs with Christ." (Rom. viii. 17.) *In his victories*: believers are "more than conquerors through him." (Verse 37.) In the midst of their enemies' insultations and their own distresses, yea, even in and by death itself, the victory is still theirs. *In his triumphs and glory*: they share with him in his throne. All that believers are, is from the grace of Christ; (1 Cor. xv. 10;) all that they do, is from the strength of Christ: (Phil. iv. 13:) so that they do not so properly live, as Christ in them. (Gal. ii. 20.)

On the other side, Christ communicates in the believers' graces, affections, duties. He gathers myrrh and spice out of their gardens, eats of their honey and honeycomb; (Canticles v. 1;) their mandrakes are laid up for their Lord. (Chap. vii. 13.) As they "live in the Spirit, so they walk in the Spirit." (Gal. v. 25.) They tune their souls to his key: their "voice is sweet" in his ears; their "countenance is lovely" in his eyes. (Canticles ii. 14.) All that believers are, is *from* Christ; and therefore all that believers have, is *to* Christ: what they receive in mercy, they return in duty. Thus, from this mutual communion, we conclude a close and dear union.

And now, our proposition being thus cleared and confirmed, I descend to the third thing promised; and that is,

\* *Solus pro nobis suscepit sine meritis malis poenam, ut nos per illum sine bonis meritis consequeremur gratiam.*—AUGUSTINUS. "He alone underwent the punishment in our stead without ill deserts, in order that we, without good deserts, might through him obtain grace and favour."—EDIT.

## APPLICATION.

III. APPLICATION; which I shall couch under these four heads; namely, *information, examination, consolation, exhortation.*

## USES.

USE I. INFORMATION.—Are believers thus closely united unto Christ? Hence see,

(1.) *The crimson, Tyrian tincture, the scarlet dye of their sin, who oppose, oppress, persecute true believers.*—Poor souls! little do they think or know what they do; namely, that they wound Christ through believers' sides. Believers are united unto Christ: therefore, when the seed of the serpent bruises their heel, (Gen. iii. 15,) it must needs have an influence on Christ their Head; who, though he hath no passion, yet hath he much compassion, and "in all their afflictions is afflicted." (Isai. lxiii. 9.) In touching them, they "touch the apple of his eye." (Zech. ii. 8.) "Saul, Saul, why persecutest thou me?" (Acts ix. 4.) So cries the Head in heaven, while Saul treads on the foot on earth.

(2.) Hence learn *the height, length, depth, and breadth of "the love of Christ, that passeth knowledge," to believers, beyond and above all others in the world.* (Eph. iii. 18, 19.)—O beloved, that the Lord should leave other plants in the woods and waste ground, let them alone in the wilderness, suffer them to grow up to be fit fuel for eternal flames; and make choice of them who by nature are as "wild olives" as the worst; (Rom. xi. 17;) and engraft them into himself, who is the true olive, and make them partakers of his fulness: that he should cull them out who are by nature "dead in trespasses and sins," and implant them into himself; "raise them up together, and make them sit together in heavenly places," with himself:—O, this speaks love beyond expression, beyond imagination! this argues "grace," "riches of grace," "exceeding riches of grace!" (Eph. ii. 1, 4—8.)

(3.) Observe hence, not only the love which Christ vouchsafes to, but *the high honour which he casts upon, believers.*—Was it an honour for Mordecai to be clothed with Ahasuerus's royal apparel, to ride on the king's horse, having the royal crown on his head? (Esther vi. 11.) What an honour, then, was it, for a poor Esther to be taken into the king's bed and bosom! (Chap. ii. 17.) If it seemed not "a light thing" in David's eyes, but rather a high dignity, to be son-in-law to a king; (1 Sam. xviii. 23;) what is it, then, to be united to a God? The highest pitch and pinnacle of honour [is] this; the *E-la*,\* the *ne plus ultrà*, of true dignity; an honour not vouchsafed by God to those glistening courtiers of heaven, the angels. True, indeed, they are Christ's servants, subjects; not his members. To which of the angels saith he at any time, "Thou art bone of my bone, flesh of my flesh?" Christ "took not on him the nature of angels," but is united to "the seed of Abraham." (Heb. ii. 16.)

\* The highest note in the musical scale.—EDIT.

(4.) Hence we conclude *the stability, fixedness, perseverance of the saints in their estate of grace.*—Here, here, believers, is a firm basis on which to build the saints' constant progress in the paths of holiness, till they fully arrive at their port of happiness. True believers are united unto Christ: they live in Christ, and Christ in them; their "life is hid with Christ in God." (Col. iii. 3.) Therefore, maugre the malice and power of all unruly corruptions from within, of all subtle temptations, violent assaults, decoying smiles, or threatening frowns, from without, they must and shall persevere. "Kept \* they are," and shall be, "by the power of" that Christ to whom they are united, "through faith unto salvation." (1 Peter i. 5.) Whilst there is sap in Christ their root, it shall ascend into the true branches. (John xi. 26; iv. 14.) Let "the rain descend, and the floods come, and the winds blow, and beat upon" these living stones, these spiritual houses; they shall "not fall," totally, finally; for they are built on that Rock of ages. (Matt. vii. 25; Isai. xxvi. 4.) True believers are Christ's "members;" and should he lose the least of them, he would be a maimed, an imperfect, Christ. (1 Cor. xii. 27.) "Of those whom thou hast given me, I have not lost one." (John xvii. 12.) True believers are Christ's spouse, married to him; and whatever men have or may do, Christ will not give a bill of utter divorce. (Jer. iii. 14.)

(5.) See here *a rational, solid ground for the Protestant doctrine of the imputation of Christ's righteousness and the merit thereof to true believers, against the cavils and calumnies of the pharisaical, self-justifying Papist.*—Our union unto Christ is the great foundation on which we build our communion with Christ. Christ is united to believers, one with them, their Head, their Surety; (who in *conspectu fori*, ["in the sight of the law,"] is but one person with the debtor;) and this by his own voluntary undertaking, the debtors' consent, and the Judge's approbation. Therefore it is rational, just, equal, that what our Christ, our Head, Representative, Surety, hath done and suffered for us,—and that, not only *bono nostro*, "for our good," but *loco nostro*, "in our stead,"—should by God our Judge be imputed to us: that since our Head and Surety was "made sin for us, who knew no sin, we should be made the righteousness of God in him:" (2 Cor. v. 21 :) that since "he hath borne our griefs, and carried our sorrows;" since "he was wounded for our transgressions, and bruised for our iniquities;" it is but just that "our peace" should be obtained by his "chastisement," and that "with his stripes we should be healed." (Isai. liii. 4—12.)

(6.) If believers [are thus closely united unto Christ], hence we gather *a cogent and conclusive argument for the saints' blessed resurrection at the last day.*—Christ, the believers' Head, is risen; risen as their Head, risen as the Second Adam. From hence the apostle strongly argues for the saints' glorious resurrection. (1 Cor. xv. 12—23.) If the Head be got above, surely the body shall not always lie under, water. True indeed, the ungodly and unbelievers shall be

\* φρουρουμενοι, "kept as by a garrison."



raised also; (Dan. xii. 2; John v. 29;) there shall be a general "resurrection of the dead, both of the just and unjust." (Acts xxiv. 15; xvii. 31; 2 Cor. v. 10.) But here is the difference: the bodies of the *wicked* shall be raised up in dishonour by Christ, as a powerful and offended Judge, (John v. 27—29,) to receive their just sentence and condemnation; (2 Thess. i. 6—9; Matt. xxv. 33, 41;) but the bodies of *believers*, by the Spirit of Christ, and by virtue of his resurrection, as their Head, shall be "raised in power," spiritual, incorruptible, and made "like unto his glorious body." (1 Cor. xv. 20, 22, 23, 42—44; Phil. iii. 21.) "Because he lives, they shall live also," (John xiv. 19,) and have livery and seisin given them of those joys and glories, which neither "eye hath seen, nor ear heard, nor can enter into the heart of man to conceive;" (1 Cor. ii. 9;) "and so shall they ever be with the Lord." (1 Thess. iv. 17.)

Thus much by way of corollary for information of the judgment. I now proceed to the second use, which more immediately reflects on the heart and life; and that is an use of,

USE II. EXAMINATION.—*Whether there be really and indeed such a spiritual, close, intimate union betwixt our souls in particular and the Lord Jesus.*—To this purpose, give me leave to put the probe into your consciences, by a serious proposal of these five QUESTIONS:—

#### QUESTIONS.

QUESTION 1. *Hath Christ given unto you his Holy Spirit?*—"He that is joined unto the Lord is one spirit," saith the text. "If any man have not the Spirit of Christ, he is none of his." (Rom. viii. 9; 1 John iii. 24.) Whatever member is really united to the head, hath a natural spirit; a soul, enlivening of it, and acting in it. So saith the apostle: "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." (1 John iv. 13.)

Now this Spirit,—wherever it is, it is,

1. *A praying Spirit.*—A "Spirit of supplication;" of faithful, sincere, fervent, constant, humble, supplication. (Zech. xii. 10.) Ask, then, thy soul, "Canst thou, dost thou, go to God, and cry, as a child, with reverence and confidence, 'Abba, Father?'" (Rom. viii. 15.) Does this 'Spirit help thine infirmities,' (verse 26,) and enable thee to understand both for whom and what, and how, thy prayer is to be made? Does it work and quicken in thy heart (at least, at some times, in some measure) such apprehensions, affections, and graces, as are requisite for the right and acceptable performance of so heavenly a duty?"

2. *A mourning Spirit.*—It puts a believer into a dove-like frame, mourning for the loss of its mate; (Ezek. vii. 16;) yea, mourning for the offence of a gracious God, as for the loss of an only son. (Zech. xii. 10.) Tell me, then, poor soul: art thou apt ever and anon to strike on thy breast, with the contrite publican; to "smite on thy thigh," with broken-hearted Ephraim; (Jer. xxxi. 19;) and in a holy consternation of spirit, to ask thyself, "What, O what have I

done?" (Chap. viii. 6.) Do thy God's bottle, and thy tears therein for sin as sin, speak for thee?

3. *A sanctifying Spirit.* (1 Cor. vi. 11; 1 Peter i. 2.)—And that with respect to sins, graces, duties. (2 Thess. ii. 13.)

(1.) *Sins.*—The Spirit, wherever it is, "mortifies the deeds of the flesh." (Rom. viii. 13.) Speak, then: is thine "old man crucified" (at least as to dominion) with thy Christ? (Chap. vi. 6.) More especially, (not to speak of thy more gross, dangerous, dishonourable sins,) dost thou spit out the sweet morsel under thy tongue? Dost thou, with Samuel, hew thy delicate Agag in pieces? with David, "keep thee from thine iniquity;" (Psalm xviii. 23;) that iniquity to which thy constitution, custom, calling, interest, mostly incline thee? What sayest thou to thy Isaac, Benjamin, Absalom, Delilah, Herodias, the calves of Dan and Bethel? Tell me: art thou apt sadly to "remember thine own evil ways, and thy doings that were not good, and to loathe thyself in thine own sight for all thine iniquities and for all thine abominations?" (Ezek. xxxvi. 31.)

(2.) *Graces.*—Speak, believer: art thou "renewed in the spirit of thy mind?" hath the Spirit of God re-instamped that glorious image of God—namely, "knowledge, righteousness, and true holiness"—which thou [hast] lost in Adam? (Eph. iv. 23, 24; Col. iii. 10.) As thy clothing is of wrought gold, so, especially, is all thy glory, thy chiefest glory, within? Dost thou find thy graces stirred up, increased, and "strengthened with might by the Spirit in the inner man?" (Eph. iii. 16.) Hath the north-wind so risen, the south-wind so "come, and blown upon thy garden, that the spices thereof flow forth?" (Canticles iv. 16.) In a word: dost thou more and more "grow in grace?" (2 Peter iii. 18.) "Beholding the glory of the Lord," art thou "changed into the same image from glory to glory, even as by the Spirit of the Lord?" (2 Cor. iii. 18.) Art thou still "perfecting holiness in the fear of God?" (Chap. vii. 1.)

(3.) *Duties.*—Wherever the Spirit is, it "causeth," effectually causeth, the man "to walk in God's statutes, to keep his judgments, and do them." (Ezek. xxxvi. 27.) It "worketh in" believers "both to will and to do of God's good pleasure;" (Phil. ii. 13;) to perform natural, moral, spiritual duties, to spiritual ends, in a spiritual manner. And that,

(i.) *Freely.*—"Where the Spirit of the Lord is, there is liberty." (2 Cor. iii. 17.) Christ's "people, in the day of his power, are a willing people," (Psalm cx. 3,) volunteers in his service. What sayest thou? Art thou dragged to duty, as a bull to a stake, as a swine to slaughter? or, rather, is it thy meat and drink to do thy God's will? (John iv. 34.) Do the ways of wisdom seem "ways of pleasantness" to thee? "and all her paths,"—dost thou look upon them as "peace?" (Prov. iii. 17.)

(ii.) *Regularly.*—Those that "live in the Spirit, walk in the Spirit;" (Gal. v. 25;) that is, by the Spirit's light, according to the Spirit's rule,—the word of God, the great standard of truth. What then? dost thou "kindle a fire" on thine own hearth, and "compass

thyself about with thine own sparks?" dost thou "walk in the light of this fire, and in the sparks that thou hast kindled?" My meaning is, Dost thou forsake the law and testimony, God's cloud and pillar; and follow the guidance of that *ignis fatuus*, thy refined reason, or others' corrupt example, or a pretended tradition, or some ecstasical revelation, contrary to the word? All these will lead thee into bogs: and "this thou shalt have of God's hand; thou shalt lie down in sorrow." (Isai. l. 11.) But if so be the infallible word be thy rule, and thou walkest according to it, then "peace be upon" thee, as "upon the Israel of God." (Gal. vi. 16.) So much for the first query.

QUESTION II. *Dost "Christ dwell in thy heart by faith?"* (Eph. iii. 17.)—Namely, by such a faith as purifies the heart; as works by love to God, the word, saints, enemies; as overcomes the world, its Midianitish smiles, its Anakim-like frowns? If thou hast such a faith, remember it as an infallible and momentous truth,—that faith's application of Christ to a believer, if saving, is always joined with a believer's application of himself to Christ. If the spouse avers Christ to be hers: "My Beloved is mine;" she as freely acknowledges that she is Christ's: "I am his." (Canticles ii. 16.) It is with a believer and Christ in this case, not as with a man clasping about a tree, but as with two loving friends mutually embracing each other. Ask, then, thy soul, thy conscience, "Canst thou truly say, with David?—'Lord, save me; I am thine.' (Psalm cxix. 94.) Dost thou indeed, not only 'lean on thy Beloved,' but 'cleave to thy Christ with full purpose of heart?' (Acts xi. 23.) Does it content thee to apply Christ to thy soul only as a plaster to a wound, to have healing from him? or not rather as a seal to the wax, which takes an impression from it? Hath thy faith two hands? As with the one thou pretendest to lay hold on Christ, dost thou with the other resign up thyself to Christ? Art thou apt, with the Roman spouse, to say, *Ubi tu Caius, ibi ego Caia?*\* Art thou as ready, when he proposes the strictest precepts, to say, 'Lord, I am thine,' as, when he proclaims the sweetest promises, to say, 'Lord, thou art mine?' Art thou as ready to offer up thyself a burnt-offering, a holocaust, to God in obedience, (Rom. xii. 1,) as to tender for thyself thy Christ, as a sin-offering, for satisfaction?" (Lev. v. 7.) O "examine" thy heart sincerely, whether thou art thus "in the faith;" (2 Cor. xiii. 5;) or rather, whether such a faith be in thee. That is the second.

QUESTION III. *Dost thou "crucify the flesh with its affections and lusts?"*—They that are united unto Christ do so. (Gal. v. 24; Rom. viii. 13.) Dost thou detest, loathe, hate sin, all sin, in thought, word, deed; and that, not so much for its effects, as its nature? Dost thou "hate" it rather "as hell," (*αποστρυφουντες*;) than *for* hell? That is our duty: (Rom. xii. 9:) is it our sincere endeavour? Dost thou ever groan out under the sense of that intolerable burden, of that wolf that lies in thy bosom? Does it make thee cry out, as Paul?—"O wretched man that I am!" (Rom. vii. 24.) Dost thou,

\* "Where thou art Caius, there am I Caia." On this nuptial formula, see the note in vol. iv. p. 269.—EDIT.

when thou appearest before the Lord in prayer or at his word or at a sacrament, put thy Uriah, thy dearest, darling sins, in the front of the battle; that when Christ discharges his keenest arrows, *they* may be sure to be hit and slain? When God sends a tempest, is it thy first, greatest care to throw those Jonahs overboard? When God seems to beleaguer thee with sharp and threatening providences, is it thy main endeavour to cast the heads of those Shebas over the wall? But,

QUESTION IV. *Art thou "a new creature?"*—He that is in Christ is so. (2 Cor. v. 17.) Hast thou a new head, heart, lip, life? Canst thou now properly say, *Ego non sum ego?*\* Is the lion become a lamb, the raven a dove, the wolf a kid, the persecutor a preacher, or, more, an adorer, of Christ Jesus? Dost thou act *from* new principles,—the Spirit of Christ, (Ezek. xxxvi. 27,) faith, (Gal. ii. 20,) constraining love, (2 Cor. v. 14,) filial fear? (Jer. xxxii. 40.) Dost thou act *for* new principles,—that thou mayest preserve them in thyself, and propagate them to others? (Acts xxvi. 29.) Dost thou now level at new ends,—the best, the highest ends? Is thy main scope and aim now not so much at a clod of earth, a vapour, a puff of honour, a tickling pleasure? No; but, rather, is it thy chiefest end, plot, design, to advance thy Creator's, Redeemer's, Comforter's glory; and, with it, the spiritual, eternal salvation of thy precious and immortal soul? Is this thy white, thy mark, thy centre? Canst thou in sincerity of soul say, with the Psalmist?—"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." (Psalm lxxiii. 25.)

QUESTION V. *Dost thou bring forth fruit?*—Every branch in Christ is a fruit-bearing branch. (John xv. 5.) Art thou "filled with all the fruits of righteousness," (Phil. i. 11,) first and second table fruits? Art thou "fruitful in every good word and work?" (Col. i. 10.) Dost thou bring forth fruit suitable to the means vouchsafed? or does the seed of a homer bring forth only an ephah? Dost thou remember, that where much is given, not a little is required? (Luke xii. 48.) Briefly: dost thou bring forth fruit, like the land of Egypt, "by handfuls?" (Gen. xli. 47.) Hast thou any bunches of pomegranates to show? Is thy soul a spiritual Eshcol? And then, too, art thou so desirous of bringing forth more, that thou lookest on the vintage of thy attainments only as gleanings? In a word: dost thou "bring forth fruit" constantly, every month, "in old age?" Art thou ever "green and flourishing?" (Psalm xcii. 14.) Do not those apples of Sodom, bitter fruits of apostasy, in principles, in practices, spring from thee? Are not thy grapes turned into thorns, thy figs into thistles? Art thou not like Orpah, that the other day kissed and complimented, but now forsakes? But rather, like Ruth, dost thou resolve and say concerning thy God, thy Christ, "Whither thou goest, I will go; where thou diest, will I die, and there will I be buried?" (Ruth i. 16, 17.)

If thy heart and conscience can give a comfortable answer to these

\* "I am no longer my former self."—EDIT.

queries, then, believer, open thy mouth, open it wide, that thou mayest suck and be satisfied with the next use of our point; which is a breast of,

USE III. CONSOLATION.—“True believers are closely united unto Christ Jesus:” O what marrow, what fatness, drops from this truth! what a Hybla is it in the mouths, what music is it in the ears, of true believers! How blessed are the people that are “in such a case!” (Psalm cxliv. 15.) Their happiness will more distinctly appear, if we reflect on it either with relation to *Christ* or *believers*.

1. *With relation to Christ, to whom believers are united.*—On their union with him, there redounds to them a peculiar interest in his person, properties, promises, providences, all.

(1.) *In Christ's person.*—Christ himself is theirs; (Jer. xxxii. 38; Isai. ix. 6;) a Christ that is not like creature-comforts, those *γλυκονικτρα*, “bitter-sweets;” like the panther, which has a sweet scent, but an ugly face. No; but he is an ocean of sweetness, without the least dram of gall. Christ, that perfect beauty, without the least spot, “that fairest of ten thousand,” that “altogether lovely” one; (Canticles v. 10, 16;) this Christ is theirs. Christ, that indeficient, never-failing good, is theirs. (Heb. xiii. 5.) True, indeed, creature-comforts and earthly interests, like Absalom's mule, are apt mostly *then* to fail us, *when* we most need them. Yea; but Jesus Christ is such a “Sun of righteousness,” that he knows no setting, no declining. (Mal. iv. 2.) He is a fountain of life, ever-running. In a word: Christ, that full, filling, sufficient, all-sufficient person, “in whom centre all the scattered excellences of the whole creation;” \* in whom is completely treasured up whatsoever an angry God can require for his satisfaction, or an empty creature desire for its perfection; (Gen. xvii. 1;) this is the person in whom saints by union have a real interest.

(2.) *In Christ's properties.*—“My horses are as thy horses, my chariots as thy chariots,” said Jehoshaphat to Ahab; (1 Kings xxii. 4;) all his counsels and forces [were] devoted to his service. “Son, all that I have is thine.” (Luke xv. 31.) Believers, has Christ an arm of power? It is for your protection. Has he an eye of knowledge, depth of wisdom? It is for your direction. [Has he] a stock, a treasury, of perfect righteousness? It is for your justification. [Has he] a Spirit of holiness? It is for your sanctification. Has he rolling, yearning bowels of mercy? It is that he may show you compassion. [He has] a lap of all-sufficiency for your provision; arms of grace, a heaven of glory, for your reception. (Psalm lxxiii. 24.)

(3.) *In Christ's promises.*—In all those “great,” rich, “precious,” gracious promises; (2 Peter i. 4;) wherein all they want, and infinitely more than they can desire or imagine, is made over to them. (2 Cor. i. 20.) Christ's promises are the believers' *Magna Charta*, to the confirmation whereof God has been pleased to add both his oath and blood for seals. (Heb. vi. 17, 18.)

(4.) *In all Christ's providences.*—Let them seem never so black

\* *Quæ faciunt divisa beatum, in hoc mixta fluunt.*

and gloomy. The hottest furnace [that] they are thrown into, does but loose their bonds ; and the scorching flames become a warm sun. (Dan. iii. 25.) "This is the fruit" of God's sharpest rods,—the "taking away of their sin." (Isai. xxvii. 9.) The lion affords them meat ; the Anakim himself proves \* their bread. "All things work together for their good." (Rom. viii. 28.) Every wind, though it blow never so cross, speeds them to their port. Not a stone thrown at them, but it is to them a precious stone : not a thorn in their crown, but it turns into a diamond : not a twig in their rod, but is sweetened and sanctified. The saddest providences, like the snow, falling on them, and descending to the hem of their garments, there freeze into a gem to deck them.

(5.) *In all*.—That is, true believers have such an universal interest in all that Christ is, hath, could speak, suffer, or can do, that the apostle, going about to take an inventory of their large revenue, and, as it were, despairing to give-in an exact account of the particulars, is fain to couch them in one sum-total : "All are yours." (1 Cor. iii. 22, 23.) Wherein are observable,

(i.) The believers' *portion*.—The fullest imaginable : "All are yours."

(ii.) Then *the term*.—For "life and death" too ; in possession and reversion ; "things present, or things to come."

(iii.) Lastly. *The tenure*.—The surest, the highest, that can be : they hold *in capite* ; for their better assurance, their demesnes are entailed on the crown : "All are yours ;" because "ye are Christ's, and Christ is God's."

Thus you see what comfort flows from this doctrine of union with relation unto Christ. There is yet another dug which swells with consolation ; and that is to be drawn,

2. *With respect to believers themselves*.—In a threefold regard ; namely, of their persons, graces, duties.

(1.) *Their persons*.—Believers being united unto Christ, they are, they cannot but be, his Father's Jedidiah, Beulah, Hephzibah, dearly "accepted in the Beloved." (Eph. i. 6.) They are also his own delight. (Prov. viii. 31.) He rejoiceth over them, as a bridegroom over his bride. They are to him as the "seal on his arm," as a signet on his right hand. (Canticles viii. 6.) He carries their names on his breast continually. (Exod. xxviii. 29.) And as for the Spirit of God, *that*, like Noah's dove, finds nowhere to rest the sole of his foot, but the soul of a sincere believer ; of whom it says, "Here is my rest : here will I dwell for ever ; for I have a delight herein." (Psalm cxxxii. 14.)

(2.) *Their graces*.—True believers' graces are in themselves very defective and imperfect ; the eye of their faith, like that of Leah, a blear-eye ; the hand of their confidence, like that of Jeroboam, much withered and blasted ; the fire of their love, like that of green wood, apt soon to expire ; the anchor of their hope, very much cracked ; shoulders of patience, sorely bruised ; feet of obedience, like Mephibosheth, lame. Yet, because united unto Christ, all [are] accepted,

\* Probably a misprint, instead of *provides*.—EDIT.

all hold scale and weight in heaven, though not as to merit, yet as to acceptance. (1 Peter ii. 5.) "There is much alloy in the metal: however, I see my Son's stamp and picture on the coin; and therefore," saith God, "it shall pass for current in heaven."

(3.) *Their duties.*—O the defects of saints' duties! How often do they pray, as if afraid to be heard; hear, as if afraid to learn; learn, as if afraid to do; do, as if afraid to please! And yet, being united unto Christ, how acceptable are their persons and performances! Their weak prayers sound like melody; their broken sighs smell like incense; their very stammerings seem rhetorical. (Canticles ii. 14.) Not a good word falls from their lips, but it is recorded; (Mal. iii. 16;) not a tear drops from their eye, but it is taken up and bottled. (Psalm lvi. 8.) Mites [are] received as if they were talents; cups of cold water, rams' skins, goats' hair, (Exod. xxv. 4, 5,) any thing; desires instead of performances; the will for the deed; grief for want of will, for the will itself: (2 Cor. viii. 12;) and all, because from such as are united unto Christ; in whom the Lord is so "well pleased," (Matt. iii. 17,) that he looks on the very smoke of his saints' performance, mixed with Christ's merits, as a sweet perfume.

Having done with the consolation arising from this truth, we proceed to the last use, which is of,

USE IV. EXHORTATION.—In it I shall address myself, first, to sinners, then to saints.

1. *To sinners, that are as yet "without Christ, God, hope in this world."* (Eph. ii. 12.)—O, be you yet persuaded to give your eyes no sleep, your eye-lids no slumber, till you are really and closely united to Christ Jesus! Methinks, poor, forlorn creature, thou shouldest not need a spur. If thou dost, consider,

(1.) *The dreadful, dismal danger of thy present estate.*—A soul not united unto Christ, lies open to all danger imaginable. It is in the very suburbs of destruction: it walks in the valley of the very shadow of wrath, death, damnation. True, it may be, thou perceivest it not: but that speaks thy security, not thy safety; and thou art secure, because hood-winked; thy security is not from want of danger, but [of] discerning. Alas! how dreadful is thy condition, that liest every minute exposed to the cruel courtesy of every devil, lust, temptation, judgment! The sentence is passed against thee: in the next scene expect the executioner: "He that believeth not is condemned already." (John iii. 18, 19.) Poor soul, a deluge of wrath is pouring down in full streams upon thee, and thou art as yet shut out of the ark. The avenger of blood is at thy heels, and thou [art] not yet got into a city of refuge. A shower of brimstone [is] falling on thee, and thou hast no Zoar to fly unto. The destroying angel with his drawn sword [is] at the threshold, and the lintel-posts of thy door [are] not sprinkled with blood. But,

(2.) If the wind do not, let us see whether the sun cannot, prevail. Poor, self-destroying caitiff, look yonder on that amiable Jesus Christ, for a marriage between whom and thy precious soul I am now wooing. Do but observe *his condescending willingness to be united to thee.*—

That great Ahasuerus courts his own captive Esther. The Potter makes suit to his own clay; woos thee, though he wants thee not; is infinitely happy without thee, yet is not, cannot be, satisfied but with thee. Hark how he commands, entreats, begs thee to be reconciled; (2 Cor. v. 20;) swears, and pawns his life upon it, that he desires not thy death; (Ezek. xxxiii. 11;) seals this his oath with his blood. And if, after all this, thou art fond of thine own damnation, and hadst rather be at an agreement with hell than with him; see how the brinish tears trickle down his cheeks: (Luke xix. 41, 42:) he weeps for thee, that dost not, wilt not, weep for thyself. Nay, after all this obdurate obstinacy, [he] is resolved still to "wait, that he may be gracious;" (Isai. xxx. 18;) stands yet, and knocks; though his head be wet with rain, and his locks with the dew of the night. (Canticles v. 2.) Fain he would have thee "open the door," that he may come in and sup with thee, and thou with him. (Rev. iii. 20.) Thus much for a whet to sinners: my next address is,

2. *To saints, that are indeed united unto Christ Jesus.*—Four words of advice I have for you. O that they might stick as goads, as nails fastened by the masters of the assemblies!

(1.) *Be very fearful of that which may in any sort weaken your union with Christ.*—Beware of committing, of approving thyself in the least compliance with, any the least sin. Say not, as Lot of Zoar, "Is it not a little one?" (Gen. xix. 20.) Sin approved is that very Delilah that cuts off the locks, and makes a believer a prey to every Philistine. Sin is *that* that "separates between us and our God," the great make-bate between heaven and earth. (Isai. lix. 2.) It is true, a saint shall never be left so to himself or sin, as that sin shall bereave him of his jewel,—his grace or God; but [it] may, and doth often, steal away the key of his cabinet, his evidence, his assurance: "I opened to my beloved; but my beloved had withdrawn himself, and was gone." (Canticles v. 6.) Sin is *that* that will soon "grieve away that Holy Spirit, by which we are sealed unto the day of redemption." (Eph. iv. 30.)

(2.) *Wisely improve this your union with Christ.*—"It is not enough to have, unless we use," Christ: \* not enough to have a "well of salvation;" but we must "draw water," and drink it too, if we intend a benefit by it. (Isai. xii. 3.) It was the looking on the brasen serpent that cured those that were stung. [It is] not enough for saints to have faith by which to live; but they must "live by the faith" that they have; (Gal. ii. 20;) that is, they must by faith draw continual supply of grace, comfort, strength, from Christ, as the branch does sap from the root, as the members do influence from the head, as the pipe does water from the fountain. This your union, then, must be improved,

(i.) *Under the fear and sense of wrath.*—When God begins to thunder, and to write bitter things against thee; now, now let faith recollect itself, and say, "Why, I am united unto Christ; in whose wounds is room enough to hold, and in whose heart readiness enough

\* *Frustra est potentia, &c.*



to receive, all that fly unto him. (Matt. xi. 28.) True, indeed, there is a terrible storm of justice gathering over my head, ready to fall upon me; but my Christ, to whom I am united, is my shelter: (Isai. xxxii. 1, 2:) a flood of vengeance [is rising]; but I am got into the ark: destruction [is] near; but Christ is my passover, my little sanctuary; 'able, willing, to save to the uttermost,' with all kinds and degrees of salvation." (Heb. vii. 25.)

(ii.) *In solicitations unto sin.*—When sin comes like a Potiphar's wife, and offers deadly poison in a golden cup; now, now let faith answer, "I would consent, but that I am united unto Christ. 'How can I do this great wickedness, and sin against my Christ?' (Gen. xxxix. 9.) 'I could easily do this and this, if I were not Alexander.' But now I cannot gratify this lust, but I must needs be disloyal to my Christ, my Husband to whom I am married. If I take the cold in my feet, it will immediately fly up into my head. Every sin is an affront to my Christ."

(iii.) *In the use of all ordinances.*—Let faith use them frequently, reverently; but not in the least rest on them, or be satisfied with them, any farther than they advance our union and communion with Christ. Look on prayer without a Christ, as mere words and sounds; sacraments without a Christ, as empty vials without a cordial; hearing without Christ, as a cabinet without a jewel. Be only so far satisfied with the ordinances, as thou findest them to be golden pipes, conveying golden oil into thy soul. (Zech. iv. 12.)

(3.) *Labour more and more for a frame of spirit suitable to this union.*

(i.) *An humble, self-abasing frame.*—Say, "Alas, Lord! what am I, what my father's house, that so great a Christ should so far stoop beneath himself, as to be united to so poor a worm, a clod of earth, a mass of sin, a nothing, a 'less,' a worse, 'than nothing?'" (Isai. xl. 15, 17;) that strength should be united unto weakness, light unto darkness, life unto death, heaven unto earth, unto hell? that incorruption should marry itself unto corruption; immortality to mortality; the King of kings, the Lord of lords, to such a captive, unpared, unwashed, unshaven captive, as I? (Ezek. xvi. 4—6.)

(ii.) *A trusting, relying, depending frame of spirit, for supply of all temporals.*—"He that hath given thee his Son, what can he deny?" \* (Rom. viii. 32.) He that hath given thee an ocean, will not deny thee a drop. If thou hast the kernel, thou shalt not want the shell: if thy Father vouchsafe thee bread, manna, the ring, a kiss, he cannot well deny thee husks. If thou hast his Benjamin, thou shalt be sure not to go without thy mess, thy five messes: "Seek ye first the kingdom of God and his righteousness; and all these things" *προσθησεται*, "shall be added," (Matt. vi. 33,) that is, cast in as paper and pack-thread to the bargain.

(iii.) *A loving, affectionate frame.*—Believer, thou art married to

\* *Qui misit Filium, immisit Spiritum, promisit vultum, quid tandem denegabit?* "He who hath sent his Son, who hath infused his Spirit, who hath promised his countenance,—what can he now deny?"—EDIT.

Christ Jesus : that relation calls aloud for union of hand, heart, spirits, all. He is "bone of thy bone, flesh of thy flesh;" therefore to be dearly loved: count all that thou art and hast, too little for him.\* Love him dearly for what he is, for what he hath, for what he hath done, suffered, purchased, promised. Love him more for what he is, than for what he hath; more for his person, than for his rings, bracelets, jewels, jointure. Love him with a cordial, active, conforming, constant, transcendent love. (Psalm cxvi. 1, 2.)

(iv.) *A truly noble, heavenly frame.*—Such a frame whereby thou mayest truly contemn this poor dunghill-world. Believer, being united unto Christ, thou art indeed "clothed with the sun;" and therefore thou shouldst, like thy mother, tread "the moon under thy feet." (Rev. xii. 1.) We should never fix our hearts on that whereon our God would have us put our feet: such eagles as believers should not stoop at flies. It is not for persons united unto Christ to be fond on these beautiful vanities, fair-faced nothings, chases in arras, handsome pictures drawn on ice: such are all enjoyments on this side Christ. Believer, thy Head, thy Husband, thy treasure is above; there let thy heart be also.† Having Christ for thy portion, let a little, a very little, of the world serve thee for thy passage.

(v.) *A pitiful, compassionate frame, to those that are not as yet united unto Christ.*—That are yet without hope, because without Christ. O, "as the elect of God, put on bowels of mercies" toward such! (Col. iii. 12.) Poor souls! they are sinking, drowning; thou art safe on the shore, got into the ark. They are frying, burning in Sodom; thou [art] safe in Zoar, a brand plucked out of the fire. O, pity those that do not, will not, cannot pity themselves! That is the third advice.

(4.) And lastly, *walk worthy of this union.*—Let your conversation be suitable to your condition. This I shall dispatch in these three particulars:—

(i.) *Walk zealously.*—Be wisely zealous in and for the promoting [of] the honour of this Christ to whom you are united. (Gal. iv. 18.) Make it your only plot and business to advance his honour: it is your own peculiar interest so to do. Be jealous of any thing that doth or may eclipse or sully his glory. He that toucheth him, his person, natures, offices, days, ordinances, ministers, servants,—let him be thought to "touch the apple of thine eye." (Zech. ii. 8.) Let "the zeal of his house" even "eat thee up." (Psalm lxxix. 9.)

(ii.) *Walk fruitfully.*—So it becomes every branch engrafted into Christ, the true vine. (Phil. i. 11.) Thy fruitfulness adds much to thy Christ's honour; the plenty of the crop sets a gloss on the husbandman's care; the fully-laden branch reflects an honour on the root. If men "see our good works," our fruitfulness in every good work, they will then "glorify our Father." (Matt. v. 16; John xv. 16.)

(iii.) *Walk lovingly, tenderly, toward believers, fellow-members.*—

\* *Ει ᾤλεον εἶχον, ᾤλεον εἶδον.*—GRÆCUS AUG. "If I had had more, I would have given more."—EDIT.  
† *Anima illic potius sit ubi amat, quam ubi animal.*  
"Let your soul be rather where it loves than where it lives."—EDIT.

They that are so happy as to be united unto one Head, should be very careful to be of one heart. Believers formerly were so "of one heart and of one soul," (Acts iv. 32,) as if animated with one and the same soul; suitable to the philosopher's description of true love: *Μία ψυχή δυο σωμασιν ενοικουσα*.\* Formerly believers were like Scilurus's bundle of arrows,—so trussed up together [that there could be] no breaking of them. But, alas! now it is sad to see how those that agree in one common faith, should yet disagree, as implacable foes. O, beloved, that brethren—Joseph and Benjamin, Moses and Aaron, Abraham and Lot—should fall out, especially when the Canaanite is in the land! Shall Gebal, Ammon, Amalek, and the Philistines,—shall these agree? and shall Ephraim and Judah be at variance? Shall the wolf, lion, bear, leopard, associate? and shall not lambs and doves? O, let such their sin and shame never be published in Gath, nor spoken in the street of Askelon. (2 Sam. i. 20.) Believers, you have heard the fable of the contest between belly and members: the moral of it bids you consult, if not your duty, yet your safety. By your divisions, you do but dig your own graves. Remember, saints, we are all one by spiritual relation; why should we not be one in our affection? (1 Cor. xii. 13, 27; i. 9, 10; 1 John iv. 12, 16; Gal. iii. 28.) I shall close all with that of the apostle in Eph. iv. 3—6, wherein he draws this arrow to the very head: "Keep the unity of the Spirit in the bond of peace." Why? Because "there is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all." Let me add, You are one with Christ the Head: it is your duty, therefore, and it will be your privilege, honour, safety, to be one with one another.

\* ARISTOTLE. "One soul inhabiting two bodies."—EDIT.

## SERMON XIX.

BY THE REV. JOHN GIBBON, B. D.

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THE NATURE OF JUSTIFICATION OPENED.

*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—ROMANS v. 1.*

THE words present us, for the argument of this Morning Exercise, with the great doctrine of justification, first to be opened, and then improved.

I. *To be opened.*—And that we may not, with Aquinas and the Papists, *in ipso limine impingere*, “stumble the very first step we take,” and so quite ever after lose our way, by confounding justification with sanctification; I shall only premise, that as in sanctification the change is absolute and inherent, so in justification the change is relative and juridical. The former is wrought in the sinner’s person; he becomes a new creature: but this latter is wrought in his state; he becomes absolved at the bar of Divine Justice. For justification is a law-state: \* it abolisheth the convincing power of sin, or its guilt. Our business, therefore, is to discover the process at God’s bar in the justification of a sinner; which will be best done by comparing it with that at man’s, which we are familiarly acquainted with.

To be “justified,” therefore, implies in general three things: (I.) The person is *charged with guilt*; (II.) *Pleads to the charge*; (III.) *Upon that plea is discharged by the Judge.*

(I.) A justified person must be *charged with guilt.*—Now guilt is the relation which sin hath to punishment. For sin is the breach of the law, and punishment is the vengeance which the law threatens for that breach. And as the threatening itself is, in the nature of it, a guard to the law, to prevent the breach of it, bidding, as it were, the transgressor come at his peril, break the law if he dare, be wise beforehand, lest he rue it too late; so the punishment, in the very nature of it, is a vindication of the equity of the injured law, the reparation and amends [which] it makes itself for the wrong done it, by damnifying the person injuring her proportionally to the injury. Now, that a justified person must be charged with guilt,—that is, with the breach of law,—and, by consequence, with desert of punishment, appears, because otherwise, if a man be pronounced righteous whom nobody ever accused or questioned, he is only praised, not justified.

(II.) The person to be justified must *plead for himself.*—Either in person, or by his advocate who sustains his person. For, to refuse to plead, is to despair quite of being justified, and to abandon one’s self

\* *Δικαιοσθαι* [“to be justified”] from *δικη* [“law, justice”].

over unto punishment: "silence gives consent;" it argues [that] the accused person hath nothing to say for himself, why he should not be condemned. Our law, you know, showeth no mercy to one that will not plead: he is to be pressed to death.

An indicted person must plead, therefore, something in his own behalf, why he should be justified, if he would be. Now, either the man is guilty of the charge, or not guilty. I must speak to both cases, and show what pleas are requisite in each, and which of them is the plea upon which a sinner is justified at the bar of God.

CASE I. If the indicted person be *not guilty* of the charge, justice itself must justify him upon that plea: *Si accusasse sufficiat, quis erit innocens?*\* An innocent person may be accused; he can never be convinced; for, that that is not, can never be demonstrated: the judge or jury were themselves guilty, if they found innocence guilty. Now, to be justified thus, is to be purely and merely justified, not at all to be pardoned; for, such an one stands upon his terms, bears himself upon his own righteousness, begs no mercy. It is no favour to justify him; it is his due: he is not beholden to the judge a jot; the exact rigour of the law acquits him.

To bring this to the present business: I shall demonstrate that *we can never be justified at the bar of God, by pleading Not Guilty.*—For,

1. *The plea is false.*—Although, in a very restrained sense, there is none so wicked but he may plead Not Guilty, and be justified, as to this or that particular fact charged upon him:—Nimrod was not guilty of Abel's murder; nay, a saint may be guilty of some sins which the devil may plead Not Guilty to; as grieving the comforting, the sealing Spirit, abusing the Redeemer's grace, &c.—yet nothing short of universal innocence, nothing but a perfect righteousness, a total exemption from all manner of guilt, will entitle us before God's tribunal to this plea: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James ii. 10.)

(1.) *Because the punishment due to the breach of the whole law, (namely, the curse of God,) is due to every breach of every part.*—"Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. iii. 10; Deut. xxvii. 26.) "The wages of sin," *της ἀμαρτίας*, "of every single sin," "is death." (Rom. vi. 23.)

(2.) *Because he that "offends in one point," affronteth the authority of all.*—As is excellently observed in the next verse: "For he that said, Do not commit adultery, said also, Do not kill." (James ii. 11.) Every sin hath atheism in it; it denies the God that is above; to trample upon the majesty of God shining in one commandment, is at once to trample upon that majesty which enacted all.

(3.) *Because thereby he becomes infected with a contagious disposition to be guilty of all.*—The same principle which emboldened him now, will [embolden him] another time, if but excited with equal strengths of temptation, to commit any other sin, or to repeat the

\* "If mere accusation be sufficient, who then will be innocent?"—EDIT.

same sins again and again, though excited with still weaker and weaker temptations; for as frequent acts strengthen the habit of sin, so the habit facilitates the acts.

From hence it appears, that the holy angels, that Adam in innocency, that the man Christ Jesus, might indeed plead Not Guilty before God, and be justified upon that plea; but [it is] now impossible for us. (Rom. iii. 20, 23; Psalm xiv. 1; 1 John i. 8.)

2. The plea being false, *there is no hope upon this issue to be justified, unless there were some defect in the judge, or in the evidence.*—*In the judge*, either of prudence, in not understanding,—or of integrity or power, in not executing,—the law aright. But in our case these are alike, that is, infinitely, impossible: for we have to do with the all-wise Legislator himself, who is also the “holy, holy, holy, Lord God Almighty;” and “shall not this Judge of all the earth do right?” (Gen. xviii. 25.) Nor can there be any defect *in the evidence*: for the books shall be opened at the last day; and the dead shall be “judged out of those things which are written in the books, according to their works.” (Rev. xx. 12.) Nay, even now there are two day-books a-filling: down goes (every hour, every moment) all we do and think and speak in *the book of God’s remembrance*, fairly written; not an iota, not a tittle, either missed or blurred. Of this God hath given us a counterpart, to keep in our own bosoms,—*the register of conscience*; though a very imperfect copy, full of blots, mistakes, omissions; yet enough alone to convince us instead of a thousand witnesses; for every sinner will be his own accuser and condemner, rising up as an advocate in the behalf of the great Judge, against himself at the day of judgment:—

— *Prima est hæc ultio, quòd, æ  
Judice, nemo nocens absolvitur.*—*JUVENALIS Sat. xiii. 2.\**

CASE II. And this was the first plea, Not Guilty; but the case is not ours, and therefore this plea will never justify us. I come, therefore, to the other, which in our case is *Guilty*. And here are two ways of pleading:—

FIRST. *Mere mercy, for mercy’s sake.*—But, indeed, this is not to plead at all, but to beg. And as, in the last case, when an innocent person upon his pleading Not Guilty is discharged, that is pure justification, but no pardon; so here quite contrary,—when a guilty person is discharged out of mercy, this is pure pardon, but no justification: for there shines not one beam of justice in such a discharge; mere mercy is all in all. Whence it follows, that the Socinians, who, to avoid the necessity of acknowledging Christ’s satisfaction to Divine Justice, affirm that justification is nothing but mere remission of sins, do abuse the word, and contradict themselves. For who seeth not, that to be pardoned *gratis*, “out of pure mercy,” (without the least reparation made either for the injury and indignity done to the law, or satisfaction to the honour, justice, and authority of the lawgiver, by the sin, affronted,) is not “to be justified” at all, *δικαιουσθαι*, but

\* “’Tis the first vengeance: conscience tries the cause,  
And vindicates the violated laws.”—GIFFORD’S Translation.

only "to be gratified," *ελεεισθαι*, that is, discharged upon the sole account of mercy, without any consideration had of justice? This is the first way of pleading, when guilty,—mere mercy, for mercy's sake; but to be justified upon this plea, is an evident contradiction. Therefore,

**SECONDLY.** The only plea for a guilty person to be justified upon is, to plead *mercy for the sake of some satisfaction made to the justice and honour of the law.*—And by how much the fuller this satisfaction is, by so much the fuller is the justification of such a person as is upon this plea discharged. Now a full satisfaction may be made two ways:—

1. By suffering the whole penalty due.
2. When a valuable consideration is accepted by the offended party or judge; wherein the honour of the law is as much saved, as if it had never been broken; or as if, being broken, the full penalty had been inflicted on the breaker.

And here I have these two things to prove:—

1. *That man could never make such satisfaction to the justice of God, nor any creature for him.*
2. *That the Lord Christ hath made such full satisfaction, that it stands now with the honour of the holy God, to justify sinners upon the terms of the gospel.*

**ASSERTION I.** *That neither man nor any creature could satisfy offended justice.*

1. *Not by suffering the penalty.*—For, that, being infinite, requires an infinite continuance under it, there being no other way for a finite creature to suffer infinitely: and so the whole penalty will ever be suffering, but can never be suffered. For, in eternity, stop where you will, and there is yet as much to come as is already past; nay, infinitely more: for that which is past is but a finite time of suffering, though millions of ages are past; but an eternity of suffering is yet to come; and after as many more millions of ages, still, still an infinite eternity is future, that never can be so exhausted but an eternity will still be left.

2. *Not by any act of service, which amounts to a valuable consideration worthy to be accepted of the Judge as satisfactory to his affronted justice.*—For two reasons:—

(1.) *Because God is more dishonoured by one sin, than honoured by an eternity of obedience.*—For God is not at all obliged to cherubims and seraphims for obeying him: all the creation naturally oweth its utmost possibility of service, as an eternal debt, to its great Creator. Now, the least act of disobedience or sin being injury and treason, thereby a new obligation is contracted; namely, to suffer condign punishment; the former obligation unto duty remaining eternally in as full force as ever; which if we could discharge, yet were we but "unprofitable servants." (Luke xvii. 10.) "Can a man be profitable unto God?" (Job xxii. 2.) "If thou be righteous, what givest thou him? or what receiveth he of thine hand?" (Chap. xxxv. 7.) An eternity of service in the highest perfection is every creature's debt, as

a creature; and, besides this, an eternity of suffering, too, is every delinquent creature's debt, as delinquent. But one debt cannot pay another. Since, therefore, all that the whole creation can do for ever, would but just satisfy the first natural obligation unto pure justice, namely, the debt of obedience; it is quite impossible that ever any creature should super-erogate, or spare any thing from hence, toward satisfying the secondary super-added obligation unto offended justice, namely, the debt of punishment, either in its own behalf or another's.

(2.) The other reason why neither man, nor any creature for him, can ever satisfy the offended Creator by the highest services, [is,] *because they all have it from him, when they do obey him.*—Of his own do they give him: (1 Chron. xxix. 14 :) for “in him we live, and move, and have our being.” (Acts xvii. 28.) “What hast thou,” O man, nay, O angel, O archangel, “that thou didst not receive?” (1 Cor. iv. 7.) “All” our, nay, all their, “springs are in him.” (Psalm lxxxvii. 7.) “Without him we can do nothing.” (John xv. 5.) The more we do for God, the more he doth for us; and, consequently, still the more we owe him. So that acts of obedience are so far from satisfying our obligations to God, as that they contract new ones; for even for them are we obliged.

ASSERTION II. Having cleared the first, we come to the second, point,—*that Christ hath so fully satisfied his Father's offended justice, as [that] it stands now with the honour of the holy God to justify every sinner that can, upon gospel-terms, plead his interest in this satisfaction.*—Here we must inquire into these three things:—

1. *The matter of this satisfaction.*

2. *The form, or that which makes it infinitely satisfactory and meritorious.*

3. *What are those gospel-terms?*

QUERY I. For *the matter of Christ's satisfaction*: I humbly conceive that the whole state of his humiliation, from his conception to his resurrection, (for at his resurrection began the second state of Christ as Mediator; namely, his exaltation; to be continued to the general resurrection; and then he shall resign up the kingdom to the Father, and God shall be thenceforward “all in all,” 1 Cor. xv. 24, 28,) that this state, I say, of our Redeemer's humiliation is entirely looked upon by God as the valuable consideration wherein his justice with honour acquiesceth and rests satisfied. It hath two parts: (1.) *His taking the form of a servant at his incarnation.* (2.) *His management of and deportment in that state.*

(1.) *His incarnation.*—And this presents God with a double satisfaction, whereby he may with honour entertain thoughts of love to mankind.

(i.) *In that human nature is in Christ unstained with either original or actual sin.*—For, by his divine conception by the Holy Ghost, he received of his virgin-mother a pure, undeflowered, virgin human nature. The Second Adam revives the innocency of the first. Those eyes could without disparagement behold his manhood, which are



“purer than to behold iniquity;” and even in their sight, though no other flesh living could, yet this flesh must, be justified.

(ii.) *In that human nature is in him dignified with union to the Divine, and is become the seat and mansion of the Godhead.*—So that, how loathsome soever sin hath rendered it in us, yet in him it is highly exalted, even as highly as the Divine Nature in him was abased: for the human nature ascends just in the same proportion as the Divine descended; that is, to the utmost possibility; for God could stoop no lower than to become a man, nor man rise higher than to be personally one with God.

Thus, you see, Christ’s entering into his state of humiliation hath rendered the nature of man very considerable again in the sight of God; so that He can now with honour exercise good-will toward it.

(2.) *His management of this state* consists in his active and passive righteousness.

By “his *active* righteousness,” I mean, his obedience to the whole law: to the *ceremonial*, in being circumcised, baptized, keeping the three yearly feasts, &c.; to the *moral*, in not committing one sin, or neglecting one commanded duty, even to subjection to his parents and paying tribute to Cæsar.

By “his *passive* righteousness,” I mean, all that he suffered *in his life-time*; as, the meanness of his birth and education; his persecution by Herod in his infancy, after by the scribes and Pharisees; his hunger and temptation in the wilderness; his poverty and straits,—he “had not where to lay his head;” (Matt. viii. 20;) in a word, he was all his life long in all things “tempted like as we are, yet without sin:” (Heb. iv. 15;) but especially what he suffered *at his death*,

First. *In his body.*—He was scourged, spit upon, crowned with thorns, and at length crucified; which was,

(i.) A *cruel* death: the Latin *cruciari*, “to be tormented,” is derived a *cruce*, “from being crucified.”

(ii.) A *reproachful* one: (Gal. iii. 13; Heb. xiii. 13;) it was the Roman death for slaves and malefactors.

But, Secondly, most of all he suffered *in his soul.*—Witness those expressions, *λυπεισθαι, εκθαμβεισθαι, αδημονειν* [“He began to be sorrowful, to be sore amazed, and to be very heavy”]. (Matt. xxvi. 37; Mark xiv. 33.) Add his bemoaning himself to his disciples in the following words; and his passionate prayer, thrice repeated: “Abba, Father, if it be possible, let this cup pass from me.” (Matt. xxvi. 39; Mark xiv. 36.) Add further yet his sweating drops of blood, in that bitter agony which so spent him in the garden, that an angel was sent to comfort him. (Luke xxii. 43, 44.) But, above all, his desertion upon the cross witnesseth that he suffered unutterably in his soul, when he cried, “My God, my God, why hast thou forsaken me?” (Mark xv. 34.) The Socinians are here puzzled to give any tolerable account how the infinitely good God could find in his heart to exercise his only-begotten Son, that never sinned, with all these horrors in his soul. For, certainly, it stood not with his goodness, had not Christ, as the Second Adam, been a public person, a representative, on whom

“the Lord laid the iniquities of us all.” (Isai. liii. 6.) But if we consider (which they deny) that Christ was then satisfying his Father’s justice, we need not wonder at those horrors and consternations of the manhood : for he knew the vastness of his undertaking, the numberless numbers and aggravations of sins, the dreadful weight of his Father’s wrath, the sharpness of that sword which he was going now to feel. (Zech. xiii. 7.) (Not that God was angry with Christ upon the cross *quoad affectum* [“as to the affection”]; no, he never more dearly loved him : but *quoad effectum* [“with regard to the effect”].) Add Christ’s infinite abhorrence of the sins he bore, and that infinite zeal wherewith he was inflamed to vindicate the honour of divine justice. Now, his infinite love to his church, struggling with all these, produced those agonies ; and overcame them all, when he said, “It is finished.” (John xix. 30.) We meet him next triumphing in his resurrection.

But here to resolve that great question,—whether Christ’s passive righteousness alone, or active and passive jointly, are the matter of Christ’s satisfaction, which believers plead at God’s bar for their justification, and which, being accepted by God as a plea good in law, is said to be “imputed” (namely, in a law-sense) “for righteousness.” Let these reasons be weighed by such as do disjoin them :—

(i.) First. *Each of them hath its proper interest in, and its respective contribution toward, the satisfying [of] the injured honour of God’s law.*—For the honour of God’s law is the equity of both its parts,—its command, and its threatening. Christ’s active righteousness honours the equity of the first ; which man had dishonoured by his disobedience : but the great God-man hath repaired the honour of God’s commandments, by yielding a most perfect obedience to every one of them ; and therein proclaimed the law to be “holy, and just, and good.” (Rom. vii. 12.) Then Christ’s passive righteousness in like manner honours the equity of the threatening : for as, by obeying, he acknowledged God’s authority to make a law, and his unexceptionable righteousness in every single branch of the law made ; so, by suffering, he proclaimeth that man is bound to keep it, or, if he do not, to bear the penalty. He himself dies to justify that the sinner is worthy of death, and offers himself upon the cross as a sacrifice to the Divine Justice : and hereby he hath proclaimed sin to be “exceeding sinful,” and God to be so jealous a God as [that], rather than sin should go unpunished, and his justice want its glory, the righteous, eternal Son of God must be made an example [of] what guilty man had deserved. Thus God by two equal miracles (with everlasting astonishment to be adored) hath satisfied both his contending attributes, and rendered each of them triumphant ; in making his righteous Son an example of his sin-avenging *justice*, that guilty sinners, repenting and believing, might be made examples of his sin-pardoning *goodness*.

(ii.) In the second place : as each hath its respective interest in satisfying the injured law, so *neither of them can be any where severed from the other.*—And those which God hath so indissolubly joined,

let none part asunder. For Christ's active righteousness was every where passive, because all of it [was] done in the form of a servant; for in our nature he obeyed the law: but in his very incarnation he was passive; for therein he suffered an eclipse of the glory of his Godhead. And his passive righteousness was every where active; because what he suffered was not by constraint or against his will; no, it was his own voluntary act and deed all along. Let me instance in the greatest of his sufferings: his very dying was the product both of the freeness of his love and the majesty of his power. (John x. 17, 18; Rev. i. 5.)

(iii.) In the third place: *both Christ's active and passive righteousness, what he did and what he suffered, partake in common of the form of satisfaction.*—Therefore they are both integral parts or joint ingredients thereof; for *forma dat esse*.\* But this brings me to the second inquiry:—

QUERY II. *What is the form of Christ's satisfaction, or that which renders it satisfactory?*

ANSWER. I answer, The infinite merit of what he did and suffered; which infinite merit stands,

(1.) *In the dignity of his person.*—"The fulness of the Godhead dwelt in him bodily." (Col. ii. 9; John i. 14.) Now, for the work of a servant to be done by the Lord of all, renders his *active*—and for Him to suffer as a malefactor between malefactors who was "God blessed for evermore," renders also his *passive*—righteousness infinitely meritorious. No wonder "the blood of Christ cleanseth from all sin;" (1 John i. 7;) for it is the blood of God. (Acts xx. 28.) And this is the reason why the righteousness of one redounds unto all for the "justification of life," (Rom. v. 18, 19,)—because his active and passive righteousness is infinitely of more value, than all that all the creatures in heaven and earth could have done or suffered to eternity. The very man Christ Jesus is above all the angels; (Heb. i. 6;) for he is "the man that is God's fellow." (Zech. xiii. 7.) And this infinite worthiness of the Redeemer's person you have excellently described, as irradiating and infinitely exalting all he did and suffered, in Phil. ii. 6—9; Heb. vii. 24—28.

(2.) The active and passive righteousness of Christ are of infinite merit, *because not at all due, but both mere super-erogations of an infinitely glorious person.*

And, First, for his *active* righteousness: it stood in his obedience to the ceremonial and moral laws.

(i.) His obedience to the *ceremonial* law was a mere super-erogation,—for the substance to comply with the shadows, the antitype to do homage to its own types. Besides, he submitted to those very ordinances whose end and institution supposeth guilt, and whose nature argues them designed only for the use of sinners. What fore-skin of impurity had he to be cut off in circumcision? What filth, to be washed away in baptism? Did the "holy child Jesus" defile his mother's womb, as common mortals do, that are conceived in sin,

\* "Form bestows existence."—EDIT.

and brought forth in iniquity? And yet he was circumcised and baptized, and his mother offered for her purification. (Luke ii. 21, 22; iii. 21.) No imaginable obligation lay on him to these submissions, being to him mere ciphers, wholly insignificant.

(ii.) His obedience to the *moral* law,—although it must be granted that as man it was his duty, (Gal. iv. 4,) yet was it not his duty to become man. True, a creature's homage was due from him, when a creature; a servant's work, when in the form of a servant: but the whole was free and arbitrary, because his entering into that state was so. For what but his own infinite love could ever move the eternal Word to pitch his tent in our nature? What obligation lay on the Heir of all things to take the form of a servant? Who bound the eternal Son of God to become, in the fulness of time, the Son of man?

And as his active righteousness, so, Secondly, his *passive*, too, was a mere super-erogation. For his Almighty Father's holy, all-seeing eye could never espy the least iniquity in him to punish. What had the Divine Justice to do with him? for he was a sinless person. He suffered "not for himself;" (Dan ix. 26;) no, "for us." (2 Cor. v. 21.) And therefore, since no obligation lay on him to do what he did, or to suffer what he suffered, he may impute the merit both of the one and the other to whomsoever, and upon what terms soever, he and his Father please.

But before I come to consider the terms upon which Christ's satisfaction is applied, I must answer some QUESTIONS, and clear the scruples in the way.

#### OBJECTION I.

"What is become of the law of that first covenant made with Adam in Paradise, (Gen. ii. 17,) repeated again to the Jews? (Deut. xxvii. 26:) the sum of which you have, fully expressed, in Ezek. xviii. 4: 'The soul that sinneth, it shall die.'"

#### ANSWER.

I answer, It is not executed nor abrogated, but released or dispensed with.

(1.) *It is not fully executed.*—"For there is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. viii. 1.)

(2.) *It is not abrogated.*—For it is in part executed upon believers. They are liable to the first, or natural, death, which is "the wages of sin," (Rom. vi. 23,) although "the second death hath no power" over them; (Rev. xx. 6;) beside all manner of chastisements and afflictions. (Psalm lxxxix. 30—32.) And also that law is totally executed upon finally-impenitent unbelievers; over whom, not the first only, but the second death also hath power. (2 Thess. i. 8.) For "he that believeth not is condemned already:" (John iii. 18:) that is, the gospel finds him, and every one, in a state of condemnation; but those who believe, it proclaims deliverance to; those who through unbelief reject it, "judging themselves unworthy of everlasting life,"

(see Acts xiii. 46,) it leaves such as it found them; namely, under the condemnation of the old covenant, since they refuse the pardoning mercy of the new.

(3.) I answer, therefore, positively, that *the first covenant is released and dispensed with.*—By super-inducing a new covenant of grace over it; that whosoever closeth with and comes into the terms of the new, should be exempted from the rigour and extremity, that is, from the eternal condemnation, of the old. In John iii. 16, it is not said, “He that believeth shall not be sick, shall not be afflicted, shall not die:” no; but, He “shall not perish.” Thus you see, the covenant of works, as to its execution upon such as are in the covenant of grace, is in the chief part restrained, but yet in some part inflicted. They never shall complain under the eternal and destructive, yet they do complain under the temporal and corrective, punishment of their sins. (Lam. iii. 39.)

Yet more particularly, for the clearer understanding of this, we must consider, that *the first covenant* lays a double obligation on sinful man:—

(i.) *In reference to what is past.*—And here it requires satisfaction and reparation from us for our sin in breaking it.

(ii.) *In reference to the future.*—After such satisfaction and amends made, it requires perfect conformity still as at first, absolute obedience to all God’s commands being the eternal debt of the reasonable creature to that God that made it in his own image. If, therefore, we could (which hath already been proved to be impossible) ever have satisfied God’s injured law for our past breach, the law would still have come upon us for future exact conformity, to pay the residue of that eternal debt; and its language would be, “Sin no more, lest a worse thing befall thee;” (John v. 14;) as a felon, though burnt in the hand, is yet bound to live honestly for the future at his peril.

Now *the new covenant of grace* relieves us as to both these cases, and dispenses with the rigour of the law.

(i.) As to the first: it comforts us with the good news, that the Son of God hath satisfied his Father’s justice; and if we believe but in him, God will accept of us, as if we had satisfied in our own persons. The case [which] the law leaves us in, is well expressed in Isai. xxxiii. 14; Heb. x. 31; but the relief [that] the gospel brings us, in St. Paul’s language, Rom viii. 33, 34. You have both together excellently in Ezek. xxxiii. 10, 11.

(ii.) As to the second obligation: the new covenant dispenseth with the rigour of that too. For, woe to a justified and pardoned person, if he must lose all again upon the least defailance! Therefore the gospel proclaims pardon of sin upon repentance, and acceptance of sincere endeavours to obey him. God’s language now is, “Sinners, be but in good earnest; do but love me heartily and my ways; let me but see a child-like ingenuity [ingenuousness] in you; and I will put down your upright, though imperfect, performances in the ‘book of my remembrance;’” (Mal. iii. 16;) and blot out your transgressions, when repented of, out of the book of my remembrance.” *Mandata Dei*

*tanquam facta reputantur, quando quicquid non fit ignoscitur.\** Thus doth the candour of the gospel dispense with the rigour of the law. God deals not with us as an Egyptian task-master, but as a father with his children whom he loves. Christ's "yoke is easy, his burden light." (Matt. xi. 30.)

## OBJECTION II.

If any doubt how it stands with God's veracity and immutability, having once declared that "the soul that sinneth shall die," to contradict it, by declaring that "he that believeth shall never die," (John xi. 26,) but have eternal life :

## ANSWER.

I answer, We must look upon threatenings as a part of the law, declaring the dueness of the punishment, what the offender hath deserved to suffer ; not as predictions of the event ; any more than "thou shalt," and "thou shalt not," in the command, are predictions, but only are expressive of the dueness of obedience. Nor will it hence follow, that we have the least cause once to suspect that God may, if he please, revoke his promises, as well as his threatenings ; and then what would become of us ? For there is a wide difference in their essential natures and properties. In a *promise*, the obligation lies upon the party promising : he hath passed away his own liberty ; and the thing is now no longer his, but the other's ; who may, if he please, release and quit claim to his pretensions ; he may dispense with and surrender his own right ; but if he claim his right to and interest in the benefit by virtue of the promise, it cannot be detained without notorious wrong and injury, which "God forbid" we should charge him with. For he were not God, if he were not infinitely true and faithful : how should he else "judge the world ?" (Rom: iii. 6.) But now the obligation unto *punishment* lies contrarily upon the sinner threatened : he hath passed away his own indemnity, and given God the right of punishing him. I say, the right, not the necessity : if God will claim this right, he may ; but if he please, he may dispense with it. It is no injury, if he punisheth ; yet no obligation lies upon him, but his own honour. And that, indeed, obligeth him not never to dispense with his law ; but never to dispense with it upon a light cause, or upon terms misbecoming his glorious attributes. And the dispensation we now speak of is an honourable one : for,

(1.) *There are weighty inducements moving God hereunto.*—If he had not dispensed with the rigour of it,

(i.) He had lost the opportunity of the highest possible way of glorifying his own goodness, which now so infinitely endears him to the world, and lays such obligations on us to admire and adore him.

(ii.) As all Israel lamented over Benjamin, that a tribe was lost ; (Judges xxi. 6 ;) so the creation would have missed a tribe. Which is the reason [that] some divines have given why Christ "took not

\* AUGUSTINI *Retractationes*, lib. I. "The commands of God are considered as fulfilled, when whatsoever is not performed is forgiven."—EDIT.

on him the nature of angels, but the seed of Abraham :” because only *some* of the angelical tribe lost their birthright, only *some* kept not their first estate ; but “ man, being in honour, continued not ” but became “ like the beast that perisheth.” (Psalm xlix. 12.)

(iii.) All religion had been extinguished and frozen by despair unavoidably. If there had been no hope, the fear of God, his worship and service, had for ever utterly perished from off the earth. But now his “ name is excellent in all the earth ; ” (Psalm viii. 1 ; ) even that name proclaimed to Moses : “ The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.” (Exod. xxxiv. 6.) “ In Judah is God known: his name is great in Israel.” (Psalm lxxvi. 1.)

(2.) As the causes inducing are weighty, so *the terms on which he dispenseth with his law are as honourable.*—Which was our third query propounded in the opening [of] the point. For since Christ redeemed us, not by way of solution, (strictly,) as a surety, paying the debtor’s proper debt to the Creditor ; but by way of satisfaction, as a Mediator and Intercessor, offering a valuable consideration to the offended Judge of the world, in lieu of the law’s executing the penalty threatened upon the sinner ; it necessarily follows that no right at all in the benefits of this satisfaction can accrue to the delinquent, but upon such terms precisely as the offended party, and the Mediator that satisfieth him, shall agree unto, and, upon mutual treaty and compromise, jointly ratify. So that justification by way of satisfaction provides not only for the sinner’s indemnity, but in such a manner as also to consult the interests and honour both of the party satisfying and satisfied : and this latter is the rule and measure of exhibiting the former, and of making over the satisfaction for discharge of the offender.

QUERY III. *What are the terms, therefore, upon which both God and Christ have agreed to justify sinners ?*

ANSWER. I answer, First, *faith* ; which is a hearty receiving Christ as he is tendered by the gospel. And here the soul quits all pretensions of being justified by any righteousness of its own, and rolls itself upon “ the Lord its righteousness.” And therefore hath faith the honour to be the justifying grace, because it so highly honoureth Christ. It is the nuptial knot whereby the soul joins itself to its Lord-Redeemer in an everlasting marriage-covenant : it denies itself, and forsakes all its other lovers, and clasps about its Lord and Husband, as its all in all. Look : what a wife doth in a marriage-covenant to her husband, that doth a soul in believing unto Christ : it saith unto him, *אִשִּׁי* *Ishi*, “ Thou art my Husband ; ” (Hosea ii. 16 ; ) and he saith unto his spouse, *אֲמִי* *Ammi*, “ You are my people.” (Verse 1.)

But then this justifying faith hath two daughters that inseparably attend her :—

(1.) *Repentance.*—Here sinful man retracts and undoes his faults, cries *Peccavi*, [“ I have sinned,”] weeps, wrings his hands, smites upon his breast, and cries, “ What have I done ? ” laments after the Lord, and abhors himself in dust and ashes. He calls himself fool, mad-

man, beast, traitor to his God and to his soul; in a word, executes the law upon himself: and since God excuseth him from the punishment, he accuseth himself of the guilt, and condemns himself to the shame, of his sin. And hereby the sinner honours the equity of the threatening, by his tears acknowledging that his blood was due.

(2.) *Newness of life.*—Here the sinner acknowledgeth perfect obedience to be still his duty. This honours the equity of God's commandments: and the Redeemer, by making this one of the conditions of the gospel-covenant, hath given his Father his law back again. He doth not repeal it: no; it is still the rule of life, and every commandment still obligeth a believer. Christ hath only released us from the condemning power of it, not the commanding power of it. We must still press after perfection; but though we fall short of it, we shall not die for it. "Christ hath redeemed us from the curse of the law, being made a curse for us;" (Gal. iii. 13;) but hath left us under the government and command of the law. The whole matter is excellently expressed in 1 John ii. 1: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

(III.) Having thus discoursed to the three [two] general points first propounded; and showed [first] that the person justified is charged with guilt: and, secondly, that he pleads to the charge; (where I have largely opened the nature of that plea;) I come now to the third general point,—to show how *upon his plea he is discharged, or justified.*

A sinner is then actually justified, when he is constituted or made righteous in law. Righteousness is a conformity to the law: he that fulfils the law is righteous in the eye of that law; he is *ενομος*, "within the protection of it;" as he that transgresseth the law is *ανομος*, "guilty in the eye of the law, and without the protection of it." Now the law of the new covenant runs thus: "He that believeth shall not perish:" (John iii. 15:) so that a believer keeps and fulfils this law; and therefore "faith is imputed to him for righteousness," (Rom. iv. 22—24,) because faith is the keeping of the new covenant; which therefore is called "the law of faith," (chap. iii. 27,) in opposition to the old covenant, called there by the apostle, "the law of works." As, therefore, innocency, or perfect obedience, would have justified Adam, had he stood, by virtue of the law of works, or old covenant, whose tenor is, "Obey, and live;" for then he had fulfilled that law: and as his disobedience actually condemned him by virtue of the same law: "Disobey, and die for it:" (Gen. ii. 17:) so now believing in Christ justifieth by virtue of the law of faith; for it is the keeping and fulfilling of the gospel-covenant, whose tenor is, "Believe on the Lord Jesus Christ, and thou shalt be saved:" (Acts xvi. 31:) and, again, unbelief actually condemneth by virtue of the same law: "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." (John iii. 18.) That is, Because the unbeliever is *ανομος*, "without



the protection of the "gospel, or "law" of faith,—he cometh not up to its righteousness,—he "is condemned already" as a sinner by the law of works; and yet once more, with a witness, condemned as an unbeliever, as a monster that hath twice been accessory to his own murder: first, in wounding himself; and, secondly, in refusing to be healed.

The law of works includes us all under sin, we are all "dead," our case was desperate; "but God, who is rich in mercy, for his great love wherewith he hath loved us," (his immense *φιλανθρωπια*), "even when we were dead in trespasses and sins," hath sent "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Eph. ii. 4, 5; John iii. 16.) And this is that according to which he will judge the world: "According to my gospel," saith Paul. (Rom. ii. 16.) Every believer, therefore,—though he wants the righteousness of the law of works, (namely, innocency,) yet he shall not be condemned, because he hath the righteousness of the gospel, (namely, faith,) which is the new law in force, according to which God now dealeth with us, and shall judge the world at the last day.

And here it will be richly worth our very heedful observation, that although a believer hath not the righteousness of the law of works inherent in himself, (for, if he had, he were not a sinner, but should be justified by that law,) yet by faith he lays hold upon Christ's satisfaction, which in the very eye of the law of works is an unexceptionably perfect, an infinitely glorious, righteousness. So that faith justifieth us even at the bar of the law of works, *ratione objecti*, ["in respect of the object,"] as it lays hold on Christ's satisfaction, which is our legal righteousness; it justifieth us at the bar of the gospel, or law of faith, *formaliter et ratione sui*, ["formally and with regard to itself,"] as it is covenant-keeping, or a fulfilling of the gospel-law. For he that keeps a law is righteous, where that law is judge; the law-maker, by his very making of the law, makes him righteous; and the judge, that pronounceth according to the law, (for a judge is *νομος επιθυχος*;) will infallibly pronounce him so.

But that with all requisite distinctness we may apprehend this great affair, let us take a view of some of the most considerable and important causes which concur to the producing [of] this excellent effect,—the discharge and justification of a sinner; and state their several interests and concernments in their respective influences upon and contribution toward it.

#### HOW FREE GRACE JUSTIFIETH.

1. *The free grace of God* is the first wheel, that sets all the rest in motion. Its contribution is that of a proegumenal cause, or internal motive, disposing God to send his Son, (John iii. 16,) that sinners, believing, might be "justified freely by his grace through the redemption that is in Christ Jesus." (Rom. iii. 24.) For Christ died not to render God good; (he was so eternally;) but that, with the honour

\* "The law endued with vitality," or, "the law personified."—EDIT.

of his justice, he might exert and display his goodness, which contrived and made itself this way to break forth into the world.

#### HOW CHRIST'S SATISFACTION.

2. *Christ's satisfaction* is doubly concerned in our justification:—

(1.) *In respect of God*, as a procatastic cause, of infinite merit and impetrative power; for the sake of which “God is reconciling himself unto the world in Christ, not imputing their trespasses unto them.” (2 Cor. v. 19.)

(2.) *In respect of the law of works*, Christ's satisfaction justifieth us formally, as our proper legal righteousness. I call it “our righteousness,” because it becomes imputed to us upon our believing; faith being our gospel-title, by pleading which we lay claim to all the benefits accruing from the merit of Christ's performance, to all effects, uses, and purposes, as if it had been personally our own. I call it “our legal righteousness,” because thereby the law of God owns itself fully a-paid, and acquiesceth in it, as in full reparations and amends made unto it for the injury and dishonour received by the sin of man. We must plead this against all the challenges and accusations of the law: “Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died,” &c. (Rom. viii. 33, 34.) And thus our legal righteousness required in the first covenant,—that of works,—is wholly without us in our Redeemer, yet imputed upon our account.

#### HOW THE GOSPEL.

3. *The gospel* justifieth *quâ lex lata*, “as it is the law” of faith; for the very tenor of the gospel-covenant is, “Believe, and thou shalt be saved.”

#### HOW FAITH.

4. *Faith* justifieth *vi legis latae*, as it is our evangelical righteousness, or our keeping the gospel-law; for that law suspends justification upon believing. Faith pretends to no merit or virtue of its own; but professedly avows its dependence upon the merit of Christ's satisfaction, as our legal righteousness, on which it layeth hold; nor can it show any other title to be itself our evangelical righteousness, but only God's sanction, who chose this act of believing to the honour of being the justifying act, because it so highly honoureth Christ. So that, as a most judicious pen expresseth it, the act of believing is as the silver; but God's authority, in the gospel-sanction, is the king's coin, or image stamped upon it, which gives it all its value as to justification. Without this stamp it could never have been current; and if God had set this stamp on any other grace, as love, that then would have been current, and have justified us, as faith doth now.

#### HOW GOD.

5. *God* justifieth in a proper sense two ways: (1.) *As a Legislator*; (2.) *As a Judge*.

(1.) *As a Legislator*, enacting by his sovereign authority that sweet and gracious law of the new covenant, by virtue of whose tenor every sinner that believes is justified from the guilt of sin, "from which he could not be justified by the law of Moses." (Act<sup>s</sup> xiii. 38, 39.) This law of justification by faith is God's own act and deed, the great *instrumentum pacis* ["instrument of peace"] between God and man. He hath proclaimed his letters-patent: the King of heaven and earth hath in the gospel (our Magna Charta) given his warrant under his own Broad Seal, that "he that believeth shall not be condemned."

(2.) *As a Judge*, the God of heaven may in three respects be said to justify a believer:—

(i.) Forthwith upon his believing, God owneth him secretly within himself, as a person justified. God esteems and approves of him, as in that state unto which he hath by believing a title good in law, an indefeisible right. A justified estate emergeth actually, as soon as faith: the law-title thereunto emergeth as a necessary resultance, by virtue of the tenor of the gospel-law; which only justified virtually, potentially, and conditionally, before, every believer in general; but now, actually, absolutely, and in particular, it justifieth him as a believer, when he is so.

(ii.) At the moment of dissolution God justifieth as the Judge of all the earth, passing a private sentence and award unto everlasting life upon every believing soul.

(iii.) But eminently at the last day, when the Ancient of Days shall take the throne, and in open court, before the whole creation, by public sentence, for ever acquit and discharge believers at that great and last assizes.

#### HOW WORKS.

6. Shall I need to add, that *works* are said to justify us? (James ii. 2, 4;) because they justify our faith, or demonstrate before God and man, and to our own consciences, that our faith is not a dead and barren, but a true and living, one, by its fruitfulness in well-doing.

#### HOW THE SPIRIT.

7. But I must not forget, lastly, that *the Spirit of God* is said to justify us: (1 Cor. vi. 11 :) and that two ways:—

(1.) *Directly*: by working faith in the heart, which is one of the fruits of the Spirit. (Gal. v. 22.) Now *causa causæ est etiam causa causati*: \* the Spirit justifieth, as it is the Author of the justifying grace.

(2.) *Reflexively*: the Divine Spirit clears up justification to a believer's conscience, by discovering the truth of faith, by working assurance, and by sealing a believer to the day of redemption: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. viii. 16, 17.)

\* "That which produces the cause is also the author of that which is produced by the cause."—EDIT.

Thus I have at length done with my first task,—the opening of the point ; which finds itself summed up in this DEFINITION :—

## DEFINITION.

Justification is a judicial act of God, as Lawgiver and Judge of the world, graciously discharging a believer, for the sake of Christ's satisfaction, from the condemnation of the law of works, by the tenor of the gospel-law, or new covenant ; which requireth of, accepteth from, imputeth unto, sinners faith in Christ Jesus, as their righteousness. See Rom. iii. 25—28 ; iv. 5 ; Phil. iii. 9.

## USE I. REFUTATION.

II. *To improve it, now, (which was my other task,) by way of refutation :* I infer against the antinomians,

1. *That justification is not from eternity.*

(1.) Because a person must be charged with guilt, before he is justified or discharged : but nothing can be before eternity. If discharged from eternity, when was he charged ? What ! from eternity, too ? Then he will be at once eternally charged with, and discharged from, guilt ; which if any excuse from a contradiction, they are much wiser than I am.

(2.) My text convinceth them [that] actual faith is not from eternity ; therefore, not justification before God. For if faith justify us not before God, but only at the bar of conscience, then there will be no justification at God's bar at all once mentioned in scripture ; for works do it at man's bar. What is it, I wonder, that justifieth from eternity ? Not God's decree to justify ; for then his decree to glorify would make glorification from eternity too. But *decreta Dei nihil ponunt actu in subjecto* : "God's decrees are immanent acts, and pass nothing actually upon the creature."

(3.) A justified person was actually under condemnation whilst he was an unbeliever : "He that believeth not is condemned already : " (John iii. 18 :) but he could not be at all condemned, if justified from eternity.

(4.) St. Paul expressly affirms that the believing Corinthians were not once, but now were, justified : "Such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 11.)

2. I infer against them, *that they are dangerously mistaken in thinking that a believer is righteous in the sight of God with the self-same active and passive righteousness wherewith Christ was righteous.*—As though believers suffered in Christ, and obeyed in Christ, and were as righteous in God's esteem as Christ himself, having his personal righteousness made personally theirs by imputation. This is their fundamental mistake, and from hence, *tanquam ex equo Trojano*, ["as from the Trojan horse,"] issue out a throng of such false and corrupt deductions and consequences as these :—

That God sees no sin in his children : That affliction and death are not proper punishments of sin to believers : That all future sins are

already actually forgiven, as well as past and present : That a believer must not pray for the pardon of sin, but only for the manifestation of it : That God loved Noah, when drunk ; Lot, when so, and besides incestuous ; David, when acting adultery and murder ; Peter, when he was cursing and swearing and denying Christ ; with as high a love of complacency and delight, as when conversant in the most spiritual exercises of grace : That all which God requires as a sinner's duty in the gospel is, to believe that Christ died absolutely for him in particular : That this is alone\* true gospel-faith ; and the doubting or questioning this, the unbelief which the gospel so much condemneth : That, to argue our justification from our sanctification, and gather assurance of God's love from our love and fear of him, is a legal principle : That obedience to God's commandments is not properly a believer's debt ; but that all the obligation which lies upon him to holiness is only the voluntary expression of his love and gratitude to God, not as what is due, but what is comely : and, lastly, (for I should be tired to name all,) That Christ hath kept the gospel-covenant for us, as well as satisfied the law ; so that not only our legal righteousness is without us in Christ our Surety, but our evangelical righteousness itself also.

Now, to pluck up all these desperate consequences by the root, there needs no more than a right understanding of the true and proper notion and manner of Christ's redeeming us. It is not by way of solution, but of satisfaction. Clearly thus :—our case to God is not properly that of debtors, but that of criminal subjects. God's aspect to us-ward [is] not properly that of a creditor, but that of a Rector and Judge. The person [which] Christ sustained, and the part [that] he acted, [was] not, in a strict sense, that of a Surety, paying the very debt in kind, and so discharging a bond ; but that of a Mediator, expiating our guilt and making reparations to Divine Justice [in] another way than by the execution of the law. And, indeed, the very nature of a law is such, as [that] it is quite impossible that the obligation either of its threatening or command should in a proper sense be fulfilled by any other than the very person threatened and commanded : *alius* here makes *aliud*. If another suffer the penalty, the threatening is not fulfilled ; nor, if another performs the duty, [is] the command [fulfilled] : for, “the obligation as to punishment lies on the person threatened ;” (*noxa caput sequitur* ; ) and that to duty, on the person commanded. It cannot be fulfilled in kind by “another,” but it ceases to be the same thing, and becomes “another thing” from that in the obligation : yet it may be such another thing (and Christ's righteousness, both active and passive, really is such) as the rector or judge may accept of with honour and be satisfied with, as if the very same thing had been suffered and done just in the same manner as the law threatened and commanded it.

That Christ hath paid, not the *idem*, but *tantundem*,—that is, not fulfilled the law (as for us) in kind, but satisfied it for us,—is most evident. For,

(1.) The law obliged the sinner's person to suffer: Christ was no sinner.

\* In the edition of 1676 the word *all* is substituted for “alone.”—EDIT.

(2.) All men to suffer; forasmuch as "all had sinned:" Christ was but one man.

(3.) The punishment due by law was eternal: Christ suffered but for a season, and is "entered into his glory." (Luke xxiv. 26.) Thus Christ paid not the same thing that was in the obligation, but something equivalent thereunto.

This being obtained,—that the Lord Christ hath redeemed us, not by way of solution, or discharging a bond by payment in kind; but by way of satisfaction, or making amends to the injured justice of the law,—it follows, from the reason and nature of the thing,

(1.) *That God pardons freely.*—We are not only beholden to Christ for satisfying, but to God, too, infinitely for accepting of any satisfaction at all. He might have refused it: he had done sinners no wrong, if he had executed the rigour of the law, without hearkening to terms of reconciliation. Quite contrary: a creditor doth not pardon the debtor, when the surety hath discharged the bond by full payment in kind: the debtor is beholden, indeed, to his friend the surety, but not at all to the creditor, who cannot refuse to cancel the bond; nay, it were wrong and injustice in him if he did.

(2.) *That none hath or can have actual interest in, or benefit by, this redemption, but upon such terms as God and Christ have mutually compromised in and agreed to; namely, the conditions of the gospel-covenant above-mentioned.*—See the answer to the third query.

(i.) The reason hereof is partly *from God*, the injured Lawgiver of the world; who, seeing it was at his liberty to accept of satisfaction or no, hath of necessity the right to make his own terms,—when, and how far forth, and in what manner and method, he will condescend to admit the sinner to the actual benefit of Christ's satisfaction.

(ii.) And partly, too, *from Christ*.—For, as he is the *Μεσιτης*, or "Mediator," between God and man, a friend to both parties, nay, a person consisting of both natures,—the offended and offending; he is engaged necessarily, by virtue both of office and person, to espouse with equal tenderness of regard the interests of both parties: for he is really concerned in them both; they are his concernments, as well as theirs. True, indeed, a surety that dischargeth a bond by full payment in kind,—he sustains and bears only the person of the debtor, minds only his indemnity, doeth what he doeth upon his account and for his sake. But our great Mediator must consult, not only our impunity, but his Father's, yea, and his own honour. And therefore, *έκας, ω έκας, εστε βεβηλοι*. \* "get you hence," all you that either yet never did, or that do not now, repent, believe, and conscientiously endeavour to obey. Here is not the least jot of benefit for you, in the case you are in, from this redemption; for, how infinite soever the merit of Christ's satisfaction is, it conferreth nothing actually upon any person that hath not actually a gospel-claim and title to plead it before God.

The immediate effect actually resulting from Christ's performance is, the procuring the gospel-covenant to be ratified by his Father, as a

\* "Hence, O far hence, flee, ye profane!"—EDIT.

law, whereby sinners, upon the terms propounded, become reconcilable unto God. Actually it is of force to all that have, but to none that want, the conditions of it. Now the keeping this gospel-covenant God expects from us in person; though by the assistance of his Spirit, whom he hath promised to give to them that humbly and earnestly ask it of him. (Luke xi. 13.) To affirm that Christ hath kept the gospel for us too, is to utter the most self-contradicting blasphemy and absurdity imaginable: as if he could repent, or believe in himself; free, except, or cancel our obligation to obey the moral law, by his own obeying it: as if Christ had so done all, that nothing remains to be done on our part. Such strange extremes do some men run into, that, to avoid justification by works, by an *αμετρία της ανθολκης*, ["excessive counterbalancing,"] are as extravagant on the other hand; thinking the grace of God cannot be free, except the sinner become either a senseless statue, merely passive; or (which is yet worse) have a writ of ease to be quite idle, or (which is worst of all) a licence to sin by prerogative.

Let the apostle's *Μη γενοιτο* chastise this insolence: "Shall we sin, because we are not under the law, but under grace? *God forbid.*" (Rom. vi. 15.) If Christ had obeyed the law for us in the sense of paying a debt, or discharging a bond, the apostle's answer could not stand: "Do we then make void the law through faith? *God forbid: yea, we establish the law.*" (Rom. iii. 31.) When a believer breaks the law, he sins: "For sin is the transgression of the law." (1 John iii. 4.) Nay, he cannot break it willfully, but he breaks the very gospel-covenant; (one condition whereof is sincere obedience;) and the guilt of that sin lieth upon him unpardoned, until, by hearty repentance and fresh applications by faith to the blood of sprinkling, (which are the only titles good in law, the only gospel-claims to pardon,) he hath sued out a new pardon, (for actual remission is only of past sins, Rom. iii. 25,) according to the tenor of the new covenant, which is a perpetual law of pardoning repenting and believing sinners, whomsoever, whensoever, but as such.

Neither was Christ's suffering like the cancelling of a bond, a total discharge of us from suffering the penalty threatened in the law. We die still, and afflictions are punishments still. True, indeed, upon Christ's satisfaction made, God and he are agreed that a believing sinner should not be punished with the everlasting destructive penalty threatened; for "whosoever believeth shall not perish:" (John iii. 16:) but they are not [agreed] that he shall not be—for he is—punished with the temporal corrective punishments of the threatening, as sickness and natural death; yet even these, through infinite goodness so ordering and disposing it, prove much more a benefit than a penalty to a believer.

#### USE II. ADORATION.

*What cause have we then, with the lowest and profoundest humility, to adore the majesty of the living God!*

1. To adore his holiness.—Reverence those eyes of his, that are

purer than that they can endure to behold iniquity. (Hab. i. 13.) Let this God be thy dread and awe. Dare not to make a mock of sin : tremble at the horrid guilt and sinfulness of the least sin ; look upon it as an affront and treason against an Eternal Majesty, as worthy the curse of the law and the wrath of an Almighty God, as that which could not be expiated at a lesser rate than the blood of God. (Acts xx. 28.)

2. To adore *his wisdom, in finding out such a person to satisfy his justice as our Redeemer.*—Consider here, that God could not suffer, could not die ; nay, could not (properly) satisfy himself ; for it had not been a satisfaction to his justice at all, but mere mercy,—and so, no justification of a sinner, but mere pardon,—if the person satisfying had been only God. Again : consider, that a mere creature could never satisfy, as I before demonstrated ; a mere creature had perished in the attempt ; would have been overwhelmed, and crushed to pieces with that insupportable load,—the guilt of sin, and the wrath of God. The person, therefore, that must satisfy, must neither be finite nor infinite, neither the creature nor the Creator, neither God nor man, yet must be both. Here, now, the understandings of men and angels must have been tired\* to all eternity, and lost for ever in a bottomless gulf of horror and amazement, to find out such a person. “O the depth of the riches both of the wisdom and knowledge of God!” (Rom. xi. 33. See also Eph. i. 7, 8, fully hereunto.)

3. To adore *the infinite riches of his grace in justification.* (Rom. iii. 24.)—And here consider,

(1.) God might have let man alone, seized the forfeiture : as the tree fell, it might have lain for ever. What obliged God to accept of satisfaction ?

(2.) The Redeemer hath “trodden the wine-press alone :” whatever was done in this satisfaction, he did it. “Of the people there was none with him :” (Isai. lxiii. 3 :) the sinner hath not the least hand in it ; could not pay one—Christ paid every, to the utmost—farthing.

(3.) It was the Judge himself who contrived this way to justify us ; and it was at his cost,—he gave his Son. Herein “God commended his love to us,” (as Abraham once did his faith to God,) in that he spared not his Son, his only-begotten Son, whom he loved. (Rom. v. 8.) So that, if we rightly weigh it, it will appear that, by how much the satisfaction is the fuller, by so much the pardon is the freer ; by how much his justice is the more, by so much too is his mercy the more, glorified, and still, still infinitely the more are we obliged.

#### USE III. CONSOLATION.

*Here is unspeakable comfort for every humble, though doubting, soul ; every contrite spirit, that hungers and thirsts after righteousness.*

1. Consider, *how full satisfaction Christ hath made.*—“He is able

\* The edition of 1676 has the word *tried*, apparently an appropriate change.—EDIT.



to save them to the uttermost that come unto God through him." (Heb. vii. 25.) He is the "beloved Son, in whom the Father is well pleased." (Mark i. 11.) All power is committed into his hands. (Matt. xxviii. 18.) "God hath exalted him to be a Prince and a Saviour, for to give repentance, and remission of sins." (Acts v. 31.)

2. *Consider, he inviteth thee as a sinner to come in unto this gospel-righteousness.*—In the general tenor of his proclamation, "Whosoever believeth shall not perish, but have eternal life." (John iii. 15.) "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John ii. 1, 2.) A "whosoever" excludes none that excludes not himself.

3. *Consider, Christ assures thee,* (that art the person [whom] I now speak to,) he who is the Truth assures thee, *thou shalt be welcome.*—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.) This is your very case. Hark! the Master calleth you; will you not be of good courage, and go, when he saith, "Come?" he that never yet cast out any that came unto him, that never will,—he saith so himself. (John vi. 37.) Thou mayest believe him: he never broke his word yet; he will not begin with thee: he cannot deny himself.

4. *Consider those standing monuments of God's free justifying grace that are on record in the scripture.*—What hath been done, may be done again; nay, will be done again, in the case we speak of, by the God that changeth not. God hath pardoned as great sinners: see Ephraim's case; (Jer. xxxi. 18—20;) see the Corinthians' example; (1 Cor. vi. 10, 11;) see Paul's. (1 Tim. i. 13.) Whoever goes and doeth likewise, shall receive likewise: for Christ is "the same yesterday, and to-day, and for ever." (Heb. xiii. 8.)

5. *Consider, it is the very design of God in giving his Son, and of Christ in giving himself, to die for us, to justify such as thou art.* (Isai. lxi. 1; Luke iv. 18—21; Jer. iii. 12; 1 John iv. 9.)

USE IV. EXHORTATION.

1. *To the unconverted.*—Let me, then, beseech sinners not to love death. Why should iniquity be your ruin? There is "balm in Gilead;" there is a "Physician there:" why are ye unwilling to be healed? "Turn ye, turn ye; why will ye die?" (Ezek. xviii. 31, 32.) Would it be a hard matter to persuade a condemned person to be willing not to be executed? Were he not distracted if, having a pardon offered upon the easy terms of confessing his fault and seriously promising amendment, he should bid the prince keep his pardon to himself; [telling him that] for his part he was in love with his chains, he would not be released, he would die? Thou art the man, whoever thou art that neglectest gospel-grace: what fury and raging madness is it that thou art guilty of! Thy soul, with all its eternal interests, lies at stake; and as if it were neither here nor there—what became of thee for ever, thou "despisest the riches of God's forbearance; after thy hardness and impenitent heart treasuring

up unto thyself wrath against the day of wrath." (Rom. ii. 4, 5.) Is it well done of thee, sinner? Is this thy kindness to thy own soul? Is this thy thanks to thy Redeemer? How inexcusable art thou, thyself being judge! Thou canst not answer it to thy conscience, to thy God, with the least colour or shadow of a reason.

God sends his gospel, proclaiming, "Repent ye, and be converted, that your sins may be blotted out;" (Acts iii. 19;) his ministers, proclaiming, "We then are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (2 Cor. v. 20.) Why dost thou hate thy soul, and say, "I will not?" Why wilt thou not? Is it because it doth not concern thee? or because eternal life and death are trifles, small, little things, not worth thy considering? Or doth any body hinder thee? No, no; our Saviour gives the true account: "Ye will not come to me, that ye might have life." (John v. 40.)

Let me entreat this small request of thee, for God's sake, for thine own:—take the next opportunity, and spend half an hour alone. Let thy spirit accomplish a diligent search; pursue this inquiry to some issue: "Am I justified, or no? If not, what will become of me, if it should happen (sometimes such things fall out) that I should die now presently? I cannot promise myself that I shall see to-morrow morning." Thus go on; and bring it to something, before thou leavest: give not over, till thou art not only clearly convinced of, but heartily affected with, thy guilt; [art brought] not only to see, but feel, thyself to be the man who art undone, without an interest in this justification. Be in good earnest: thou canst not mock thy God; and is there any wisdom in mocking and cheating thy own soul? What thou doest, "do it heartily, as to the Lord," (Col. iii. 23,) as for thy life, as one that would not rue thy self-deceiving folly when it cannot be recalled. And if thou art hearty and serious in these reflections,

(1.) Thou wilt deeply humble thyself before the majesty of the Judge of all the earth, with that self-abhorrence and confusion that becomes one who feels himself (even himself being judge) most righteously condemned.

(2.) Thou wilt solicit and assail the throne of grace with all redoubled fervours and holy passionate importunities of prayer and supplication; giving God no rest till he hath given thee his Spirit, according to his own promise, (Luke xi. 13; Ezek. xxxvi. 26, 27,) to help thee to perform the conditions of the gospel-covenant. Plead his own promise with him. Wrestle with him for a broken and clean heart, for faith, for repentance unto life: for these are not of thyself; they are the gift of God. Let him not go till he hath blessed thee with these blessings in Christ Jesus. This will confound every sinner at the day of judgment,—that, when he might have had grace,—yea, the Spirit of grace,—for asking, he either asked not, or, if he did, it was so coldly as if he were contented enough to go without. Now, if thou art in good earnest, God is, I assure thee, in full as good earnest as thou: he is ready to meet thee. Try but once, whether it be in vain

to seek him: all that ever tried found it good to draw near to God, and found him easy to be entreated; he useth not to send the hungry empty away. He that commands us to "work out our salvation with fear and trembling," he it is that "worketh in us both to will and to do of his good pleasure." (Phil. ii. 12, 13.)

2. *To them that are the children of God by faith in Christ Jesus.*—Let me beseech them,

(1.) *To walk worthy of God, who hath called them to his kingdom and glory; to adorn their holy profession.*—Take the exhortation in Paul's words: "As ye have received Christ Jesus the Lord, so walk ye in him." (Col. ii. 6.) "Receive not" this "grace of God in vain." (2 Cor. vi. 1.) The interest of your comfort obligeth you hereunto. Hereby you will know that you know him; that you "are in Christ Jesus;" that "there is no condemnation to" you, if you "walk not after the flesh, but after the Spirit:" (Rom. viii. 1:) and herein will your Father be "glorified, if ye bring forth much fruit." (John xv. 8.)

(2.) *To live up to the comfort of their state.*—Ye are already "the sons of God, and it doth not yet appear what ye shall be." (1 John iii. 2.) "Who shall lay any thing to" your "charge? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. viii. 33, 34.) "Go thy way, eat thy bread with joy, and put on thy white raiment; for God now hath accepted thy works." (Eccles. ix. 7, 8.)

I conclude this particular, and the whole discourse, with the happy effects and fruits of justification,—which every believer hath as good a right and title to, as the gospel itself, the word of the God of truth, can give him,—as I find those sweet effects and consequences set down in my text, and the words next following it: "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. v. 1—5.)

Wherefore "the righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory." (Psalm lxiv. 10.)

## SERMON XX.

BY THE REV. ROGER DRAKE, D.D.

THE BELIEVER'S DIGNITY AND DUTY LAID OPEN, IN THE HIGH BIRTH WHEREWITH HE IS PRIVILEGED, AND THE HONOURABLE EMPLOYMENT TO WHICH HE IS CALLED.

*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*—John i. 12, 13.

IN this chapter, Christ, the principal subject of the gospel, is admirably and seraphically described:

1. *By his divinity*, as co-eternal and co-essential with the Father. (Verses 1, 2.)

2. *By his discovery or manifestation.*

(1.) *In the work of creation.* (Verses 3, 10.)

(2.) *In the work of common providence.* (Verses 4, 5, 9.)

(3.) *In the work of gracious providence*; he being in the world, and coming to his church, as our Immanuel, God incarnate.—(Verses 11, 14.)

3. *By his entertainment*: which was,

(1.) *Passive.*—His entertainment was poor: "The world knew him not." (Verse 10.) He was as a prince disguised in a strange country; the church slighted and rejected him, as rebels do their natural prince. (Verse 11.) And such entertainment Christ meets with at this day, in his truths, ordinances, graces, ministers, and his poor members, &c.

OBJECTION. "Was not Christ entertained by them? What else means their harbouring him at Capernaum, their flocking after him, admiring of him, seeking to make him a king?" &c.

ANSWER. True, they entertained him for a while civilly and formally, upon self-interest; but not spiritually, by saving faith, love, and obedience. (John vi. 26; Matt. xi. 21, 23.)

QUESTION I. "Did Christ find no entertainment at all?"

ANSWER. This rejecting of Christ was not universal: some did receive him cordially, and were more graciously entertained by him. (Verse 12.) And this was,

(2.) *His active entertainment.*—He dignifying\* all who received him with the privilege of adoption. (Verse 12.)

QUESTION II. "How came it to pass that some received Christ, when the generality rejected him?"

ANSWER. Not from their own free-will, or good nature; but from the especial grace of God regenerating them, whereby they were made

\* The edition of 1676 has *signifying*.—EDIT.

able and willing to close with Christ; whom others, (as likely, or more likely than they,) being devoid of grace, rejected.

And thus I have brought you to the text as it stands in its relative consideration.

In the words, absolutely considered, you have a singular commendation or encomium of faith:—

1. *From its nature*: a receiving of Christ.
2. *From its root*: regeneration, or being born of God.
3. *From its consequent or fruit*: adoption: "He gave them power to become the sons of God."

Passing sundry useful points, I shall pitch only upon that which comprehends the marrow and substance of both verses.

#### DOCTRINE.

*Every true believer is a child of God by regeneration and adoption.*

They were born of God, and so were sons by regeneration; they had a great privilege given them, and so were made sons by adoption.

In handling this excellent doctrine, my work shall be EXPLICATION, CONFIRMATION, APPLICATION.

FIRST. The EXPLICATION shall be, first, *general*; secondly, *particular*. That respects the doctrine of filiation or sonship in general; *this*, the doctrine of regeneration and adoption in particular; they being distinct kinds of filiation.

#### I. GENERAL EXPLICATION.

For the first, *in general*: a person may be a son four ways:—

##### A FOURFOLD SONSHIP.

1. *By creation*.—And thus, (1.) The angels; (Job xxxviii. 7;) (2.) Adam; (Luke iii. 38;) (3.) Christ, according to his human nature, was the Son of God. (Luke i. 35.) Not that Christ's human nature was a son or a person; lest we make two sons or two persons in one Christ. And thus believers are God's children, by virtue of their new and spiritual creation.

2. *By generation*.—And this is,

(1.) *Eternal, or temporary*.—*Eternal*, as in Christ. (John i. 1, 14, 18. Compare Isai. liii. 8.) *Temporary*, as in other men.

(2.) *Natural, or spiritual*.—*Natural*, as in the Son of God, and the sons of men, though with infinite disproportion. *Spiritual*, as in regeneration. (James i. 18.)

3. *By contract of marriage*.—And thus Joseph was the legal son of Heli, (Luke iii. 23,) but the natural son of Jacob.\* (Matt. i. 16.) And thus we are children of God by marriage with Christ, his natural son; as Leah and Rachel were both daughters of Isaac by marriage with Jacob. (See 2 Cor. xi. 2.)

4. *By adoption*.—Which is,

(1.) *External and federal*, (Exod. iv. 22; Rom. ix. 4,) by virtue of external profession and church-membership. (Gen. vi. 1. Compare

\* Or, as some think, the legal son of Jacob, the natural son of Heli.

Job i. 6.) By "sons of God," in this last place, may be understood either professors or the angels. This sonship may be lost; as is evident by the Jews, who are now cut off. (Rom. ix. 7, 8; xi. 15; 19, 20, 23, 31.) Yet so high is this privilege, that, in comparison of such adopted children, persons without the pale are called "dogs." (Matt. xv. 26.)

(2.) Adoption is *internal and real*; which leads me to the *particular* explication. Only, before I proceed, let me subjoin a word of GENERAL APPLICATION, in two heads:—

#### GENERAL APPLICATION.

1. *What comfort doth this speak to every believer, who bears so many endearing relations to God, in point of filiation and otherwise!*—Relations, we say, are *minimæ entitatis*, but *maximæ efficaciæ*; \* and if one endearing relation draw so much love, what will all do? especially considering, God and Christ will be sure to fill every relation with love and grace. The church (and, by proportion, every true believer) is Christ's child and mother, his brother and sister, his spouse, body, and member; (Canticles v. 1; Matt. xii. 50; 1 Cor. xii. 27;) yea, his child not one way, but every way,—by creation, regeneration, marriage, adoption, external and internal. How much love may such expect from Christ in every kind! No wonder God's people are such gainers by their losses and sufferings for Christ, who is an hundred-fold better to them in this life, than all the relative comforts they part with for his sake. (Matt. xix. 29.)

2. *How doth this, by proportion, oblige us in point of reciprocal duty, who stand in all relations of subjection to God and Christ!*—As owing to him all the duty of a creature, servant, child, subject, friend, wife, &c.; and particularly, the duty of four filial relations,—as children by creation, marriage, regeneration, and adoption, both external and internal.

#### II. PARTICULAR EXPLICATION.

I shall now proceed to the *particular* explication, and open,

I. *The doctrine of adoption*, according to the order of the text.

II. *The doctrine of regeneration*.

#### FIRST BRANCH OF THE DOCTRINE.

I. And remember we are now speaking of internal and real ADOPTION.

QUESTION I. "What is this adoption?"

ANSWER. It is considerable, 1. *For its name, or notion*; 2. *For the thing itself*.

#### (1.) ITS NAME.

For the first, the word "adoption" is used but five times in the New Testament,—Rom. viii. 15, 23; ix. 4; Gal. iv. 5; and Eph. i. 5. In the original, it is *υιοθεσια*, (as *νομοθεσια*, ["legislation,"]) and signifies "the putting or placing [of] one for a son." It is applied to other things beside man: thus we are said to "adopt" a name, when we take a new name; to "adopt" a plant, when we give it a

\* Relations are "of the smallest entity, but of the greatest efficacy."—EDIT.

name, as *Lysimachus* did to the herb *Lysimachia*, and *Artemisia* to the herb *Artemisia*; and thus one branch is said to "adopt" another by inoculation, according to the poet:

*Venerit insitio; fac ramum ramus adoptet.*—*OVIDII Remed. Amor.* 195;\*

which metaphor, as it is very elegant, so it serves to illustrate the nature of adoption. Compare Rom. xi. 24.

(II.) ITS NATURE.

For the thing, adoption is the acceptance of a stranger into the relation and privileges of a son. It was much in use among the Romans; and was ratified by the law of the chief magistrate, and the approbation of their *pontifices*, or "chief priests." Wherein great respect was had to the holiness and dignity of persons, (whence a patrician might not adopt a plebeian, &c.,) lest the dignity of the adopter should be stained by the meanness of the adopted. There was also great care used to prevent all fraud on the part of the adopter or the adopted. Thus our adoption is ratified by the law and gracious sentence of God the Father, and by the approbation of God the Son our High Priest; without any fraud on God's part, or any reflection on the dignity of God, and the holiness of Christ; though in this gracious act those two most glorious persons stoop infinitely below themselves. Thus Moses was the adopted son of Pharaoh's daughter, (Exod. ii. 10,) and Esther was the adopted child of her cousin Mordecai; (Esther ii. 7;) both which illustrate God's singular grace to us, who are, before adoption, captives, slaves, and lost creatures.

By effectual vocation we are translated into a twofold state:—

1. *Absolute*: namely, a state of sanctification and glorification.
2. *Relative*: namely, a state of justification and adoption. In which last, upon our believing, we are, by God's gracious sentence, accepted into the number, and have a right to all the privileges, of the sons of God. Adoption then is our relative state; which puts no real worth in the adopted, though it presuppose an absolute state of holiness, and a double act: (1.) Of free grace, on the Adopter's part. (2.) Of faith, on the part of the adopted.

From all [that] hath been said about the nature of adoption, note these following corollaries:—

**COROLLARY I.** Hence it follows, that adoption presupposes effectual vocation, regeneration, faith, justification, and reconciliation; which are, as it were, its secondary foundations. Compare Rom. viii. 30, and v. 1, 2.

**COROL. II.** Hence it follows, that believers expect heaven by a double title: 1. Of redemption; 2. Of adoption. (Beside a title of marriage-jointure.) See both together in Rom. viii. 23.

**COROL. III.** This shows how Christ is applied in justification; namely, as a fountain and garment: how in adoption; namely, as an elder Brother, and Prince of salvation. (Heb. ii. 10—13.)

\* "Let the engrafting come; and cause  
One branch to adopt another."—EDIT.

COROL. IV. Hence it is evident, [that] our sonship far excels Adam's filiation. He indeed was God's son by similitude and dependence; but not by special union and communion with Christ, the natural Son of God, as we now are. (Gal. iv. 4, 5.)

COROL. V. Hence we have the true reason why God's name is called upon us, (Jer. xiv. 9; 1 John iii. 1. Compare Gen. xlviii. 5, 6, 16,) as well as called upon by us. (1 Peter i. 17.)

COROL. VI. This shows why we are in an especial manner of God's household; (Eph. ii. 19;) not as bastards, sojourners, boarders,\* hirelings, slaves; (Exod. xii. 45; Judges xi. 1, 2; Heb. xii. 8;) but as his honourable servants, his spouse, and his adopted children. Compare 2 Sam. ix. 7, 11, 13, and Esther ii. 7.

QUESTION II. "Wherein doth divine adoption differ from and excel human adoption?" This head is a powerful motive.

ANSWER (I.) *In its properties.* (II.) *In its privileges.* Both which concur in the substance; but are distinguished here for doctrine's sake.

#### THE PROPERTIES OF ADOPTION.

(I.) The *properties* of adoption are four.

1. *It is a precious relation.*—Cost as much as our redemption, an infinite price. Compare 1 Peter i. 18, 19, and Gal. iv. 4, 5; allude to Acts xxii. 28: with a great sum Christ obtained us this freedom.

2. *It is a high and honourable relation.*—Every believer is a high-born person; and as his birth, so his adoption, is high, even as high as heaven. (John i. 12, 13.) It is honourable to be the son of a king, much more to be the son of God; to be God's servant, (2 Sam. vii. 5, 8,) (witness Theodosius the emperor,) much more to be God's son. (1 John iii. 1.) The honour of sonship ever rises or falls with the honour of fatherhood.

This second property flows from the first. That which is precious must needs be honourable. (Isai. xliii. 4.) Whence the same word, קָדָשׁ, signifies both preciousness and honour. Compare Psalm xlv. 9.

3. *It is a free relation.*—It is free,

(1.) In an *active* sense, making its subject free. (Gal. iv. 7.) A slave adopted, is by that act made a free man.

(2.) In a *passive* sense.

(i.) And, first, as to *the Adopter*, who is not moved by any thing in the creature to bestow this high favour. (Eph. i. 4, 5.) God adopts not out of necessity, but liberty; (who can compel or necessitate him?) not out of indigency, (he had a natural Son, and many created sons, who were very like him, and liking to him,) but out of redundancy of goodness.

(ii.) In a passive sense it is free also as to *the adopted*, without, yea, against, their deservings. We may all with shame take up the words of Mephibosheth. (2 Sam. ix. 8; xix. 28.)

This property flows from the two former: that must needs be freely given, which is so precious and honourable. None is worthy to be

\* In the first edition this reading is *border*, but that of 1676 is *borderer*.—EDIT.



the son of God, but only the natural Son of God. He that cannot deserve a bit of bread, much less can deserve this divine relation: we deserve a hellish, not a heavenly, sonship, each of us being by nature children of Belial.

4. *It is a permanent relation.*—Once a child, and for ever so. (John viii. 35.) A servant, a created son, a natural son may sometimes be turned out of doors; (witness the angels, and Gen. xxi. 10, 12;) but an adopted son is never cast off; (Psalm lxxxix. 26, 30, 33, 34;) and that upon the following accounts:—

(1.) From the freeness of adoption. God chose them not for their well-deservings; nor will he reject them for their ill-deservings: if unworthiness foreseen did not hinder the purpose of adoption, then unworthiness present shall not hinder the completing of adoption.

And thus the fourth property flows from the third.

(2.) Divine immutability is engaged in the covenant of grace: of which adoption is one great branch. Compare Rom. ix. 4; xi. 29; and Heb. vi. 17, 18.

(3.) If any thing unchild them, it must be their apostasy. But,

(i.) They can fall no further than their Father permits.

(ii.) Fall they never so foully, he can mend and recover them as he pleaseth.

(iii.) He will never permit them to fall finally and totally. (Jer. xxxii. 40.)

And what parent would cast off a son, had he this power over him? We never cast off a child unless incorrigible; (Deut. xxi. 18—20;) but to our heavenly Father no child is incorrigible.

#### THE PRIVILEGES OF ADOPTION.

(II.) Divine adoption differs from and excels human, in its *privileges*, as well as in its properties.

#### LIKENESS TO GOD.

The general privilege is, *likeness to God.*—All God's adopted children bear their Father's image, as Gideon's brethren did his. (Judges viii. 18.) They are like God,

1. *In holiness.*

2. *In dignity.*

#### AND, 1. IN HOLINESS.

*In holiness.*—As Christ bears their natural, so they bear his spiritual, image. Compare Heb. ii. 7, and Rom. viii. 29. Their principles and actions prove them the children of their heavenly Father. (Matt. v. 44, 45.) This one truth unchild most professors, who look not at holiness as a privilege: with Machiavel's prince, they like the show of virtue, but fly virtue itself as a burden. Such bewray themselves to be bastards; but let genuine children remember, that holiness is not only a duty, (1 Peter i. 14—16,) but also a prerogative. (Exod. xix. 5, 6; 1 Peter ii. 9.) Many hope to be like God hereafter, who affect not to be like him here; but genuine sons affect the one, as well as they hope for the other. (1 John iii. 2, 3.) The hope of the former will at farthest die with themselves. (Job viii. 13—15; xi. 20.)

## 2. IN DIGNITY.

Next, God's adopted children are like him *in dignity*.—This dignity appears,

- (1.) *In their titles.*
- (2.) *In their offices.*
- (3.) *In their dominion.*

## (1.) WHICH APPEARS IN THEIR TITLES.

*In their titles.*—They are called his “treasure;” (Exod. xix. 5;) his “jewels;” (Mal. iii. 17;) his “first-fruits,” and “holiness to the Lord;” (Jer. ii. 3;) heirs; (Gal. iii. 19;) “first-born” heirs; (Heb. xii. 23. Compare Deut. xxi. 16;) yea, “joint-heirs with Christ,” (Rom. viii. 17,) each of them having right to and possession of that inheritance which hath *no corruption, succession, division.*

(i.) *No corruption.* (1 Peter i. 4.)—It is not corrupted by outward principles, as fire, violence, &c.; nor by inward principles, as sin and other taints which defile; or putribility, as the best things here below are, from their own or their subjects' innate principles. (Isai. xxix. 14; 1 Peter i. 18. Compare James v. 2.)

(ii.) It hath *no succession.*—The Father and children always living upon the same inheritance; whence, as Christ's priesthood, so their inheritance, is unchangeable. (Heb. vii. 24.)

(iii.) It hath *no division.*—For every heir enjoys the whole, God being infinite and indivisible: as every eye enjoys the whole sun, &c. Hence there will be no occasion of jealousy or quarrelling among the brethren; for, let others have never so much, I shall not have one jot the less. To his Isaacs, his heirs, his conquerors, God gives his all, not half, (with Ahasuerus and Herod,) but his whole kingdom. Compare Gen. xxv. 5; 2 Chron. xxi. 3; and Rev. xxi. 7. It is otherwise with heirs and wives here below, because their interests are divisible. (Luke xii. 13; Gen. xxx. 15; 1 Sam. i. 6, 7.)

## (2.) IN THEIR OFFICES.

Their dignity appears, secondly, *in their high offices.*—Like Christ their Head, they are God's anointed ones; (1 John ii. 20, 27;) and that to a threefold office,—prophetically, priestly, kingly. (Psalm cv. 15; Rev. i. 6, where the prophetic office is not mentioned, probably upon this account, because included in the priestly office.) The first-born in every family were typical kings, priests, and prophets; (Exod. xxiv. 5;) which [offices] therefore were the birthright of Reuben; who by his sin forfeited the government to Judah, the priesthood to Levi, and the double portion or inheritance to Joseph. (1 Chron. v. 1, 2. See Num. iii. 45.) But God's adopted ones shall never forfeit their unction.

## (3.) IN THEIR DOMINION.

Their dignity appears, thirdly, *in their dominion*; and this by five particulars.

- (i.) *By their ministers or attendance: a heavenly guard.* (Heb. 14.)
- (ii.) *By the extent of their property.*—They are lords of all. (1 Cor. iii. 21—23. Compare Psalm viii.) Their title is as good, as large, they holding all *in capite*; which is the worst title among the sons of men, but the best among the sons of God.
- (iii.) *By their right and pure use of all.* (Titus i. 15; Job v. 24.)
- (iv.) *By the benefit and advantage [that] redounds to them out of all.* (Rom. viii. 28.)—There is no creature but owes homage and pays tribute to these lords. A saint gets more good by other men's estates, than the possessors themselves. The first-fruits and fat of all come to those who are the first-fruits of God and of the Lamb.
- (v.) *By their immunities.*—King's children have *great* immunities; (Matt. xvii. 25, 26;) but God's children have *all* immunities, being privileged from the hurt of every thing. (Luke x. 19; Rom. viii. 35, 38, 39.)

This for the explication of the first branch of the doctrine.

SECOND BRANCH OF THE DOCTRINE.

II. The second branch is, that every true believer is a child of God by REGENERATION.

EXPLICATION.

I shall first explain this head, then prove and apply both together.

QUESTION. "What is regeneration?"

Here I shall endeavour to open,

First. *The name.*

Secondly. *The thing.*

(I.) THE NAME.

The name is *παλιγγενεσία*. It is used but twice in the New Testament,—Matt. xix. 28, and Titus iii. 5: haply in several senses: the one, glorious; the other, gracious. Yet both may very well be understood in a gracious sense; and so in the former place Judas is excluded, as having no hopes of a glorious session, because he wanted a gracious regeneration.

Its synonymas in scripture are very emphatical. Thus it is called a quickening; (Eph. ii. 1;) a formation; (Gal. iv. 19;) a birth; (John iii. 3, 8;) a baptizing; (Matt. iii. 11;) a "renewing of the mind;" (Rom. xii. 2;) a "new heart" and "spirit," (Ezek. xxxvi. 26,) *that* being renewed by saving knowledge, *this* by saving grace; "a new creature," which is the product of omnipotency; (2 Cor. v. 17; Gal. vi. 15;) "the new man," it renewing the whole; (Eph. iv. 24;) and "the divine nature," in respect of its transcendent excellency. (2 Peter i. 4.)

(II.) THE THING.

For *the thing* itself; regeneration is taken,

1. *Absolutely*; and so it is really the same with effectual vocation; both which are either active or passive; *that* in relation to the party

regenerating and calling, *this* in reference to the party regenerated and called.

2. It is taken *relatively*; and so it is the foundation of our first filiation or sonship, whereby we are begotten sons. Generation is the foundation, as of human, so also of divine, filiation; and as by faith we are adopted sons, so by regeneration we are begotten sons.

QUESTION. "What is regeneration?"

#### ITS NATURE.

ANSWER. It is the production of a new and spiritual being, by the introduction of a new and spiritual form. 1. As therefore Isaac before generation was a non-entity in nature, so every child of the promise before regeneration is a non-entity in grace. (1 Cor. xiii. 2; Gal. vi. 3.) 2. And as in generation there is a formation, or the introduction of a new form, which gives being, distinction, and operation; so is it likewise in regeneration. (Gal. iv. 19.) This form is nothing else but truth of grace infused. 3. As in nature the corruption of one thing is the generation of another; so in grace the corruption of the old man is the generation of the new. (Rom. vi. 4, 6, 11.) And, lastly, as in natural generation no form is introduced but by various preparations and previous dispositions; so in regeneration much legal and evangelical preparation ushers-in the new birth; which preparation consists especially in conviction, illumination, &c.

The nature of regeneration will appear more distinctly, by comparing it more particularly with natural generation; and,

1. *In the terms of conveniency or similitude.*
2. *In the terms of difference or dissimilitude.*

#### 1. THE TERMS OF CONVENIENCY.

They agree, (1.) *In the causes*; (2.) *In the manner of production*; (3.) *In the matter produced.*

(1.) For the first, in both there is, (i.) *A principal cause*: and thus God is the regenerate man's Father; (witness the text; Isai. ix. 6; Heb. ii. 11, 13;) the church is his mother. (Gal. iv. 26, 27.) (ii.) There are *subordinate and instrumental causes*: such are Christ's ministers, who are therefore sometimes called "fathers," (1 Cor. iv. 15,) and sometimes mothers. (Gal. iv. 19. Compare 1 Thess. ii. 7.) (iii.) *The constitutive cause*: a seed which is partly material, namely, the word; (1 Peter i. 23;) partly spiritual, the influence and efficacy of the Holy Ghost, (John iii. 5,) without which the material seed or "letter" is ineffectual. (2 Cor. iii. 6.)

(2.) They agree *in the manner of production*.—In both there is,

(i.) *A conception*.—Christ spiritual, as well as personal, is ever conceived by the power and overshadowing of the Holy Ghost. This holds true in other generations: unless the seed of the word be received and retained, there can be no new man, no "good and honest heart." (Matt. xiii. 23; Luke viii. 15.)

(ii.) There is *a formation*.—God's art is wonderful in the forma-

of our outward man; (Psalm cxxxix. 14—16;) but far more stupendous in the formation of our inward man, (Gal. iv. 19,) which is no mean part of "the mystery of godliness." (1 Tim. iii. 16.)

(iii.) *Quickening.* (1 Cor. xv. 36; Eph. ii. 1; Gal. ii. 20.)—Which is perceived by spiritual motion.

(iv.) *Longing.*—Sometimes the parents long, sometimes the child; here both parents and child. How doth God, Christ, and his ministers long for the natural man's conversion! (Ezek. xviii. 23; Luke xiii. 34; Phil. i. 8.) Never did a teeming woman long more for fruit or deliverance, than these do for a new-born babe in Christ. Ay, but this is not all; the babe himself longs also. (1 Peter ii. 2. Compare 2 Cor. vii. 11.)

(v.) *Travail with pain.*—O the pangs of our spiritual mothers! (Gal. iv. 19.) Do not increase them by sticking in the birth. (Hosea xiii. 13. Compare 2 Kings xix. 3.) O the fear and danger of miscarriage, both before and after this spiritual childing! (Gal. iv. 11, 20; 1 Thess. iii. 5.) And in this miscarrying age, how frequent is the curse of Ephraim!—"Ephraim shall bring forth his children to the murderer. Give them, O Lord: what wilt thou give? give them a miscarrying womb and dry breasts." (Hosea ix. 13, 14.) But is the babe exempted from pain, sorrow, and danger? In no wise. Every new-born babe comes crying into the world: the new as well as the old creation travails with pain. (Rom. viii. 22, 23.) The foundation of the second temple is ever laid in weeping; (Ezra iii. 12, 13;) and God still "layeth the beams of his chambers in the waters," &c. (Psalm civ. 3.) Each of these may be a taste and touch of our new birth, and prove the greatest part of professors to be in an unregenerate estate.

(3.) They agree in the subjects produced.—The new creature, with new actions and new privileges. As in generation, so in regeneration, there is,

(i.) *A new nature with new principles.* (2 Cor. v. 17; Gal. vi. 15.)—In generation there is still the same first matter, but under several and successive forms; and whenever a new form is introduced, the subject is called "new:" so in regeneration: "Old things are passed away; behold, all things are become new." (2 Cor. v. 17.)

(ii.) There are *new actions or operations.* (2 Cor. iv. 16; Eph. iv. 22—24.)—There is a new eye, a circumcised ear, a spiritual taste, appetite, language, motion, &c.

(iii.) And, lastly. There are *new privileges.*—According to the degrees of generation the degrees of privilege vary: a plant hath higher privileges than an element; a beast, than a plant; and a man, than a beast. But how transcendent are the prerogatives of the new man! (Heb. xii. 22—24.) See more of this head in the explication of adoption.

## 2. THE TERMS OF DIFFERENCE.

Next follow the terms of difference or dissimilitude, which may be applied to each of the heads of agreement; the second birth far

excelling the first birth, even in those terms wherein both agree. But I pass that for brevity-sake, and shall content myself to note the difference of both births in four properties. And,

(1.) Regeneration is *rare*.—As few men are generated in comparison of all other creatures, so few persons are new-born in comparison of those who are born. No more are regenerated than shall be saved; and those are but few in comparison. (Matt. vii. 14. Compare Luke xiii. 23.)

(2.) It is far *more secret* than the natural birth. (Compare Eccles. xi. 5; John iii. 4, 8, 9; Col. iii. 3.)—Whatever Solomon might understand of generation, both he and every man else are very purblind in discerning the nature of regeneration; nor could the wisest or the holiest (excepting Christ) ever fathom either the “mystery of iniquity,” or this “mystery of godliness.” (2 Thess. ii. 7; 1 Tim. iii. 16.)

(3.) Regeneration is *constant and progressive*.—Once born, and ever born; once born, and always bearing. It is like the generation of the Son of God, who was begotten from eternity, and is still begetting. (Psalm ii. 7; Heb. xiii. 8.) In natural generation, sooner or later, death mars the birth; but it is otherwise in regeneration; he that is born again shall never die: the soul and body may part; but Christ, grace, and the soul shall never part.

(4.) Regeneration is *spiritual*.—The very soul itself is carnal, if compared to the spirit of grace communicated in regeneration. (Zech. xii. 10; John iii. 6.) The grace of regeneration, though but a quality, far exceeds the most refined substance, human or angelical; as is evident in the apostate angels, who by their loss of holiness became fiends and devils, yea, worse than nothing.

This for the explication of the terms in general, and in particular.

#### SECONDLY, PROOF OF THE DOCTRINE.

I proceed to the proof and demonstration of the doctrine; in the management whereof I shall need to go no further than my text.

##### (1.) ADOPTION AND REGENERATION ARE DISTINCT SONSHIPS.

And, First, it will appear from the text, *that the sonship by adoption and regeneration are distinct filiations, though never separated as to the subject*.—For whoever is a child by adoption, is also a child by regeneration; and *contra*. That they are distinct filiations is evident,

1. *Because they are noted as distinct* in John i. 12, 13.

2. *Their foundations are distinct*: the one is of gift, and by actual faith; the other is of birth. There is a wide difference between *γενεσθαι*, applied to adoption, and *γεννασθαι*, which expresses regeneration. Compare Matt. ii. 1; John i. 3, 14; and Gal. iv. 4, where both words are joined together. An adopted person is made a son; but he is not born a son as to the adopter. It is evident, then, [that] these two relations are distinct.

(11.) BELIEVERS ARE GOD'S CHILDREN BY BOTH.

Secondly. It appears also from the text, *that every believer is a child of God by both these filiations; namely, by adoption and regeneration.*—The former is evident; *ὅτι*, “because” believers are dignified with a sonship, which follows as a privilege upon their faith, and that by deed of gift, which can be no other than the sonship of adoption; for the sonship of regeneration precedes actual believing. The second is as evident: For they who are born of God must needs be sons by regeneration, as he that is born of man is a son by generation: But believers are expressly said to be born of God, as is evident by comparing both the verses of the text: And therefore are God's sons by regeneration, as well as by adoption.

If you ask further, *διότι*, “whence” it is that believers are sons of God by this double filiation, the text holds forth a four-fold ground, partly explicit, and partly implicit:—

The first ground is *free grace*: adoption is a gift, therefore not deserved. Regeneration cannot be deserved: 1. Because all merit is impossible to the creature. 2. Because before regeneration the creature was in a state of corruption; and what can a corrupted creature deserve, but wrath and curse?

The second ground is *Christ's merit*: whence probably the bestowing of the privilege of adoption is singularly attributed to Christ, because he purchased our adoption as well as our regeneration. (Eph. i. 5; Titus iii. 5, 6.)

The third ground is *divine glory*: which is the end of all God's works, much more of such gracious dispensations as are regeneration and adoption. (Eph. i. 5, 6; Isai. xliii. 21.)

The fourth ground is *encouragement unto faith by the favours and privileges vouchsafed unto believers.* (1 Tim. i. 16.)

And these are more implied than expressed in the text, yet flow naturally enough out of it.

THIRDLY, USES.

USE I. Of INFORMATION, *about the sad condition of all unbelievers, by rule of contraries.*—Are all believers God's children, &c.? Then no unbeliever is a child of God, either by regeneration or adoption. Not by regeneration, as having no life of grace, which, initially infused, is the new birth. And hence every unbeliever is,

First. *A dead man.*—As dead in law; (John iii. 18;) dead in sin; (Eph. ii. 1;) dead under wrath and curse; (John iii. 36; Gal. iii. 10; compared with Gen. ii. 17;) dead in expectation and fear. (Heb. x. 27.) Whoever hath not a part in the second birth, shall be sure to have a part in the second death.

Secondly. *Unbelievers, being not children of God, can expect nothing from God as a Father.*—Now the state of unregeneracy excludes them from both filiations; for unless God be a Father by regeneration, he will be no Father by adoption. Nor can unregenerate persons be children by adoption, because they have no faith. Hence

they are orphans, and so helpless ; for God will be no Father to such fatherless children. . But are they altogether fatherless ? No, verily : therefore,

Thirdly. *They have woful parents.*—Namely, sin and disobedience ; (Eph. ii. 2 ;) wrath and curse ; (Eph. ii. 3 ; 2 Peter ii. 14 ;) and, lastly, Satan, (John viii. 44,) who is also their god, (2 Cor. iv. 4,) as God is the believer's Father. O miserable wretches, as destitute of a heavenly Father ; and more miserable, as the woful children of most hellish and cursed parents, who have nothing to make over to them but sin and curse ! and that they will do with a vengeance.

USE II. Of HUMILIATION. And that not only for profane Esau, who despise their birthright ; nor only for barely nominal and federal children ; (Deut. xxxii. 5, 19, compared with 1 Cor. vii. 14 ;) but even for such as groundedly call God Father, yet carry not themselves as children to such a Father. They are children of the greatest, wisest, and most ancient King ; (allude to Isai. xix. 11 ;) yet walk not up to their principles as regenerate sons, nor up to their privileges as adopted sons ; as is evident by the following particulars :—

1. *They think not of, rejoice not, glory not in, nor walk up to, the dignity of, divine filiation ; but are mean-spirited, and sink almost at every difficulty.* (Isai. xlix. 14, 15.)—The natural Son of God did not so.

2. *They are palpably worldly.*—As if they had no Father to care for them, no hope nor portion but in this life. (Jer. xlv. 5 ; Matt. vi. 28, 30.) That worldliness which reigns in natural men, tyrannizeth too often in regenerate men.

3. *They behave not themselves as brethren of Christ, and as children of one Father.* (Compare Heb. ii. 11, with Eph. iv. 3—6 ; Mal. ii. 10.)—How do brethren fall out by the way ! How great is their difference, when the matter of difference is so little ! What quarrelling about the hedge, when both agree about the inheritance ! We all profess to believe the holy catholic church ; yet mind not the unity of the church, but rather the promoting of a party and faction in the church ; to the shame of religion, the scandal of the weak, (who by reason of our differences are puzzled which way to choose,) and the opening of the mouth of the enemy. May we not justly fear, (as one notes well,) that the neglect of true religion, and true catholic unity, is making way for atheism, or for Popish catholic unity ?

USE III. Of EXHORTATION. And, First. *Unto strangers ;* Secondly. *Unto children.*

#### EXHORTATION I. UNTO STRANGERS.

For the first. Art thou an alien ? O never rest till thou get into a state of sonship. And, to this end,

1. *Be convinced of thy orphanhood, and hellish filiation.*

2. *Make good thy effectual vocation, justification, and reconciliation.*  
—This is done *outwardly*, by conscientious attendance on the ordinances ; *inwardly*, by the spiritual baptism and faith. (Gal. iii. 25—29.)



II. UNTO CHILDREN.

Secondly. If thou be a child of God, then,

1. *Evidence thy sonship.*—This is done by evidencing thy vocation ; (2 Peter i. 10 ;) and is necessary, First. In order to God's glory. Secondly. In order to thy duty and comfort. Thirdly. In order to others' conversion and edification. Neither of which will proceed to purpose, without some comfortable evidence of thy filiation.

2. *Carry thyself as a child of God.*—This will blow up the fire of grace, light the candle of comfort, and beam forth in thy conversation to the conviction, conversion, and edification of others.

DIRECTIONS.

To this end, (1.) *Honour thy Father* ; (Mal. i. 6 ;) acknowledge and testify his dignity and excellency. This do,

(i.) *Negatively.*—Take heed of dishonouring God *passively*, by omission. What child can see or hear his father wronged? or converse needlessly with dishonourers of his father? (2 Cor. vi. 17, 18.)

(ii.) *Affirmatively.*—Dishonour not God *actively*, by commission, as David, Peter, and others did. How many, not only bastards, but genuine children, are either ashamed of, or [a] shame to, their heavenly Father, especially in evil company!

(2.) *Obey thy Father.* (1 Peter i. 14.)—This flows from the former ; and is part of the honour children owe to their parents, (Eph. vi. 1, 2 ; Col. iii. 20,) and much more we to our heavenly Father, (Heb. xii. 9,) whose commands are all of them so holy, equitable, profitable. Compare 2 Kings v. 13.

(3.) *Imitate thy Father.* (Eph. v. 1, 2.)—This flows from both the former ; and by it we do both honour and obey God. Children are apt to follow their parents in naturals, in civils, in morals ; and if we be God's children, we must walk not only with him, but also like him. (1 John iv. 17 ; ii. 6.) Especially imitate God in endeavouring to bring many to glory. (Heb. ii. 10.) Our imitation of God is a great part of our following the Lord. (Eph. v. 1, 2.)

(4.) *Submit to his chastisements.* (Heb. xii. 7.)—As afflictions, piously borne, are evidences of our sonship, so the holy, humble, and fruitful bearing of them is our duty as children.

(5.) *Depend universally upon divine provision and protection.*—Casting all thy fears, cares, and burdens upon thy Father. (Matt. vi. 25 ; 1 Peter v. 7 ; Psalm lv. 22.) Faith is both the mother and nurse of adoption. Be not worse than thy own child, who can live without carking upon thy fatherly love and providence.

(6.) *Abound in filial affections.*—As love, delight, and fear to offend thy Father. Thy sin is exceedingly aggravated by the dignity of the party offended and offending, as well as by God's singular love to thee. (Lev. iv. 3, 13, 22, 27 ; xxi. 9.) God may well say to thee, *Ei tu, fili ? \**

\* "What, and thou also, my son?" the well-known words of Cæsar to Brutus.—EDIT.

(7.) *Wait and long for the perfecting of thy adoption.* (Rom. viii. 23.)—Here below, children cannot without impiety desire and long for the full inheritance :

*Filius ante diem patrios inquirat in annos.*\*—OVIDII *Metamorph.* i. 148.

But it is otherwise with heavenly heirs, who could have no inheritance unless their Father lived, who inherit the whole together with their Father; yea, their Father is their main inheritance, all other comforts being but accessory.

USE IV. Of CONSOLATION, to God's children; for the effectual application of which comfort, two things are very considerable :—

First. *The grounds of consolation.*

Secondly. *The trials and discoveries of our filiation, whereby we may be assured of our right to, and interest in, these comforts.*

First. *The general ground of consolation, is our filial privileges; which are, more particularly,*

#### FILIAL PRIVILEGES ARE,

1. *Fatherly affections.*—Which, for tenderness and vehemency, are called “mothers' bowels.” (Isai. xlix. 15.) As a Father, God pities his children, (Psalm ciii. 13,) and spares them. (Mal. iii. 17.) Parents' bowels yearn most toward their weakest children; and such a Father is Christ. (Matt. xii. 20.) We pity a child that is poisoned; not so a serpent, to which poison is natural. If thou favour not thyself in sin, God will favour and pity thee, because of thy very infirmities. (Heb. iv. 15.)

2. *Fatherly provisions.*—God will never fall under the foul aspersion of being “worse than an infidel,” which he blames so much in unnatural Christians. (1 Tim. v. 8.) This privilege relates to the necessities of God's children. It is well observed by a modern writer: “To have no necessity at all, is God's sole privilege; to have necessities immediately supplied, is the happiness of glorified saints; to have necessities mediately supplied, is the comfort of saints on earth; to have necessities without any supply, is the misery of the damned.” Now, divine provision undertakes for all these supplies, mediately here, immediately hereafter. Fatherly provisions are four-fold, answerable to the proportionable wants of children.

(1.) *For maintenance.*—And God provides no less than all good things for his children; (Psalm xxxiv. 9, 10; 1 Tim. iv. 8;) especially the best things. Compare Matt. vii. 11, and Luke xi. 13.

(2.) *A calling.*—God's care extends to the particular calling of every one of his children, much more to their general calling. (1 Cor. vii. 20; Rom. i. 7.)

(3.) *Marriage.*—Their civil marriages are made in heaven; (Prov. xix. 14;) much more their spiritual match with Christ. (John xvii. 6, 9.)

(4.) *An inheritance.*—Though their portion be not here below, yet

\* “The son inquires into his father's years.”—DRYDEN'S Translation.

God gives them portion in things here below, which sweetens and sanctifies all their enjoyments. (Gen. xxxiii. 5.) But the best portion here is nothing to their heavenly inheritance. (1 Peter i. 4.)

3. *Fatherly protection.* (Deut. xxxii. 6, 10—12.)—Which is ever reasonable for time, suitable for kind, proportionable for degree, universal against every danger, and constant as long as danger threateneth: immediate, by God himself; (Isai. xxvii. 3;) or mediate, by creatures, ordinances, providences, comforts, crosses, graces, temptations, &c. (2 Cor. xii. 7.)

4. *Fatherly education.*—With all requisites thereunto, for which this Father alone can undertake; as,

(1.) *Docibleness*: God alone can make his children apt to learn.

(2.) *Teaching*, by precepts, direction, examples, illumination, manuduction, exercise, and inclination, making them willing to learn. (Job xxxvi. 22.)

(3.) *Correction*, and that,

(i.) By chastisements, bodily or spiritual.

(ii.) By crossing their will and worldly designs.

(iii.) By teaching them to cross their own wills. (Psalm xciv. 12.)

This correction is a great branch of the covenant. (Psalm lxxxix. 30—34.)

All these privileges God affords them *gratis*. Children pay nothing for provision, protection, education, &c. (Matt. xvii. 26.)

5. *Fatherly communion.* A father is very familiar,

(1.) With his little children,

(2.) With his grown children. To assure us hereof, God is pleased to take upon him a threefold relation:—

(1.) Of a friend.

(2.) Of a husband.

(3.) Of a father. Compare John xiv. 21, 23, and Rev. iii. 20.

This for the grounds of consolation; which every one is ready to catch at, but only children have a right unto.

Secondly. This makes way for the last head, and a grand case of conscience; namely, “How shall I make it out that I am a genuine son, and not a bastard or stranger?” In managing this discovery, I shall mix together the trials of both filiations,—by regeneration and adoption.

#### TRIALS OF OUR SONSHIP.

And, 1. *Sons are like their father.*—They are usually the natural and moral pictures of their parents. This in its measure holds true of God's children, who resemble their Father,

(1.) In light. (Eph. v. 8.)

(2.) In love. (1 John iv. 7.)

(3.) In life. (Eph. iv. 18; v. 1.)

2. *Children honour their parents*; (Mal. i. 6;) and that,

(1.) By reverence. (1 Peter i. 17.)

(2.) By obedience.\* (1 Peter i. 14.)

\* Obedience is both a negative and affirmative trial.

(3.) By pliability. (Rom. viii. 14.) Slaves are driven, but children are led. (John viii. 47.)

(4.) By coming oft into, and delighting in, his presence. Compare Job i. 6, and Psalm cxxxix. 18.

3. *We may know our sonship by our spirit.*—Every child of God hath,

(1.) *A spirit of faith and dependence.* (2 Cor. iv. 13.)

(2.) *A spirit of prayer.* (Acts ix. 11.)—The first cry, after the new birth, is, “Abba, Father.” (Rom. viii. 15.) God hath no child but can ask his Heavenly Father's blessing.

(3.) *A spirit of evidence.* (Rom. viii. 16 ; Eph. i. 13, 14 ; iv. 30.)—The Spirit always witnesseth, though his witness be not always heard.

(4.) *A spirit of liberty.* (2 Cor. iii. 17.)—Of liberty from the bondage of sin, Satan, the world, and fear ; (John viii. 32 ; Heb. ii. 15 ;) of liberty to Christ and duty. (Psalm cxix. 32.)

(5.) *A spirit of waiting.* (Rom. viii. 23.)

(6.) And lastly. *A spirit of love.*—Not only to God and his children, (1 John v. 2,) but also to our very enemies. (Matt. v. 44, 45.) Hence God's children (like their Father) are peacemakers. (Matt. v. 9.)

To conclude: Art thou like God? Dost thou honour God as a Father? Hast thou the Spirit of God? Then mayest thou comfortably claim and enjoy all the fore-mentioned privileges, and infinitely more than heart can conceive, or tongue express. Art thou covetous? Here is a treasure for thee. Art thou ambitious? Here is the highest honour. Art thou voluptuous? Here is an ocean of pleasure. Art thou in danger? Here is an ark and haven of security: all these in the hand of filiation, and that above any created desire or comprehension, with infinite security to all eternity.

## SERMON XXI.

BY THE REV. THOMAS PARSON, A. M.

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OF SAVING FAITH.

*Believe on the Lord Jesus Christ, and thou shalt be saved.*—Acts xvi. 31.

THE words are the satisfactory answer of Paul and Silas to their keeper's serious demand; to whose strictest care and custody they were committed by the magistrates of Philippi, upon the complaint of the covetous masters of a gainful servant-maid, possessed with a spirit of divination; upon whom the apostle wrought an undesired and displeasing cure, after eminent testimony borne by her to them and their doctrine. God answereth their courageous singing in prison by an earthquake, shaking the foundations of the house, and the stout heart of the jailor. The doors were opened to, and fetters fell off from, the prisoners; and therewith the door of the keeper's soul was opened, and his fetters of ignorance and corruptions, in which he was holden captive by Satan, were broken. At first, poor man! he was afflicted with fear of his prisoners' escaping, so as to make attempt against his own natural life; not knowing that God intended good by all, and to make his prisoners his releasers and deliverers. But by and by his amazement and trouble strikes the right way: and he is not only willing to keep a natural life, but is desirous of, and inquisitive after, an eternal life: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved." (Verses 30, 31.)

My allotted work at this time is, from this clear and full text, to speak of saving faith; in the entry whereof let me once for all premise:

First. I purposely wave controversies, as wanting both time and fitness to be an umpire, and give a final decision.

Secondly. I shall endeavour to confine my discourse to my subject, without trespassing upon others' ground, by repeating what belongs to preceding, or preventing what belongs to following, subjects.

Thirdly. I am not solicitous about, nor is it possible to please all in method and terms belonging to it (those *τεχνολογηματα*): method and words, I always account, are servants to matter.

Fourthly. In this great part of the body of Christian religion, I can only show the skeleton, without reading an explanatory lecture; or give the bones and sinews, without clothing them with a due proportion of flesh: for that would take up too much room.

To engage attention, consider: This is that great "work of God;" (John vi. 29;) a main part of "the mystery of godliness;" (1 Tim.

iii. 16;) a "principle" and "foundation." (Heb. vi. 1.) At this, when excelling, "Christ wondered;" (Matt. viii. 10;) by this, "glory" is every way "given to God;" (Rom. iv. 20;) to this, "all things are possible," (Mark ix. 23; Heb. xi. 33—39,) it sharing with God in his otherwise incommunicable omnipotency; (Matt. xix. 26;) and accordingly the effects of the Divine power are attributed unto faith: (Matt. ix. 22:) "precious" and "enriching faith;" (2 Peter i. 1; James ii. 5;) though in itself, and to its subject, the most indigent and emptying grace: "Poor, yet making rich; having nothing, yet" entitling to "all things." (2 Cor. vi. 10.) This is that which all the promises, types, and prefigurations of the Messiah did lead the patriarchs unto, and by which they "obtained a good report." (Heb. xi. 2.) This is the "end of the law," subordinate unto Christ, (Rom. x. 4,) and the sum of the gospel; commonly named and pretended to, but little known and rightly understood, less enjoyed and exercised, in the world. (Luke xviii. 8.)

I shall reduce all to these six heads: I. *The nature*, II. *Subject*, III. *Causes*, IV. *Effects*, V. *Properties*, and, VI. *Opposites, of Faith*.

#### NATURE.

I. To open *the nature* of it, I shall remove the ambiguity of phrase, and state what I shall prosecute, by giving the *distinctions* and *description* of it.

#### (I.) DISTINCTIONS.

1. *Fides quæ creditur*, "Faith which we believe," (Gal. iii. 23,) is the doctrine of the gospel, or any word of God; yea, the essential Word of God, the promised Seed, the object of faith, is by that word understood by learned persons.

2. *Fides quâ creditur*, "Faith by which we believe." And this, to begin at the remotest and meanest, is either,

First. *Without knowledge*.—The ignorant, implicit faith and profession of many owning Christ as the Founder of their order and way. But this is not right, which only distinguisheth Christians from others.

Secondly. *With some knowledge without assent*.—Which scarce deserves the name of faith. And this is a profession of the faith, either *customary*, following education and example; or *compulsive*, through fear; or *gainful*, for outward advantages, as theirs that followed Christ for the loaves, and Simon Magus's.

Thirdly. *With knowledge and assent*.—Of which,

(1.) *Some faith respecteth the truth of God*; (for doctrine's sake, I may thus distinguish;) which is called "historical." Thus "the devils believe, and tremble." (James ii. 19.) Wicked men believe, and sometimes tremble, and sometimes rejoice, as if they had enough. The only difference is, the want of applicability to the devils: in neither is affection to the Revealer or things revealed. This is not right, though it believe never so rightly concerning Christ's person, natures, offices, &c.

(2.) *Some faith respecteth the truth and power of God*.—And hath

for its ground ordinarily some special word; (Matt. x. 8;) and this is called "faith of miracles." And this is either *active*, (Matt. xvii. 20,) which is peculiarly the faith of miracles, and that to which the special word refers; or *passive*, (Acts xiv. 9; iii. 16,) and which the woman with the bloody issue had. The promises that were the ground of this faith, were peculiarly suitable to those times; and now not improvable, or not ordinarily. And the faith itself, though grounded on a special word, yet is but a common gift in itself, as opposed to saving: as appeareth in Judas; and those that at last would cry, "Lord, Lord!" (Matt. vii. 22;) and in the nine lepers. Though sometimes indeed it had the actings of the best, even saving, faith twisted with it. (Matt. viii. 10; xv. 28.)

(3.) *Some faith respecteth the truth, power, and goodness of God.*—And this grounded upon general promises, and words of encouragement, of an unlimited truth and concernment to time and persons. (Matt. vi. 25—34.) Now this respecteth either the general love of God to his creatures, and man as a peculiar one, affording support, preservation, provision necessary; or the peculiar love of God to man through the undertakings of Christ, making man to look for better things than the effects of common providence, even God himself for his portion, and full happiness in him. Now, that bold affiance is not true faith, whereby men carry it at that rate of confidence, as if Christ died to save all from hell that are not willing to go thither. For in some, it is without savour and affections suitable; (which I may call altogether "feigned faith;") as in the generality of formalists now, who presume, [that] all is well: God loveth them, and Christ died for them! In others, it is joined with a savoury gust and relish of the word and promise: which, in regard of its continuance, and thereby usefulness to its end,—salvation, (though I make not that the only difference,) is called either "temporary," springing from slighty and perishing causes, as that of the "stony ground," (Luke viii. 13,) and the virgins'; (Matt. xxv. 8;) or else "lasting, durable, altogether true and unfeigned, justifying and saving faith." (1 Tim. i. 5.) This indeed is but "one," as well as the object; (Eph. iv. 5;) (and therefore those [whom] Peter wrote to, had "obtained like precious faith;" 2 Peter i. 1;) yet different in degrees and measure. (Rom. xii. 3.) In some, it is small and weak, as "a bruised reed;" (Mark ix. 24; Isai. xlii. 3;) through dimness and scantiness of knowledge, (as a building laid upon a weak or narrow foundation cannot be strong,) weakness of assent, strength of temptations, natural timorousness, suspiciousness and lowness of spirit: in others, it is strong, (Rom. iv. 19, 20,) and they are "full of faith," as Stephen, (Acts vi. 8,) having clear and large knowledge, &c. Both weaker and stronger may be considered either as habitual in the root and principle, or actual as exercised toward Christ and the promises.

#### (II.) DESCRIPTION.

For the definition or description of faith, I shall not heap up words in mentioning many, but take up with that full and excellent one of

the late judicious Assembly, in their larger Catechism, that Christians may with more readiness and safety entertain it :—

“Faith is a saving grace, wrought in the heart of a sinner by the Spirit and word of God; whereby he being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of that lost condition, not only assenteth to the truth of the promise of the gospel, but receiveth and resteth upon Christ and his righteousness, therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.”

It hath here for its genus, or general and common nature, *a grace*; it being compared with love, hope, &c., they herein agree. The word “grace” distinguisheth it from other habits, even good and virtuous, that are acquired: this is a grace or gracious disposition or habit infused. *A saving grace*, to distinguish it from, and set it above, common grace, and make it one of those “better things that accompany salvation.” (Heb. vi. 9.)

#### SUBJECTUM RECIPIENS.

II. *The subject* is twofold, *subjectum recipiens, et occupans.*

The first, *Subjectum recipiens*, “the subject receiving” it, or in which it is; most ordinarily called “the subject:” and this is, *the heart of man a sinner elected and called.*

1. It is *man* that believeth, not angels; for of their faith we have no ground to speak. It is man; not God, and the Spirit in us; but man through them. Yea, man singularly; not of another, but of him that hopeth for life: “The just shall live by his faith,” (Hab. ii. 4.) not by another’s.

2. It is *the heart of man.*—“With the heart man believeth.” (Rom. x. 10.) “The heart” includeth will and affections: it is not the understanding only, nor so much, though that necessarily makes way. Coming to Christ is a spontaneous motion of will and affections renewed; and this is believing. There is assent to things revealed, as true; and acceptance of things offered, as good; receiving, embracing with suitable affections to the Revealer and things revealed. (John i. 12.)

3. *The heart of man a sinner.*—For man upright is not capable of this faith, which is in God through a Mediator. Believing the word of another concerning restoral and reparation speaketh loss and decay; acceptance of alms, poverty. Indeed, Adam might, and must, thus far exercise faith in believing and trusting God, (it belongeth to the first commandment,)—that, he continuing upright, there would be a continuation of God’s love and his happiness. But faith, apprehending the promise of God of acceptance through the righteousness of another, necessarily speaketh man a sinner; as justification which is by faith is of “the ungodly.” (Rom. iv. 5.)

4. *The heart of man a sinner elected.*—“The election obtained it, the rest were hardened;” (Rom. xi. 7;) and therefore is it called “the faith of God’s elect.” (Titus i. 1.) Remarkable is that expres-



sion: "As many as were ordained unto life believed;" (Acts xiii. 48;) and our Lord saith, "All that the Father giveth" him "come unto" him; (John vi. 37;) and the Jews' not believing was because they were not his sheep, and therefore heard not his voice.

5. *The heart of man a sinner elected and called*, is the subject of faith.—"Faith is by hearing;" (Rom. x. 17;) it is the soul's answer to, and compliance with, God's call; God veiling his omnipotency under, and putting it forth with, words of command. Uncalled and unbelievers are the same; and therefore calling is one of the links of the golden chain of salvation, and goeth before justification by faith. (Rom. viii. 28—30.) In which call, the *terminus a quo* is Satan, sin, misery, death, "we are called from;" and the *terminus ad quem*, "we are called to" Christ, God, holiness, and life.

#### MATERIALE.

*Subjectum occupans*, "the subject about which faith is employed," or object, that which and in which we believe, is not God immediately, though primarily; (Heb. vi. 1;) but Christ immediately, and "the promises" which are "in him yea, and in him Amen," (2 Cor. i. 20,) and God through Christ. (1 Peter i. 21.) He that believeth not in the Son believeth not in the Father; and he that hath not the Son hath not the Father. Repentance is peculiarly referred to God, and faith to the Lord Jesus Christ. (Acts xx. 21.) Faith, also, and the promises, or God through Christ promising, are correlates; (Heb. x. 23;) and of all promises, those that concern righteousness and life through the blood of a Mediator, are the peculiar object. (Acts x. 43.) Believing the witness of remission, and the record of giving eternal life, is mentioned 1 John v. 10, 11: it is called "believing the gospel," *ευαγγελιον*, "glad tidings," in the gospel, promises of remission and salvation. (Mark i. 15.) It is true that faith doth believe and apply every word of God. Some things reductively and secondarily are the object of faith, in a sequacious spirit, credulous to whatever is contained in scripture; as that Abimelech had a wife, &c. (Gen. xx.) Some things are more directly the word of God expressed and asserted in the history of the Bible; yet, being believed, have not an immediate connexion with justification and salvation thereby. But the grand testimony of and through Christ faith, as saving, principally respecteth; and, as assenting in the mind, looks upon the promise; as accepting in the will and affections, respecteth Christ.

#### FORMALE.

The ground on which we believe, called "the formal object of faith," shall be referred to the externally moving cause to believe; of which afterwards.

#### CAUSES.

III. Of all *four causes* I shall speak in order.

## (I.) EFFICIENT.

And, First, of the *efficient*, which is either *principal*, or *less principal*.

## I. PRINCIPAL.

The *principal cause* may be considered, as that from which the *beginning, acting, continuance, growth, and perfection*, of faith do proceed; and this is the Blessed Trinity, or God the Father through the Son by the Spirit.

(1.) *The beginning, root, and habit of faith is from God.*—If of every “good work” and “gift,” (Phil. i. 6; James i. 17,) then this; and therefore it is called “the gift of God:” (Eph. ii. 8 :) and, “To you it is given to believe.” (Phil. i. 29.) Jesus also is called “the author.” (Heb. xii. 2.) This is wrought by the Spirit; it is called one of the fruits thereof, (Gal. v. 22,) and He [is] called “the Spirit of faith;” (2 Cor. iv. 13;) for indeed the word and letter is dead, the Spirit quickeneth; and this powerfully and certainly, yet sweetly, making “willing” to believe “in the day of his power.” (Psalm cx. 3.) For it is not “the word of truth” only, but “the power of God,” that made the apostles’ warfare so victorious in subduing souls to the obedience of the faith. (2 Cor. vi. 7; x. 4.) It is so great a thing to bring blind, proud, self-destroying man to own God’s way of salvation by the righteousness of another, to accept all from another, and him a crucified Saviour, that it is a great part of the great “mystery of godliness,” that Christ should be “believed on in the world;” (1 Tim. iii. 16;) so that it needs an “exceeding greatness of divine power, the working of a mighty power in them that believe,” even such as “raised Christ from the dead.” (Eph. i. 19, 20.) *Ισχυς est facultas ipsa; κρατος, ipsius sese exerentis virtus; ενεργεια, ipsius effectus, sive ενεργημα.*—BEZA *in locum*.\* Though other sense is put upon that place, yet by many judicious expositors is this sense followed, which we find in the Greek Scholiast: *Ει γαρ μη ενεργησεν εν ημιν, ουκ αν επιστευσαμεν. Μεγιστης γαρ Θεου δυναμεως δειγμα, &c.*† “None can come to the Son except the Father draw them;” (John vi. 44;) in which the Author and powerful manner of operation in causing faith are contained. And all this in effectual calling and regeneration: (before which is no part and degree, no act and demonstration, of spiritual life; for we are dead, Eph. ii. 1 :) which “is not of him that willeth,” (Rom. ix. 16,) not of “flesh” and “blood,” and “the will of man, but of God.” (John i. 12, 13.) And this is spoken of the believer, to whom God “opens the door of faith.” (Acts xiv. 27.)

(2.) *The actings and operations of faith are from God.*—As “in him we live,” so we “move,” (Acts xvii. 28,) and “without him can do nothing.” (John xv. 5.) He “worketh to will and to do,” (Phil.

\* “The power is the faculty itself; the might, the strength of the faculty exerting itself; the working is the effect which it produces.”—EDIT. † “Unless it work energetically in us, we do not believe. For it is a wonderful exhibition of the almighty power of God.”—EDIT.

ii. 13;) (*to velle bonum, æquè ac voluntatem bonam*;) “he worketh habit and principle,” and by supervening grace exciteth to, and assisteth in, acting it.

(3.) *The continuance and perseverance of faith are from above.*—Christ causeth our faith not to fail; (Luke xxii. 32;) and we “are kept by God’s mighty power through faith unto salvation,” (1 Peter i. 5,) and faith is by the same preserved: the faithful God, that effectually calls, will safely keep, (1 Thess. v. 23, 24,) in Jesus Christ, (Jude 1,) and “confirm to the end;” (1 Cor. i. 8;) for this is the desire of the Son unto the Father, (John xvii. 11, 12, 24,) and will of the Father concerning the Son. (John vi. 39.)

(4.) *The growth and increase of faith are from God.*—Who giveth all increase; and therefore it was well prayed for unto the Lord to “help unbelief,” (Mark ix. 24,) and to “increase faith.” (Luke xvii. 5.)

(5.) *The perfection of faith is from God and Christ.*—Jesus is, as the Author, so the Finisher of our faith. (Heb. xii. 2.) And this either by bringing it to its *ακμη*, and “highest degree” it can reach, or is necessary for the saints it should reach to in the world; “fulfilling all the good pleasure of his goodness, and the work of faith with power;” and because he hath begun, “perfecting it,” *επιτελεισας* (Phil. i. 6;) or by perfecting it in vision: for it is God that gives “the end of our faith, salvation.” (1 Peter i. 9.)

## 2. LESS PRINCIPAL.

The *less principal efficient causes* are either *impulsive* or *instrumental*.

### (1.) IMPULSIVE.

The *impulsive* or *moving cause* is either *external* or *internal*.

First. The *inwardly moving cause*, *προηγουμενη*, *proegumena*, is, (i.) *On God’s part*, his free grace and love, self-moving goodness.—In which sense it is called “the gift of God;” (Eph. ii. 8;) and “the election obtain it;” (Rom. xi. 7;) even those that are “ordained to life believe.” (Acts xiii. 48.) Not improvement of reason, not use of means appointed for the attainment of faith, that merit this gift; but “God worketh” all of “his own good pleasure,” *ευδοκια* (Phil. ii. 13;) which appears in “that not many noble” and “wise,” but “poor,” receive “the gospel.” (1 Cor. i. 28, 29; Matt. xi. 5.)

(ii.) *On the sinner’s part.*—Who doth believe, and, being quickened, moveth; acted, acteth, and that freely. The moving cause is sense of misery and undoneness without Christ, and interest in the promise through faith; there being no other name, (Acts iv. 12,) and “he that believeth not being condemned.” (John iii. 18.) So that here is the necessary condition, and *causa sine quâ non*, of faith,—sense of misery and inability in self and all creatures to recover a man out of his lost estate; whence ariseth renouncing and throwing away all our own “righteousnesses,” those “filthy rags,” (Isai. lxiv. 6,) not “having” or not depending upon “our own righteousness,” or any thing short of Christ. (Phil. iii. 9.)

Second. The *outwardly moving cause*, *προκαταρκτηκη*, *procatartica*,

(i.) *On God's part*, to give faith, is Christ and his merit; for "every good gift is through Christ:" *Omne donum gratiæ Dei in Christo est.*—AMBROSIUS in *Eph. i.* As from the Father of lights, so through the Sun of righteousness; none come to the Father, nothing cometh from the Father, but by him; whom by this means the Father will make to be honoured as himself. (John v. 23.) As salvation was purchased by Christ upon terms of believing, so faith also, whereby we lay hold upon Christ for salvation; and therefore that Spirit which is called "the Spirit of faith," is by Christ promised, upon his purchase-making and ascending, to be sent to convince the world of that great sin of unbelief. (John xvi. 9.)

(ii.) The externally moving cause to believe, *on the sinner's part*, which may be called "the formal object," is two-fold:—

[i.] *As to God and his word, God's veracity and infallible truth.* (Heb. iv. 13; vi. 18.)—He can neither be deceived, nor deceive; "God which cannot lie" hath "promised," is joined to hope, and therefore faith. (Titus i. 2.) He that believeth "receiveth the word of God as the word of God," (1 Thess. ii. 13,) and "setteth to his seal that God is true," (John iii. 33,) accounting him "faithful that hath promised;" (Heb. x. 23;) the ground of faith being God's faithfulness, and the object the promise. God's "having spoken," *αυτος εφη*, was enough to Abraham, in a difficult case. (Rom. iv. 17, 18.) Here is the *resolutio fidei* ["the resolving of faith"] into its stable foundation,—God's unquestionable truth; who is *prima veritas, αυταληθεια* ["the first truth and Truth itself:"] so that the believer "hath the witness in himself;" (1 John v. 10;) and his evidence is better, and assent stronger, as to his *πιστα*, ["things to be believed,"] than any one's as to "things apprehended by sense," *τα αισθητα*, or "by reason," *τα νοητα*. Therefore sometimes divine testimony is added to rational discovery, (as in this point, that there is another life, &c.,) because of the certainty and distinctness of knowledge by revelation above all other ways.

[ii.] *As to Christ offered in and by the promise:*—for more full explanation's sake, I sever the consideration of God promising, and Christ offered, which otherwise I would always unite:—the moving cause of faith in the sinner, is *his power, as an all-sufficient Saviour*: "Able to save to the uttermost;" (Heb. vii. 25;) being anointed with authority and abilities, commission and qualifications, for that work, *and his love to sinners*. Having laid down his life for them, he "will in no wise cast them out that come to" him by faith. (John vi. 37.) These are the solid props of a true Christian's faith, which make the former (believing God and the word) not to be a wavering opinion, and the latter (believing in Christ) not an adventurous hazard.

## (2.) INSTRUMENTAL CAUSE.

*The instrumental cause of faith* is either the *begetting or preserving cause*.

First. The instrument by which the Spirit of God *produceth* faith, is *the word of God*, in whatever way coming to us, to be considered

and meditated on by us : (John v. 39 ; Luke ii. 19, 51 :) the word read by us or to us, the word expounded and enforced by the public ordinance, preaching *ex officio* ; [“ according to duty,”] the private ordinance, conference *ex fraternâ charitate* [“ through brotherly charity”]. (1 John iii. 23.) By believing, the soul answereth to God’s call, which supposeth a word ; therefore it is called “ the word and doctrine” of faith. And “ faith cometh by hearing ;” men cannot believe in him of whom they have not heard : (Rom. x. 8, 14, 17 :) Christ must be “ preached,” before “ believed on.” (1 Tim. iii. 16.) For, by the gospel preached, God puts forth his power in making men believe to salvation ; (Rom. i. 16 :) the efficacy whereof, (it being accompanied with that spiritual and powerful demonstration mentioned 1 Cor. ii. 4,) the apostle to the Corinthians explaineth and extolleth, God having in due time manifested his word through preaching. (1 Cor. i. 18, 21, &c.) Now this instrument is all the word of God, (Titus i. 3,) not excluding the law from being the means as well as the object of faith ; (Acts xxiv. 14 :) for “ the law ” is a useful “ schoolmaster ” to prepare us for Christ, (Gal. iii. 21, 24,) driving us out of ourselves, and following us with the lashes of the curse, that we may run to the grace of the gospel, and “ make mention of ” Christ’s “ righteousness only.” (Psalm lxi. 16.) So that knowledge must alway go before faith : we must “ know whom,” what, and wherefore we believe, and “ give a reason of ” our faith and “ hope.” (2 Tim. i. 12 ; 1 Peter iii. 15.) The eyes of the mind enlightening, goes before the working of God’s power in our believing : (Eph. i. 18, 19 :) so Paul’s sending was “ to turn from darkness to light,” before faith in Christ is mentioned : (Acts xxvi. 18 :) every one that “ seeth the Son and believeth on him, may have everlasting life.” (John vi. 40.) A seeing in scripture-light makes way ; inasmuch that the knowledge of the word and Christ, as the means to get faith, is highly advanced, and called “ life eternal ;” (John xvii. 3 :) yea, put for believing, to which it leads : “ By his knowledge,” *objectivè*, or, “ the knowledge of him,” “ shall my righteous servant justify many.” (Isai. liii. 11.)

Secondly. The instrumental causes of faith’s *maintenance and increase* are,

(i.) *The word of God.*—*Causa procreans et conservans : ab hisdem nutrimur ex quibus constamus.\** It is seed to beget, and “ milk ” for growth in “ babes ;” (1 Peter ii. 2 :) yea, “ strong meat ” for strong ones “ in Christ.” (Heb. v. 14.)

(ii.) *Sacraments.*—As seals of the righteousness of faith, *tesserae* [“ tokens ”] and pledges of God’s love superadded to his promise. They *signify* and help to clear the understanding, and so consequently promote faith. They *seal* and confirm : seals are for this end, to confirm the faith of him to whom the deed is delivered. And it is usually said by learned divines, they actually *exhibit* for our growth by feeding.

\* “ The word of God is the procreating and preserving cause. We are thus nourished by the very things of which we consist.”—EDIT.

(iii.) *Prayer*.—As in that man: “Lord, help mine unbelief;” (Mark ix. 24;) and the disciples: “Lord, increase our faith;” (Luke xvii. 5;) and St. Paul, for the Thessalonians. (2 Thess. i. 10, 11.) *Quoties de fidei constantiâ (et incremento) agitur, ad preces confugiendum est.*\*—CALVINUS in *Jud.* 20.

I might add another ternary of means for the increase of faith, inferior to the former:

(i.) *The cross, afflictions, temptations*.—Therefore “the trial of faith” is called “precious,” because it burnisheth and increaseth “precious faith.” (1 Peter i. 7.) “The trial of faith worketh patience;” (James i. 3;) “patience, experience;” (Rom. v. 4;) and that is a good ground for more hope and faith: they are conjoined, 2 Thess. i. 3, 4.

(ii.) *By frequent actings and exercise, faith is increased*.—Though graces’ beginning is different, yet their improvement is, in great measure, after the way of other habits.

(iii.) *By seeing and considering the example of others*, the “cloud of witnesses,” (Heb. xii. 1, 2,) “whose faith” the apostolical command is that we “follow.” (Heb. xiii. 7.) Thus many were of weak made strong, beholding the faith of the martyrs, and the eminent effects of it.

## (II.) MATERIAL CAUSE.

For *the material cause of faith; genus habet rationem materiæ*; “that which is its general and common nature, wherein it agrees with others, is the matter of it.” Now as saving grace in the description was the genus wherein it agrees with other graces; so comparing true saving faith with other faiths, that may tolerably pretend to the name, assent is the common nature and matter of it, even the nearest and immediate genus. Faith historical, of miracles, temporary; all have assent, but not all assent belonging to true faith. There must not only be “knowledge,” *γνωσις*, but also *επιγνωσις*, “acknowledgment,” as necessary and essential to faith; and that arising from “the full assurance of understanding,” *πληροφορια συνεσεως*. (Col. ii. 2; 2 Tim. iii. 14.) There must be a faith doctrinal and assertive, as the foundation of faith applicative and fiducial: if I assent not to the promise of another as true, I cannot rely upon the person for the good mentioned. There is a double acknowledgment: (I mean not verbal profession:) 1. That the things revealed in scripture, and by us known, *are of God*: 2. That they *are true*, (which naturally floweth from the former,) *and shall all be fulfilled*. Abraham was persuaded before he trusted. (Rom. iv. 21.) Now to the end that this full assent and acknowledgment of the mind, which is a necessary ingredient of true faith, may be had, the divine authority of the scriptures, confirmed by miracles and other characters, is to be studied, that we may build our assent, and thereby our faith, upon a stable foundation.

\* “As often as any discussion arises respecting the constancy and increase of our faith, we must instantly betake ourselves to prayer.”—EDIT.

## (III.) FORMAL CAUSE.

The *formal cause*, which doth straiten the general nature of faith, and distinguish true saving faith from all other faiths (*forma vel aliquid formæ analogum ponitur differentiæ loco* \*) in which may be *notitia et assensus*, is [the] *fiducial receiving of Christ, offered by God in the promises of the gospel*. In which are two things formally constitutive of saving faith :

1. *Acceptation of Christ and the promises*.—Faith is that hand which doth touch the top of the golden sceptre, (Esther iv. 11,) or that closeth with and entertaineth what God offereth, receiving Christ. (John i. 12.) Hence a weak faith is true faith and saving, as well as strong; because it indeed receiveth the gift, though with a trembling hand. This is the coming unto Christ, (John vi. 35,) and appropriating what before lay in common; the applying [of] what before was only applicable, making the soul to say, with Thomas, believing, “My Lord and my God.” (John xx. 28.) ZANCHIUS in *Coloss. ii. 6* : *Sicut accepistis—Et quomodo accipitur? Fide.* † So the good things purchased by Christ, and following upon our receiving of Christ, are said to be “received,”—as “the atonement,” “abundance of grace,” “the gift of righteousness;” (Rom. v. 11, 17;) *ελαβομεν et λαμβανοντες, fidei videlicet manu, oblata δεχομενοι* ‡ and expressly remission of sin is said to be received by faith. (Acts xxvi. 18.)

2. *Innitency*.—Recumbency of soul upon a Christ received, intrusting him entirely with, and committing to him, the care of soul and salvation, (2 Tim. i. 12,) staying the soul upon him, (Isai. l. 10,) “leaning upon the beloved,” (Canticles viii. 5,) rolling the soul upon him, resting with whole weight upon him, as faithful, able, loving. And this is truly *fiducia* [“trust”]; this is truly *credere in Christum*, “to believe in or upon Christ;” more than *credere Christum et Christo*, “to believe a Christ,” that he is, “and to believe Christ,” or, his word. It is a phrase in profane writers unusual, as the thing itself, “salvation by faith,” was unknown. To this belong those expressions of “the eyes being toward God,” and “looking to him.” (2 Chron. xx. 12; Psalm cxxiii. 2; Isai. xlv. 22.) Even as the serpent was lifted up, to be looked upon with expectation of healing virtue; so Christ, to be looked unto by the soul, with a longing expectation and confident dependence. (John iii. 14, 15.)

## (IV.) FINAL CAUSE.

The *end of faith* is the glory of God in man’s salvation; the one as supreme and ultimate, the other as subordinate. That God might save his creature, to whom he wished well, in a way of demonstration and exaltation of his glorious *justice* and *mercy*, therefore was saving faith, and salvation by faith, ordained. *Justice*.—“That he

\* “The form, or something analogous to the form, is put in the place of the difference.”—EDIT. † For a translation, see page 365.—EDIT. ‡ “The two Greek words signify our eager acceptance, with the hand of faith, of the proffered benefits.”—EDIT.

might be just," that is, demonstrated and declared to be just; (as Psalm li. 6;) both in not pardoning without satisfaction, and therefore punishing sin upon the Surety; (Rom. iii. 24—26;) and then in pardoning the sinner through faith, uniting to, and interesting in, the Surety: therefore saith the apostle, God "is faithful and just to forgive." (1 John i. 9.) *Mercy*.—In that he accepteth the satisfaction of another, and imputeth his righteousness to the sinner, by faith receiving it; and that he found out and provided alone this way of salvation by faith. "It was of faith, that it might be of grace:" (Rom. iv. 16:) "For by grace are we saved through faith;" (Eph. ii. 8;) and thereby works, as meriting, and so man's confidence in, and "boasting" of, himself, are "excluded," (Rom. iii. 27,) and God's glory entirely secured and advanced, by men's "submitting to the righteousness of God by faith;" (Rom. x. 3; Hab. ii. 4;) faith and pride being utterly inconsistent. Indeed, trusting God upon his bare word, not having merit nor human probability, giveth great "glory to God." (Rom. iv. 20.) That man's salvation is an end of faith, all the New Testament witnesseth; even that we "believe to the saving of our souls," and "receive the end of our faith," in "the salvation of our souls." (Heb. x. 39; 1 Peter i. 9.)

## EFFECTS.

IV. *The effects (more proper or less proper) and consequents of true faith.*

1. *Union with Christ*.—"Who is our life:" (Col. iii. 4:) and so we "live by faith." (Heb. x. 38.) What can more necessarily and immediately follow upon the offer on God's part, in the gospel of Christ, to be ours, and our receiving him by faith, than union to his person, though no personal union? Hence having Christ in us, and our being in the faith, are made the same, (2 Cor. xiii. 5,) because Christ dwelleth in our hearts by faith. (Eph. iii. 17.) Whatever the Spirit on Christ's part doeth before by way of uniting us to Christ, ("apprehending us for Christ Jesus," as some understand Phil. iii. 12,) faith is the hand on our part that receives, and the band that fasteneth Christ to us. This I take to be the fruit of the first consummate vital act of the quickened soul; and then is the marriage-knot tied.

2. *Hence follow remission of sins, and justification of the person, through Christ and his righteousness apprehended and appropriated*.—This Peter testifies to be the witness of the prophets, even that "through his name whosoever believeth in him shall receive remission of sins." (Acts x. 43.) The pardoned alone live; for the guilty are dead in law: which the people sensibly bewailed in saying, "If our iniquities be upon us, and we pine away in them, how shall we then live?" (Ezek. xxxiii. 10.) Join this with our living by faith, and you see faith's necessity and efficacy toward pardon. It was St. Paul's ardent desire, that he, having won Christ, (got him, been united to him,) might "be found in him, having the righteousness which is of God through faith in Christ." (Phil. iii. 8, 9.) Nothing more fre-



quent than the assertions and demonstrations of justification by faith, in St. Paul's epistles, especially to the Romans and Galatians: the manner of faith's efficacy wherein, is by a judicious person of our own well expressed, for the cutting off those two eager controversies about the instrumentality and conditionality of faith. "It is," saith he, "the general opinion of the orthodox, wherein all agree, that faith is a means appointed by God, in the use whereof the children of men are made partakers of justification."

3. *Adoption.*—That our receiving into the number, and having a right to the privileges, of the sons of God, (the Spirit of adoption, boldness at the throne of grace, present supply, future inheritance,) is the fruit and product of faith, appears from scripture and consequence: "To as many as received him," or "believed on his name," "gave he power to become the sons of God." (John i. 12.) For indeed we being by faith united to Christ, and the faultiness of our persons taken away through Christ, what more immediately follows from this loveliness in him, and oneness with him, than communication of sonship? Which cannot be in that way that Christ is a Son; and therefore is by "the adoption of children by Jesus Christ." (Eph. i. 5, 6.) Adoption therefore is the effect of faith, through union to and justification through Christ, intermediately caused thereby. *Causa causæ est causa causati.\**

4. *Audience and answer of prayer.*—Our Lord hath given universal proof to this, in assuring that "all things whatsoever shall be asked in prayer, believing, shall be received." (Matt. xxi. 22.) By St. James, asking in faith, without wavering, is required; and "he that wavereth" is bid not to "think he shall receive any thing." (James i. 6, 7.) Yea, the efficacy of "the prayer of faith" is by him asserted, (James v. 15,) and throughout scripture, by remarkable expressions and instances, abundantly confirmed and proved. *Fidelem si putaveris, facies,†* is true as to God, as well as man; and that of the Roman historian: *Fult sibi quisque credi, et habita fides ipsam plerumque obligat fidem.‡* But it doth not produce this eminent effect as to prayer only, rendering it acceptable; but also,

5. *Acceptance to the person in all services, together with the distinction of and denomination of "good" given to habits and actions, flows from faith.*—"Without faith it is" universally and utterly "impossible to please God." (Heb. xi. 6.) By faith our "sacrifices" become "excellent," and we with them; we and they please God; (verses 5, 6;) and therefore it is, not without good reason, usually accounted that "wedding-garment" which renders our presence welcome to the Lord in any ordinance or service. (Matt. xxii. 11.) Faith taketh away the savour of the flesh, (which whatsoever is born of the flesh hath, John iii. 6,) and gives a divine tincture and relish. It is like a vein of gold running through all duties, which makes them precious,

\* "The cause of the cause is the cause also of the effect."—EDIT. † SENECA. "If you account him faithful, you will render him so."—EDIT. ‡ LIVIUS. "Every man is desirous of obtaining credence to what he says; and when confidence in others is manifested, it usually produces in them a correspondent faithfulness."—EDIT.

though still they be somewhat earthly. That it is characteristically denominative of other graces, and distinctive of them from moral virtues, those *splendida vitia*, ["splendid vices,"] may appear, if it be considered, that even that eminent grace of love is nothing without faith, (as no faith without it could be any thing, 1 Cor. xiii. 2,) and doth nothing without it: "Faith worketh by love;" (Gal. v. 6;) not love, but faith by it; faith being first and chief in being and working: humility was eminent in the woman and centurion; yet not humility, but faith, was taken notice of; (Matt. xv. 27, 28; viii. 8—10;) *this* being the main tree, *that* a sprig from its root, receiving its excellency from it, and, by faith accompanying and overtopping it, becoming true humility, and not a degenerate meanness and abject lowness of spirit. Sorrow for sin would not deserve the name of repentance, nor confession be ingenuous, but for the hand of faith laid on the head of the scape-goat. (Lev. xvi. 21.) Faith, believing God's promise concerning the moderation, sanctification, removal of affliction, "worketh" in a way of "patience;" (James i. 3;) and this faith, accompanying, ennobles Christian patience, and makes it not to be obstinacy or insensibility. So it makes a Christian's contempt of the world not to be a vainglorious pretence, or a sullen, morose reservedness. Thus might we run through many more.

6. *Conquest over adversaries and hinderances in the way to heaven.*—Faith in "the mighty God," (Isai. ix. 6,) "the Captain of our salvation," (Heb. ii. 10,)—who hath "led captivity captive," disarmed the powers of darkness, and triumphed over them, (Eph. iv. 8; vi. 16,) and we in him, our Head,—makes courageous, and that victorious; for if we "resist," the general of the adverse party "will flee;" (James iv. 7;) only we must "resist him steadfast in the faith," (1 Peter v. 9,) holding up that "shield" that will repel and "quench all his darts." (Eph. vi. 16.) For the life of sense, in "the lusts of the flesh, and of the eye, and the pride of life," (1 John ii. 16,) the life of faith is diametrically opposite thereto; ("For we walk by faith, not by sight;" 2 Cor. v. 7;) and doth necessarily weaken it; as we find in those worthies (Heb. xi.) that by faith denied themselves in so many things pleasing to flesh and blood, and did and suffered so many things contrary thereto. For the world, as that same eleventh of the Hebrews giveth remarkable instance, so St. John beareth testimony in most significant phrase to the power of faith herein, calling it "the victory whereby we overcome the world;" (1 John v. 4;) because certain victory attends and shall crown all that "fight the good fight of faith" against the world; (1 Tim. vi. 12;) as the god and prince of this world; so the pleasures of the world, the honours, the profits, the friendship of the world, with their contrary troubles, and the snares and temptations of both.

7. *Confession and profession of the faith.*—This is an inseparable adjunct and consequent of true faith; though I call it not a property, because this may be where true faith is not; but where faith is, this will be also. All is not gold that glisters; but that is not gold that doth not glisten. "Can a man carry fire in his bosom," and not

discover it? (Prov. vi. 27.) Can a man have the spirit of faith, and believe, yet not speak? (2 Cor. iv. 13.) The apostolical command is, not only that we “stand fast in the faith,” (1 Cor. xvi. 13,) but also that we “hold fast the profession of our faith;” (Heb. x. 23;) for as “with the heart man believeth to justification,” so “with the mouth confession is made to salvation.” (Rom. x. 10.) Let our unchristianly and irrational deriders of professors and profession consider this.

8. *It giveth the soul a sight of things invisible, and an enjoyment of things to come.*—By faith Moses saw him that is invisible, Jehovah, whom otherwise no man hath seen, nor can see and live. (Heb. xi. 27; John i. 18; Exod. xxxiii. 20.) Yea, by the same, St. Paul and others of the faithful looked at those eternal good “things which are not seen;” (2 Cor. iv. 18;) for they walked “by faith and not by sight.” (2 Cor. v. 7.) By this the saints can look within the veil. By faith the soul takes a prospect of the promised Canaan, this being the Pisgah of its highest elevation. By this Abraham saw Christ’s day and rejoiced: (John viii. 56:) it gives a present subsistence to certain futures, and “is the evidence of things hoped for,” and “not seen;” (Heb. xi. 1;) for which cause the believer’s conversation will be in heaven, where he seeth his treasure is, and where therefore his heart is. (Matt. vi. 21.)

9. *Joy and peace in some degree is an immediate effect of true faith; (and no true joy is without faith;) though higher degrees flow through assurance.* There is “joy and peace in believing;” (Rom. xv. 13;) and “a joy of faith,” especially when conjoined with growth. (Phil. i. 25.) It is expressed by “leaning and staying upon the Lord;” which speaks support, fixation, and quietation of mind: for which cause a child of God under desertions prefers his life of dependence, before the worldling’s life of enjoyment; and finds some satisfaction in present unsatisfiedness, hath some glimmerings of light in the dark night of unassuredness. God hath promised to “keep him in peace, in peace,” translated “perfect peace,” “whose mind is stayed on” him, “because he trusteth in” him. (Isai. xxvi. 3.) Believing in the Lord brings establishment, (2 Chron. xx. 20,) not only as to the condition and state of the person, but also as to the disposition and frame of the mind. We find it in other cases; believing the promise, and relying on the power and love of another, afford a great calm, and some secret joy, to a mind otherwise disturbed and perplexed: thus faith in its own nature and direct tendency. But still understand, faith as acting faith, as exercised, produceth this effect; the Christian, so far forth as he lives by faith, and in the improvement of faith, enjoys this quiet, sedate mind, even when he wants the full-blown joy of a life of spiritual sense. And not only from the nature of faith doth this arise; but also as faith’s hand casts out the anchor of hope which keeps the soul steady; and also as it represents and foretastes the recompence and joy to come. This leads to the next effect of faith.

10. *Assurance and further joy thereby.*—I make not this constitutive of faith, nor inseparable from faith, lest I condemn and sadden

causelessly the generation of the just ; but wherever it is, it proceeds from faith. Unbelief is shut out from the promise, and can have no true hope, much less assurance. Therefore it is called "the full assurance of faith ;" (Heb. x. 22 ;) and that *παρρησια και προσαγωγή εν πεποιθησει*, "boldness and access with confidence and assurance" is by faith in Christ. (Eph. iii. 12.) And thus believing doth, through assurance, (the soul by a reflex act perceiving its own faith, and thence interest in the object of faith,) bring "the joy unspeakable and full of glory." (1 Peter i. 8.) This, though not absolutely necessary, all believers should labour after, that the comfort of it may *confort* (according to the notation of the word) and "strengthen" them ; "for the joy of the Lord is our strength." (Neh. viii. 10.) The apostle Peter bids [us to] "give diligence to make our calling and election sure," even to ourselves, rather than in itself. (2 Peter i. 10.) And St. John wrote to those that believed, that they might know they had eternal life. (1 John v. 13.)

11. And lastly. *Salvation* is the effect and inseparable consequent of true faith, according to the text.—Now this being that great and last effect which the others made way for, the object of our desires, the reward of our endeavours, the only and perfect happiness of man, I shall speak more distinctly to the connexion between faith and salvation under these three heads,—*that, how, why.*

First. *THAT faith and salvation are conjoined.*—And this is peculiarly one of those things which are called *εχομενα σωτηριας*, "having," "accompanying," "laying hold of salvation." (Heb. vi. 9.) It is the testimony of truth itself, that this is God's great end in sending his Son into the world,—"that whosoever believeth might have eternal life." (John iii. 16.) The Purchaser of salvation declares this to be the "will of him that sent him,"—"that every one that seeth the Son, and believeth on him, might have eternal life." (John vi. 40.) Accordingly he that hath all power committed to him, giveth commission and command to his disciples to preach, that "whosoever believeth shall be saved ;" (Mark xvi. 16 ;) and ascertains their salvation by his prayer for all that should believe through his disciples' word. (John xvii. 20.) St. Paul testifies, [that] he that believeth in his heart shall be saved ; (Rom. x. 9, 10 ;) declares that they that have the gift of righteousness (which he defends to be by faith) "shall reign in life ;" (Rom. v. 17 ;) and accordingly conjoins "justified" (namely, by faith) and "glorified ;" (Rom. viii. 30 ;) and asserteth this to be according to God's design in election, and terms in vocation ; (2 Thess. ii. 13, 14 ;) sets forth himself as an encouraging example of the "exceeding abundant grace of our Lord *through* faith," to all, though great sinners like himself, that "should believe on Christ to life everlasting." (1 Tim. i. 14—16.) *Και τοις εισαγαγαν μεμολυσημενοις, και τοις επ' ελαττων τουτο νεοσηκοσιν, αρκσει προς αποκαθαρσιν η διαπιστεως χαρις.*—CYRILLUS.\* This St. John accounts so clear and unquestionable, that he writes to them that believe, that they "may know that they

\* "The grace of God which is through faith will suffice to purify those who are deeply steeped in pollution, as well as those who are but slightly defiled."—EDIT.

have eternal life." (1 John v. 13.) So unlimitedly true is that of Habakkuk : "The just shall live by his faith." (Hab. ii. 4.) *Deus oleum misericordiæ (et gloriæ) ponit in vase fiduciæ.*\*—BERNARDUS.

Secondly. How *salvation is the effect of faith.*—Here consider these three things :—

(1.) *The natural aptitude and fitness of this grace of faith, to be made use of in the way of saving man that had broken the first covenant, and could not be saved thereby.*—Yea, so fit is faith, as to be necessary upon supposition of God's saving sinners by a new covenant in the hands of a Mediator and Surety, and his righteousness. There must be an appropriation of that to the sinner, and making all his own ; and this must be by voluntary acceptance ; self-confidence and boasting must be prevented. Now faith alone could do this, as before hath been shown.

(2.) *The institution of God making this fitness of faith useful and effectual to this end,—salvation.*—For be it never so fit, yea, necessary, so that salvation could not be brought about without it ; and suppose, (*per hypothesin impossibilem*,) ["by an impossible hypothesis,"] which yet could not be, that man had believed upon the Redeemer, and God had not said, "Believe, and thou shalt be saved ;" faith had not reached salvation : therefore it is called "the righteousness of God," which is by faith in the Son of God, even of his finding out and appointing. (Phil. iii. 9.) Even as sacramental signs are and must be fit to represent what they are appointed for ; (as AUGUSTINUS, epist. 23, *ad Bonifacium* : *Oportet similitudinem habeant earum rerum, quarum sunt sacramenta ; quam si non haberent, non essent sacramenta ;* †) yet they work not naturally, but by divine institution, as a means of faith's maintaining and increase : so faith to salvation.

(3.) *The dignity and merit of the object of faith* is to be considered.—For though it be said, "Receiving" (*τελος, mercedem*, as Beza rendereth it) "the end," "the reward," "of your faith ;" (1 Peter i. 9;) yet is it not of merit ; for the way of salvation by faith is altogether of grace, as St. Paul industriously and abundantly proveth. Faith therefore may be considered either *qualitativè*, or *relativè* ; in itself, or with respect to its object. Now not as a habit in us, or act exerted by us, (though acting, not dead, faith saveth,) not as a work of the law required in the first commandment, doth faith save ; but through the righteousness of Christ, which it apprehends and appropriates. In itself it is the most indigent and soul-emptying grace that is, and cannot by its own merit do this ; for it is due, being by God commanded ; (Luke xvii. 10 ;) imperfect in itself ; (for who attains the highest degrees of faith ?) and if perfect in its kind, yet but an imperfect righteousness, being the fulfilling but of one gospel-command.

Thirdly. *WHY there is this undivided connexion between faith and salvation.*

(1.) *The prime reason*, and that which it must be ultimately resolved

\* "God places the oil of mercy and of glory in the vessel of trust and assurance."—EDIT.

† "They must bear a similitude to those things of which they are the sacraments. If they had not this likeness, they would cease to be sacraments."—EDIT.

into, is, the "good pleasure" of God, according to which he worketh all things. (Phil. ii. 12.) There is nothing in faith bearing proportion to this effect and attainment; so that we may admiringly say, "Even so, Father, because it pleaseth thee." (Matt. xi. 26.)

(2.) *Secondary or subordinate reasons* :

First. *On God's part*, upon supposition of his institution.

(i.) *His justice*.—Having received a valuable price for salvation; and this price being made the sinner's own in the way of God's own appointment. So that believing sinners may humbly plead with God, as a "righteous Judge," for their crown; (2 Tim. iv. 8;) God's justice being not only secured, but obliged, (in a sense,) by faith. (Rom. iii. 26.)

(ii.) *His faithfulness*.—Having in his word promised salvation to faith, as hath been shown.

Secondly. *On faith's part*.—The reason why God hath conjoined certain salvation with it, is, because it giveth most "glory to God" of any thing; (Rom. iv. 20;) therefore God entails glory on it peculiarly; it honoureth God, and God will honour them that have it. (1 Sam. ii. 30.) He that believeth, "sets to his seal that God is true," and every way justifieth and advanceth him. (John iii. 33.)

#### PROPERTIES.

V. *Properties and notes of trial*, convertible with true faith, and reciprocal, (where faith is, there is this and that; where this and that are, there is faith; where faith is not, there these are not, &c.,) and farther differencing it from other faith, which is a needful work; for there is true and false, feigned and unfeigned, alive and dead. (2 Cor. xiii. 5.) Of these some indeed belong to the former head of effects; and some of them seem not altogether unsuitable to be referred to this head.

The first shall be a more general note. True and saving faith *receiveth a whole Christ, upon judgment and choice, on God's terms*.—"Lord" to rule, as well as "Jesus" to save, the object of faith in the text. No separating what God hath joined; and to have a divided Christ, not a whole Christ; salvation, but not self-denial, &c. True faith is a considerate thing; (that which hath least depth, springs up most suddenly, Matt. xiii. 5;) the soul sits down, and weigheth, and casteth up all accounts, and compareth all things together;—misery by sin; undoneness in self; terms of salvation, self-denial a fundamental one, taking up the cross, following Christ; universally-sincere obedience; and what the world, lust, or Satan can say to the contrary;—and saith "Content" to God's terms. And here the bargain is made; the soul trusts God contentedly for his part, even privilege; and resolutely sets about its own part, even duty. Hence true faith, proceeding deliberately upon God's terms, is willing to be tried by the word declaring those terms. Which farther trial according to the word follows.

Secondly. True and saving faith *is ushered-in by godly sorrow and humility, in a good degree, though they are farther completed after-*

ward upon the sense of God's pardoning and accepting love.—“Then shalt thou remember thy ways, and be ashamed,” &c., (Ezek. xvi. 61—63,) “Repent, and believe,” (Mark i. 15,) “Repentance toward God, and faith in our Lord Jesus Christ,” (Acts xx. 21,) this is gospel-order. The inconsistency between faith and pride, is evident in that opposition of the soul's lifting up, and living by faith; (Hab. ii. 4;) and the hinderance of the Jews' believing. (John v. 44.) The centurion's and woman's faith were attended with eminent humility. (Matt. xv. 27, 28; viii. 8—10.) Did not humility and godly sorrow accompany and bring-in faith, “the law” could not be “our schoolmaster to bring us to Christ.” (Gal. iii. 24.) This shutteth out that easy, merry, proud faith, that springs up without the dunging of humility, or watering of sorrow according to God.

Thirdly. True and saving faith is *abiding and perseverant*.—And this upon supposition of temptations and assaults. For otherwise a mock faith may have a continuance, and men die in a pleasing dream of ungrounded presumptuous confidence. Now it must be such, or cannot be saving; for as it is said, “He that believeth shall be saved,” (Mark xvi. 16,) so, “He that endureth to the end shall be saved.” (Matt. xxiv. 13.) They that have true faith, have the seed of God abiding in them, the prayer of Christ for them, are kept by the power of God; for “He that hath begun a good work will finish it,” (Phil. i. 6,) his gifts being without repentance. Believing and sealing for security are conjoined. (Eph. i. 13.) The true believer is the wise man that built on the rock, his house therefore stood; (Matt. vii. 24, 25;) the good ground that hath depth of earth, that what springs may not wither. (Matt. xiii. 8.) “The just shall live by his faith,” continue therein, and so “believe to the saving of his soul,” (Hab. ii. 4; Heb. x. 38, 39,) “being rooted and established” therein through Christ. (Col. ii. 7.)

See more of this before under the efficient cause, principal and instrumental.

Fourthly. True and saving faith is *growing, though this growth be not always discernible or alike*.—That prayer for increase of faith (Luke xvii. 5) flowed from the very nature of faith. It is “the good fight,” (1 Tim. vi. 12,) which must be carried on to a complete conquest; running a race, speaking progress to the finishing [of] our course; (2 Tim. iv. 7;) for the way “of the just is as the shining light that shineth more and more to a perfect day.” (Prov. iv. 18.) Whatever hath life hath growth, till it reach a state of consistency. St. John wrote to those that did believe, that they might believe; (1 John v. 13;)—*Ut credatis, credere pergatis*, (which belongs to the last head,) *et fide crescatis*—BEZA *in loc.*; \*—that is, “grow in faith,” according to the general apostolical precept of growing in all grace. The same author accounts this the most plain and natural interpretation of that of Paul, “From faith to faith:” (Rom. i. 17;) *Fide*,

\* “That ye may believe—That ye may proceed to believe; that ye may grow in faith.”—EDIT.

*quæ quotidie incrementum accipiat* ;\* confirming it by that of Clement of Alexandria : “ The apostle speaks not of a double faith, but of one, and that receiving growth and perfecting.” The apostle’s *προκοπή της πίστεως*, “ furtherance of faith,” (Phil. i. 25,) and *βεβαιούμενοι εν τη πίστει, και περιρροούμενοι εν αυτή*, “ establishing and abounding in the faith,” (Col. ii. 7,) speak increase and growth in root and branches ; more fixed habit, more frequent acts. They therefore that have believed ever since they were born, and alway alike, never believed at all truly.

Fifthly. True and saving faith *is purging*.—“ Purifying their hearts by faith.” (Acts xv. 9.) Believing, and walking not after the flesh, are joined : (Rom. viii. 1, 4 :) where there is faith, (and much more, assurance of faith,) there will be heart and body cleansed and washed, pollutions of flesh and spirit taken away, by faith. (Heb. x. 22, 23 ; 2 Cor. vii. 1.) Receiving the promise of the “ undefiled inheritance,” (1 Peter i. 4,) the believer will “ purify himself, as He is pure,” (1 John iii. 3,) in whom he trusteth and hopeth. Living flesh will purge out the *sanies* and “ corruption ” in it ; a living fountain, the mud that is stirred up ; so living faith. And indeed hereby it is permanent ; for purity preserveth : pure faith cannot be kept but in a good, even a clean, conscience. (1 Tim. i. 19.)

Sixthly. True and saving faith *hath other graces accompanying it*.—In a good measure, with a proportionable increase, strength, and activity.—I know [that] some are more eminent for this, others for that, grace : as Moses for meekness ; Job, patience ; Abraham, faith, &c. ; yet in good measure must other graces accompany ; for this is an indispensable duty,—to “ add to your faith virtue ; and to virtue knowledge ; and to knowledge temperance ; and to temperance patience ; and to patience godliness ; and to godliness brotherly kindness ; and to brotherly kindness charity.” (2 Peter i. 5—7.) Faith with many other graces, are called in the singular number, *καρπος*, “ the fruit of the Spirit,” because connex and inseparable. (Gal. v. 22.) Beside that, the growth, and strength, and activity of other graces have dependence upon it ; both as it pleads with Christ in prayer for all, and pleads with the soul to act, stir up, and abound in all. Abraham’s faith had self-denial accompanying it : there will be patience ; for “ he that believeth ” will “ not make haste.” (Isai. xlviii. 16.) See more tending to this under the fifth effect of faith. Let not men speak of their faith then, when other graces are no way suitable.

Seventhly. True and saving faith *is working and fruitful*.—Though love and good works are not the form of it, as the Papists plead ; yet it alway hath love accompanying, (Eph. i. 15,) and “ worketh by love,” (Gal. v. 6,) and without “ works is dead.” (James ii. 17.) *Per opera consummatur fides, non ut formatum per suam formam, sed ut forma per suas operationes, actus primus per actum secundum*.—ALTINGIUS.† Faith alone justifieth ; but faith which justifieth is

\* “ With a faith which receives daily increase and accession.”—EDIT. † “ Faith is perfected by works, not as the thing formed by its form, but as a form by its own operations, a first act by a second.”—EDIT.



not alone. *Bona opera non præcedunt justificandum, sed sequuntur justificatum.\** They that are in Christ Jesus by faith, are described by walking in Christ, and according to the Spirit: *Quomodo accipitur? Fide. Quomodo ambulatur in eo? Ad præscriptum voluntatis ejus vitam instituendo, et ex ejus Spiritu vivendo.*—ZANCHIUS in *Col. ii. 6.*† Faith is obediential; (Rom. xvi. 26;) and cannot but be so; for he that believeth really, his labour shall not be “in vain in the Lord,” (1 Cor. xv. 58,) cannot in reason and holy ingenuity, but think it meet [that] he be fruitful and “abounding alway in the work of the Lord;” (1 Cor. xv. 58;) for others, they do but think, not know, the greatness and certainty of the reward.‡ Yea, indeed, that assurance I before spake of, proceeds from faith through obedience: “By this we know that we know him,” (“know” put for “believe,” ZANCHIUS in *loc.*, as Isai. liii. 11,) “if we keep his commandments.” (1 John ii. 3.) I shall therefore, according to St. Paul’s command to Titus, “affirm constantly this” as “a faithful saying, that they which have believed must be careful to maintain good works.” (Titus iii. 8.)

Eighthly. True and saving faith, *trusting God for the greater, will trust him for lesser, mercies.*—To them that through Christ “do believe in God,” (1 Peter i. 21,) this will seem forcible arguing, and a necessary inference: “He that spared not his own Son, but delivered him up,” I believe, “for me, how shall he not with him also freely give me all things?” (Rom. viii. 32.) God hath made all sorts of promises to true faith, and accordingly many of the servants of God have expressed confidence in God when things have gone worst with them: they would “not be afraid what man can do unto” them, nor “of evil tidings;” their “hearts” were “fixed trusting in the Lord.” (Psalm lvi. 11; cxii. 7.) The just’s living by faith is true in this sense also; and that of Paul’s living “the life in the flesh by the faith of the Son of God,” hath much in it. (Gal. ii. 20.) Though, I know, natural timorousness, and living too much the life of sense, may occasion some worldly fears in a believer; (as boldness of temper, carelessness, false confidence, may much bear up an unbeliever;) yet in great measure *their* pretences to faith are questionable (I might say, their faith is but pretence) *who* say they can trust God with their souls, but will not trust him with bodies and estates.

Ninthly. True and saving faith *makes Christ very “precious” to them “that believe;”* ἀπειθουσι δὲ. “*but to the unpersuadable,*” he is “a stone of stumbling,” without “form or comeliness.” (1 Peter ii. 7, 8; Isai. liii. 2.)—They ask the believer, “What is thy beloved more than another beloved?” (Canticles v. 9.) And no wonder; for none but the believer hath a cleared eye to behold things that are “spiritually discerned.” (1 Cor. ii. 14.) None but he hath that special interest which enhanceth the price and valuation. None but

\* “Good works do not precede the act of justification; but they follow him who is justified.”—EDIT. † “How do they receive Him? By faith. How do they walk in Him? By ordering their lives according to the prescript of his will, and by living through his Spirit.”—EDIT.

‡ *Alii cogitant, pii credunt.*—AUGUSTINUS. “Others only think; the pious believe.”—EDIT.

he hath that experience, by which it is "tasted and seen that the Lord is good." \* (Psalm xxxiv. 8.) But sight, propriety, and experience will make him inestimably precious, and the "meditation of him sweet." (Psalm civ. 34.) Faith, that seeth his necessity, seeth also his excellency; and takes him not upon constraint, but choice.

## OPPOSITES.

VI. Those things that are *opposite* to true faith, are of two sorts.

(I.) Such as speak the soul void of it, and are simply inconsistent with it.

(II.) Such as actively war against it, and repel it.

These I shall call *contrarily opposite*; those, *privatively opposite*; though the terms may seem not fully suitable to all the particulars.

## (I.) PRIVATIVELY.

Some things are *privatively opposite* to true and saving faith as relating to *the understanding*; others, as to *the will*; others, as to *the life*.

First. As to *the understanding and assent*.

1. *Ignorance, blindness, darkness*.—(Of the inconsistency of which with faith, see before of "the word," the instrumental cause.) This either is *invincible ignorance*, where means of cure are wanting; (Acts xvii. 30;) or *vincible*, which carelessness, sloth, or affectation causeth; for there are some persons willingly and wilfully ignorant, and "love darkness." (2 Peter iii. 5; John iii. 19.)

2. *Unpersuadableness to assent to the truth of the word and promise*.—*Ἀπειθεια, impersuasibilitas*. (Rom. xi. 30, 31.) When men are not satisfied in the grounds of believing, and so assent not: wherein yet sometimes there is a battery shaking the assent, and by parley bringing near a surrender, an almost persuasion, which yet is ineffectual. (Acts xxvi. 28.)

3. *Error in fundamentals*.—Especially those that concern faith, Christ, the promises, justification, and salvation. "Corrupt minds" are "reprobate concerning the faith." (2 Tim. iii. 8.) Therefore "doubtful disputations," where on one side is error, are dangerous to the weak. (Rom. xiv. 1.)

Secondly. As to *the will, affections, and consent*.

1. *Unbelief*.—Not accepting the good things promised, through ignorance or careless "neglect of so great salvation." (Heb. ii. 3.)

2. *Disbelief*.—When men, through dissatisfaction with the reasons to believe, or through pride, stubbornness, uncompliance of spirit, will not come to Christ for life, will not submit to the righteousness of God. (John v. 39, 40, 44.)

Thirdly. As relating to *life, practice, and profession*.

1. *Heresy* is privatively opposite.—Such as join obstinacy and promulgation to their errors, whose "words eat like a gangrene," are to be rejected, as men void of, and enemies to, the faith. (2 Tim. ii. 16, 17; Titus iii. 10.)

\* *Tolle meum et tolle Deum*. "Take away my from 'My Beloved is the chief among ten thousand,' and you take away my God." — EDIT.

2. *Apostasy from the truth and profession of the gospel*; called "denial," namely, after knowing and owning.—These never were of the faith, else would they not have gone from it. (1 John ii. 19.) This is a dangerous thing, drawing back to perdition; in such God hath no pleasure: (Heb. x. 38 :) "It had been better for them never to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." (2 Peter ii. 21.) This commonly ends in bitterest enmity to the faith and true professors of it.

3. *All sins laying waste the conscience are inconsistent with faith*.—Because faith and a good conscience are inseparable companions. (1 Tim. iii. 9.)

## (II.) CONTRARILY.

By way of *contrariety*, there may be considered these things (possibly some also under the former head, in part) as opposite to true faith.

First. *Flesh and blood*.—These "cannot" enter into "the kingdom of God," (1 Cor. xv. 50,) and oppose faith that would bring thither. I name this first, because it is the greatest enemy, and gives advantage to all others; and then indeed are we tempted, (to unbelief, or any thing else,) when we are drawn aside of our own hearts. By "flesh and blood" is meant "sense:" living by sense is the great hinderer and supplanter of faith. (2 Cor. v. 7.) Also carnal reason judging every thing by its own unsuitable apprehensions, and so misrepresenting the things of God,—to it the gospel is "foolishness," though it is "the wisdom and power of God" to them that believe. (1 Cor. i. 23, 24.) This taketh notice of the meanness of the faithful in the world, and stumbleth at it, &c. Abraham left both these servants below when he went up into the mount to the Lord, to exercise that eminent faith of his. (Gen. xxii. 5.) Yea indeed, sense and reason appeared eminently contrary to him in his entertaining the promise at first; else had not the great strength of his faith been manifested, nor God glorified so much. (Rom. iv. 18—22.)

Secondly. *Satan's assaults*.—He not only at first keeps out faith, by blinding men's minds, (2 Cor. iv. 4,) but afterwards doth with faith as the king of Syria charged his captains to do with the king of Israel. (1 Kings xxii. 31.) He knows what an enemy to his kingdom faith is; by it we "resist" him, and consequently put him to flight, and "quench his darts." (1 Peter v. 9; Eph. vi. 16.) He knows, [that] if our faith fail, all fails; and therefore he desires to winnow the soul, (Luke xxii. 31,) and get the good seed "out of our hearts, lest we should believe and be saved." (Luke viii. 12.)

Thirdly. *The world is a great adversary*.—Why else is faith called "the victory over the world." (1 John v. 4,) but that there is hostility between the world and it?

Fourthly. I might add *men's own delays*.

1. *Causing hardness in their hearts from themselves*.—"To-day, to-day" believe; unless you would "harden your hearts." (Heb. iii. 15; John xii. 38—40.)

2. *Provoking God to seal men up under their injudicious, unpersuadable minds, for their long opposition to the light and word of faith.*—The Spirit of faith will not “always strive,” when men still “resist” him. (Gen. vi. 3; Acts vii. 51.)

## USES.

I shall improve all that hath been spoken, by some few USES, and conclude.

## I. INFORMATION.

The first sort of uses shall be corollaries for INFORMATION.

1. *Of the certain and unspeakable misery of the unbeliever, from the sure happiness of the believer.*—*Contrariorum contraria est consequentia.\** Remember what hath been spoken before of the excellent effects and consequents of faith, union with Christ, justification, adoption, &c., and that great and everlasting fruit, salvation; upon all which we may conclude with the apostle, “Blessed are they which be of faith” (or believe) “with faithful Abraham:” (Gal. iii. 9:) yea, therefore “blessed is he that believeth, because there shall be a performance of all those things which have been spoken of the Lord.” (Luke i. 45.) Now turn the table, invert the sense, read all backward, understand all contrary of the unbeliever. No union with, but separation and distance from, Christ. No pardon of sin, reconciliation, and justification; but guilt in full force, the curse of the law, (and so he is left to stand or fall by himself,) and “the wrath of God” are upon him. (John iii. 36.) No adoption of sons: but rejection as spurious, and a sonship to the devil: “The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, which is the image of God, should shine unto them.” (2 Cor. iv. 4.) No salvation; but inevitable condemnation: “He that believeth not shall be condemned,” yea, “is condemned already, because he believeth not in the name of the only begotten Son of God:” (Mark xvi. 16; John iii. 18:) that is, his present state is a state of certain damnableness, as sure as if he were condemned already. Not that there can be no believing afterward, and recovery thereby; for who then should be saved? (Luke xviii. 26.) For “such were some” (yea, all) of them that “are justified by faith in the name of the Lord Jesus,” (1 Cor. vi. 11,) as the apostle speaks of other sinners. “He that believeth not God hath made him a liar;” (1 John v. 10;) but he shall find him exactly true, to his cost, in such words as these: “He that believeth not the Son shall not see life.” (John iii. 36.) “The unbelieving,” as well as more carnal sinners, “shall have their part in the lake which burneth with fire and brimstone, which is the second death.” (Rev. xxi. 8.) Men by “unbelief depart from the living God;” (Heb. iii. 12;) “will not come for life;” (John v. 40;) “and judge themselves unworthy of eternal life;” (Acts xiii. 46;) and bring a kind of impotency upon the Omnipotent as to the doing them any good. (Matt. xiii. 58.) No wonder then if Jesus wondered “at their unbelief,” that held his

\* “The consequence of contraries is itself contrary.”—EDIT.

hands from helping them. (Mark vi. 5, 6.) O, how much better were it for them among us that believe not, that they had never had offers of salvation, never heard the gospel of the grace of God!

2. *It is no small matter to be saved, since faith is such a thing as before described, and without it there is no salvation.*—Should Christ now come, should he “find faith on the earth?” (Luke xviii. 8.) Alas, the small number of those that shall be saved! there being so few believers, though so many professors of faith, among Christians! This is sadly manifest in the gross ignorance of the most, and suitable apprehensions in the doctrine of faith of very few; in the errors, heresies, apostasies of many, even “denying the Lord that bought them;” (2 Peter ii. 1;) in the altogether contradictory life of most to that faith they pretend to have; which, as well as repentance, should have fruits meet for it brought forth, and accordingly it is known. (Luke iii. 8; Matt. vii. 20.) No wonder if they that take true saving faith to be no more than assent, and a professed owning the doctrine of the gospel, a confidence, at all adventures, of God’s love, &c., or some such thing, think the way to heaven broad, and wonder at any speaking of the paucity of those that shall be saved. (Luke xiii. 23.)

3. Hence take notice of *the reasonableness of the Christian religion.*

(1.) *That God requireth no more but “believe.”*—Other things indeed are required; but they naturally flow from faith, are inseparably linked with faith, and faith cannot be without them. Faith is the great work of God, and command of the gospel.

(2.) *That this is so suitable.*—Without faith no salvation can be apprehended as attainable by the new covenant. By it comes union to, and interest in, the person of the Mediator. By it is the appropriation and application made of what he hath done and suffered in sinners’ behalf. By it is acceptance given to God’s gracious offers in the gospel. What more meet, and just, and necessary? Are not God’s ways in requiring faith equal?

4. *Behold the danger of ignorance or mistake in this great fundamental point, upon which salvation or damnation have such immediate and necessary dependence.*—In other matters, not so great danger. How justly censurable then is the folly of those that cannot patiently hear the doctrine of faith, but think of time laid out upon it; as Judas, of the ointment’s expense!—“What needs this waste?” (John xii. 5.) But, truly, if you are ignorant of God’s righteousness, which is by faith in the Son of God, (Phil. iii. 9,) you will take other ways in which ye cannot find salvation; ye will “go about to establish your own righteousness.” (Rom. x. 3.)

5. *The usefulness and needfulness of a gospel-ministry is hence manifest.*—“Faith cometh by hearing.” (Rom. x. 17.) “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful upon the mountains are their feet, that bring the glad tidings of salvation,” and, as workers

together with God, build up precious souls in their holy faith! (Rom. x. 14, 15; Isai. lii. 7.)

## II. EXHORTATION AND ADMONITION.

The second sort of uses shall be made up of conjoined EXHORTATION and ADMONITION: admonitory exhortations.

First. *Labour after this faith.*—And “take heed lest there be in you an evil heart of unbelief.” (Heb. iii. 12.) Evil it is to God; it dishonoureth him, and disappointeth him: evil to us; deprives us of our offered happiness, and bringeth upon us “swift destruction,” (2 Peter ii. 1.) certain and aggravated condemnation. Take heed of this gross self-murder of unbelief; make use of the means before prescribed for the begetting and increase of faith; and beware and oppose those things that are opposite unto faith. This exhortation is to all.

Secondly. To those that pretend [that] they have faith. *Try whether your faith be right or no.*—And, to this end, make use of and apply those notes and properties of faith before handled. Yet spend not so much time in trying whether you have it, as in exercising it; (in this many weak Christians are very faulty;) and this will be the way to make all sure for you, and in due time clear to you.

Thirdly. To those that, upon trial, find they have this excellent grace of faith.

1. *Rejoice and comfort yourselves against all your sins, fears, the world's troubles, Satan's temptations.*—For as to all thou art more than conqueror. (Rom. viii. 37.) If thou believest, “rejoice in hope of the glory of God;” (Rom. v. 2;) for “he that believeth shall be saved.” (Mark xvi. 16.)

2. *Bless God, and boast not.*—There is no cause of boasting; faith is the gift of God. There is cause of thanksgiving; it is the hand to receive all other gifts. If ye hope for salvation by faith, be humble, and glory not; for boasting is excluded by the law of faith, (Rom. iii. 27,) the constitution of faith for the salvation of sinners thereby. If ye stand by faith, be not high-minded; if ye abound in faith, “abound therein with thanksgiving;” for ye owe the more. (Col. ii. 7.)

3. *“Live by faith.”* (Rom. i. 17.)—Paul, from Habakkuk, asserts, “The just shall live by faith;” and propounds his own example of living “by the faith of the Son of God.” (Gal. ii. 20.) Be much in the actings and exercise of faith, and make your lives full of the fruit and efficacy of faith: yea, peculiarly exercise faith in dependence upon God for the support and perseverance of your faith. Draw down to practice what you know of faith, and ye shall know more satisfactorily the doctrine of faith, than the wisest in the world according to the letter. “Live by the faith of the Son of God;” (it is not notion, but action; not word, but life;) and then wait till faith shall be turned into vision, and, being perfected, be abolished, having done its work; and then at least ye shall be fully satisfied concerning it.

4. Labour to "be strong in the grace" of faith that is in Christ Jesus. (2 Tim. ii. 1.)—Not only for your own sakes, to avoid those anxieties which weakness of faith causeth; but for God's sake, that by strong faith ye may, with Abraham, the father of the faithful, give much glory to God, who hath annexed glory to believing. (Rom. iv. 16—20.)

5. Pity them that do not believe, and labour to propagate your faith.—Whose soul, that by faith are themselves secured, would not bleed in consideration of the dangerous, yea, certainly miserable, estate (as before described) of unbelieving friends, relations, acquaintance? Warn them; exhort them "while it is called to-day;" (Heb. iii. 13;) pray for them; yea, strengthen the weak in faith, and offend them not by going to the utmost bounds of your Christian liberty.

6. Esteem them precious that have this precious faith; and "have not the faith of our Lord Jesus Christ; the Lord of glory, with respect of persons." (James ii. 1.)—Let "the poor of the world" that are "rich in faith, and heirs of the kingdom," be honourable in your esteem, as they are in God's. (James ii. 5.)

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## SERMON XXII.

BY THE REV. ZACHARY CROFTON, A.M.

REPENTANCE NOT TO BE REPENTED, PLAINLY ASSERTED, AND PRACTICALLY EXPLAINED.

*Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*  
—Acts v. 31.

REPENTANCE being the subject of this day, in the course of this month's Exercise, to be discussed, I must wave the coherence and connexion of the text; only desire you to note, that the apostles assert the prerogative of Christ, as their apology for their disobedience to human commands. When they, forbidden, did proceed to preach, and a reason thereof is demanded, the answer is made in short: "Whether we ought to obey God or man, judge ye: Jesus Christ is exalted to be a Prince and a Saviour," to subdue his enemies by 'repentance,' and support his subjects by 'remission of sins.'" (Verses 29, 31.)

The text presents us with two parts considerable:—

1. *A Donor.*—Jesus Christ, "exalted to be a Prince and a Saviour."
2. *The donation.*—And that is double: "Repentance;" "Remission of sins."

Answerable to the parts of the text, the DOCTRINES which might be inferred to our instruction, would be two.

DOCTRINE I. *Repentance and remission of sins are the especial acts and advantages of Jesus Christ's exaltation.*

DOCTRINE II. *It is the sole prerogative of the Lord Jesus to give repentance and remission of sins.*

But I must not insist on a formal discussion of either of these doctrines; my work and intention being to unfold, and practically explain, the nature of that most necessary (at all times, though now more especially) grace of true gospel-repentance; and therefore, premitting the doctrines, let me propound to your serious consideration these four things, namely, the,

I. *Nature*; II. *Necessity*; III. *Notes or characters*; IV. *Next way or means*; of gospel-repentance.

#### THE NATURE OF REPENTANCE.

I. First, then, *of the nature of repentance.*—And in opening it, I shall not trouble you with the curious and critical considerations of the word, or the various descriptions of the thing, set down by many sound and pious authors; \* but briefly propound unto you this general description, as that which compriseth in it the nature and particular parts of true repentance; namely,

#### REPENTANCE DEFINED.

*Repentance is a grace supernatural, whereby the believing sinner, sensibly affected with and afflicted for his sin as committed against God, freely confessing, and fervently begging pardon, turneth from all sin to God.*

Instead of a logical division and discussion of this description, I shall distribute it into these theological conclusions, as most proper for your capacities, and profitable for your instruction:—

(I.) *“Repentance is a grace supernatural.”*

(II.) *The believing sinner is the subject of true gospel-repentance: “Whereby the believing sinner,” &c.*

(III.) *Sense of and sorrow for sin as committed against God, are the precursive acts of true repentance: “Sensibly affected with and afflicted for his,” &c.*

(IV.) *A “turning from all sin to God,” is the formality of true repentance.*

(V.) *Confession of guilt, and supplication for pardon, are constant concomitants of gospel-repentance.*

These several conclusions I shall briefly and distinctly explain, whereby I hope you will well understand the nature of repentance. And, first, of the First; namely,

#### CONCLUSION I.

(I.) *Repentance is a grace supernatural.*—It is a grace in its nature; supernatural in its Author, original, quality, and operation.

Repentance is a grace in its nature; not only as it is freely given

\* AMBROSIIUS *De Pœnitentiâ*; ARETHI *Problem.* tom. i. lib. 3; DANIEL DYKE, STOCK, with many others.



us of God without the least merit of ours, but also as it is a gift animating and enabling unto action. That which I intend you especially to note, when we say repentance is a grace, is this; namely, that it is a habit, power, principle, spring, root, and disposition; not a bare, single, and transient action, as the Papists and some ignorant souls do imagine. Repentance is different and distinct from all penitential acts: sighing, self-castigation, and abstinence from all sinful actions, are fruits and expressions of repentance, but not the grace itself; for that diffuseth itself into the heart, and disposeth, habituateth, and enableth to all acts of sorrow for and cessation from sin. The repentance which is given of God, is not an action, but power, principle, and frame of spirit. The power and principle is divine; but act and exercise of repentance is human: God plants the root whereby man brings forth fruit worthy repentance. (Matt. iii. 8.) Repentance is no other but a spirit of grace, animating men to mourn. (Zech. xii. 10.) Repentance is not the work of an hour, or a day; but a constant frame, course, and bent of the soul, on all renewed guilt flowing afresh, and bringing forth renewed acts. When the mighty hand of God doth smite the flinty heart of man, it loseth its stone and hardness, becomes pliable to divine pleasure, is inclined to relent, and prone to distil its heavenly dew: and therefore it is called "a grace."

As in its nature repentance is a grace, so in its original and operation it is *supernatural*.—A grace freely given from above; not acquired by any means or merit of our own, but springing into the soul by the mere good-will of God, and immediate power of the Holy Ghost. However repentance must be acted, it cannot be acquired by man; it lieth out of the reach of human arm, and must be the effect of an Almighty hand, even the influence of God himself. There is not in man the least merit of condignity or congruity, that can engage Divine Justice to bestow it: No; it is a "good and perfect gift, is from above, and cometh down from the Father of lights." (James i. 17.) In vain do men seek repentance in any natural means; for birth, breeding, education, instruction, art, knowledge, moral suasion, friendly advice, and gospel-ministry itself, cannot work it, without the immediate operation of an Omnipotent Spirit: (1 Cor. iii. 6, 7:) that will, and that indeed only can, work above and contrary to the course of nature; God only can "take away the stony heart, and give a heart of flesh." (Ezek. xxxvi. 26.) It is the sole and singular prerogative of Christ Jesus exalted "to give repentance:" all means and ministry are but a Moses's rod, a mere passive instrument: only the might of God's hand can make man's rocky heart relent. Ministers must indeed "preach in season" and "out of season," yet it is but a "peradventure" that "God will give repentance." (2 Tim. ii. 25; iv. 2.) In vain do men dally with and delay repentance, when God calleth, determining to themselves time wherein to repent; as if it were within the reach of their own arm, or at the command of corrupt nature; whilst (God knoweth) they may see their set time, (though that itself is doubtful,) and yet find "no place for repentance,

though they seek it with tears." (Heb. xii. 17.) Repentance is not the result of purest nature, nor yet the effect of the law; but a pure gospel-grace; preached by the gospel, promised in the covenant, sealed in baptism, produced by the Spirit, properly flowing from the blood of Christ; and so is every way supernatural; so that every returning sinner must pray to God: \* "Turn thou me, and I shall be turned;" (Jer. xxxi. 18, 19;) and the praise of repentance obtained must be returned to God alone, as him from whom it hath been derived; (1 Peter i. 3;) for it is a grace supernatural. But, Secondly,

## CONCLUSION II.

(II.) *The believing sinner is the subject of gospel-repentance.*—Whosoever repenteth, chargeth himself with guilt, and must needs be a sinner. Adam in innocency had no repentance, because no sin; and the Lord Jesus saith, he came not "to call the righteous, but the sinner to repentance." (Matt. ix. 13.) Returns do follow upon deviations, remorse upon disobedience; and repentance is the work of a transgressor.

But the subject of gospel-repentance must be a *believing sinner*; a sinner not only of sense, but also of hope; not only of conviction, but also of confidence, seeing a pardon procured for sin committed. Faith must be the formal qualification of a gospel-penitent, as the very foundation and fountain of true repentance; unbelief is the very ground of impenitency, and lock of obduracy. God's common complaint of impenitent Israel is, "They believed not." (Psalm lxxviii.) Then faith must needs unlock and release the soul unto its return to God; for *contrariorum eadem est ratio*, "the reason is the same to contraries." St. Ambrose calls faith *incendium penitentiae*, "the spur of repentance;" and the scripture doth suggest [it] to be the pump of repentance: "There is mercy with thee, that thou shouldest be feared." (Psalm cxxx. 4.) Hence it is that the objects of faith become arguments, and the promises of grace persuasions, to repentance. (Jer. iii. 13.) The approach of "the kingdom of God" is the only argument urged by John the Baptist, and our Saviour, to enforce repentance. (Matt. iii. 2; iv. 17.) Mercy apprehended animateth the miserable sinner to return to God. Israel mourned; but made no return until Shechaniah cried, "There is yet hope in Israel concerning this thing." (Ezra x. 2.) The Assyrians put halters on their necks, knowing that the "kings of Israel are merciful." (1 Kings xx. 31.) The law, shutting the door of hope, may stir up grief and horror; but it staveth off repentance. Sin, seeming unpardonable, sets the soul at a distance from God, and sinks it in despair; whilst the pardon proclaimed provoketh rebels' submission. *Nemo possit penitentiam agere nisi qui speraverit indulgentiam*; "No hope, no help to repentance," saith St. Ambrose. Repentance is argued from and effected by the death of Christ; Mount Calvary is the proper Bochim; the sufferings of a Saviour, the sad comments upon sin; the

\* DYKE'S "Treatise of Repentance," pp. 3, 4.

sighs and groans of a Redeemer, most rending to regardless hearts;\* and the sweat and blood of the Lord, most soaking and suppling to an adamantine soul. But faith only apprehendeth and applieth a crucified Christ. Repentance, the soul's pump, is dry, and distils no water until faith pour in the blood of Christ, and water of gospel-promises. So that faith must precede repentance, as the cause to the effect, the mother before the daughter; for it must qualify the true penitent. It is a mystery beyond the reach of nature, that a son should co-exist in time with the father; but neither reason nor faith can allow a priority of the daughter before the mother.

I well know [that] many divines assert the precedency of repentance unto faith; but, to my judgment, it is more than probable, yea, positively clear, that, in order of time, faith and repentance are infused together into the soul; in order of sense and man's feeling, repentance is indeed before faith; but, in divine method and the order of nature, faith is before repentance, as the fountain is before the stream.

## OBJECTION.

But it is objected, that the order of scripture doth set repentance before faith; so in preaching. (Mark i. 15; Matt. iii. 2; Luke iii. 3; Acts ii. 38; iii. 19.) And repentance is required as the qualification which must entitle to the promises. Remission of sin is only offered to the penitent: so that repentance is the reason of faith, and ground on which we believe sin is pardoned.

## ANSWER.

In answer to this objection I shall propound unto your observation three rules which make a full and ready resolution to it.

**RULE I.** *Order of scripture doth not always conclude order of nature.*—In 2 Peter i. 10, "calling" is mentioned before "election:" yet who will deny election to be first in nature? For, "whom God predestinated, them he also called." (Rom. viii. 30.) Again: in 1 Tim. i. 5, the "pure heart and good conscience" are mentioned before "faith;" yet none can deny them to be the effects of faith, which purifieth the heart; (Acts xv. 9;) for to the unbelieving "nothing is pure, but their very mind and conscience is defiled." (Titus i. 15.)

**RULE II.** *Human sense is in many things the dictator of scripture-order.*—The Holy Ghost speaketh of things as they are obvious to our sense and capacity, rather than as they are in themselves and their own order. Hence it is that the promises of peace, pardon, and the like privileges are propounded unto repentance, as a qualification obvious to our sense, and evidencing our faith. Faith and election must be known *a posteriori*, "by their effects,"—repentance and vocation; and therefore are mentioned after them. For though we believe before we repent, we repent before we know that we do believe.

**RULE III.** *Misapprehension of the nature of grace doth easily lead*

\* GERHARDI *Meditat. secunda. Exercitium penitentiae ex Dominicâ passione.*

into a mistake of the order of grace.—Such as deem common illumination and conviction to be repentance, and assurance of pardon, joy and peace, to be the formality of faith, may very well place repentance before faith: but such as understand the acceptance of Christ, in order to pardon, to be true and saving faith; and a ceasing from sin, and serious application of ourselves to piety, to be the formality of repentance; will plainly see, that faith, uniting us to Christ, and deriving to us the efficacy of his death and sufferings, that we may be holy, doth precede, and must needs be the cause of, true repentance.

Let me then dismiss this rule with this NOTE, or OBSERVATION:—

## NOTE.

*Faith, in its existence and essential acts, but without its reflection, fruits, and effects, is the foundation and fountain of true repentance.*

Such, therefore, on the one hand, as apprehend and assent unto the history of the gospel, and are sometimes affected with and afflicted for their sin, but do not accept of Jesus Christ as tendered to be Lord and Saviour, do fix their engine too low to force the waters of repentance into the soul. Yet this devil's faith may produce a Judas's repentance; for a hypocritical repentance is the result of a historical faith. And, on the other hand, he that seeks assurance of his sin pardoned as an argument of repentance, maketh the effect both cause and effect, and concludeth himself into a condition not needing repentance, whilst he pretendeth to enforce it. But the true frame of a gospel-penitent is, by saving faith to see salvation, through the satisfaction of Christ our Saviour, extended to sinners, himself not excluded; and so, closing with, accepting of, and appropriating to himself the general tenders of grace and terms of the covenant, to prostrate himself at the feet of mercy, and pursue his pardon, until, by acts of sincere repentance, he assure himself [that] his aimed-at happiness is attained, and shall with certainty be possessed: and so he experienceth in himself, and evidenceth unto all others, that the believing sinner is the subject of gospel-repentance. And now I pass to the third conclusion considerable in the nature of repentance.

## CONCLUSION III.

(III.) *Sense of and sorrow for sin, as committed against God, are the precursive acts of true repentance.*

True repentance, as most divines determine, doth consist in two parts; namely, *humiliation*, and *conversion*: the casting down [of] the heart for sin, and the casting off sin: a repenting “for uncleanness,” *ἐπι τῇ ἀκαθάρσει*, (2 Cor. xii. 21,) and sin, with grief, shame, and anguish; and repenting “from iniquity,” *ἀπο κακίας*, (Acts viii. 22; Rev. ix. 20,) and “from dead works.” (Heb. vi. 1.) This distinction, or rather distribution, of repentance, is not only dictated by the denominations of repentance;—which in the Hebrew is called *נִחַם* *nocham*, “an irking of the soul;” and *תְּשׁוּבָה* *teshubbah*, “a turning from iniquity:” so in the Greek, *μεταμέλεια*, *metamelia*, “after-grief;” and *μετανοια*, *metanoia*, “after-wit:” and in the

Latin, *pœnitentia*, and *resipiscentia* ; the one expressing the sense and sorrow of the soul ; the other, the retrogradations and returns of it from sin ;—but the scripture also doth clearly suggest, nay, speak out, these distinct parts of repentance,—humiliation and conversion ; requiring sometimes the one, sometimes the other, when repentance is the duty to be discharged ; calling sometimes for fasting, weeping, and walking in sackcloth and ashes, nay, the rending of the heart, and not the garments ; (Joel ii. 12, 13 ; ) and sometimes, and that very commonly, for turning to the Lord. Nay, the whole work of repentance is in scripture expressed by humiliation. In the promise of pardon to the penitent, their repentance is described to be an humbling of the uncircumcised heart, and acceptance of the punishment of their sin. (Lev. xxvi. 41.) So when Rehoboam and Manasseh repented, they are only said to humble themselves. (2 Chron. xii. 6 ; xxxiii. 12.) And under the gospel we read of repentance for sin, as well as from sin ; and it is denominated “godly sorrow,” which “worketh repentance :” (2 Cor. vii. 10 :) working not only as a cause, but complement ; perfecting, finishing, and completing repentance. And therefore the apostle James requires them that “draw nigh to God,” and cleanse their heart, and purify their hands,—that they “be afflicted, and mourn, and weep, and humble themselves under the hand of God.” (James iv. 8—10.) And the covenant of grace, promising repentance, doth express itself by these two acts : “Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.” (Ezek. xxxvi. 31.) “And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” (Verse 27.)

So that, according to the expressions of scripture, as well as the experiences of the saints, humiliation of the soul is an essential act, and eminent part, of repentance. And this is that which I in the description do denominate “sense of and sorrow for sin, as committed against God ;” thereby intending to note unto you, that the soul must be humbled that will be lifted up by the Lord ; and his humiliation doth and must consist of these two parts,—conviction and contrition, sight of and sorrow for sin.

#### FIRST PART OF HUMILIATION.

1. The first part of humiliation is, *a spirit of conviction, or sight of sin, in every penitent soul.*—Which is no other than the operation of the Holy Ghost, opening the blind eye to see the deviations of the soul, and the destruction inevitably attending the persistence in it. This act of repentance and humiliation is no other but the prodigal’s return “to himself,” in sense of his own starving condition, whilst his “father’s servants have bread enough ;” (Luke xv. 17 ; ) the arrival of the law unto the reviving of sin, in Paul’s sense and feeling ; (Rom. vii. 9 ; ) the communing with our hearts, that we may tremble, and not sin ; (Psalm iv. 4 ; ) a searching and trying our ways, that we may return unto the Lord ; (Lam. iii. 40 ; ) a smiting on the thigh,

with a "What have we done?" (Jer. xxxi. 19;) the smiting of David's heart, with an "I have sinned against the Lord;" (2 Sam. xxiv. 10;) the judging of ourselves, that we may not be judged of the Lord; the spirit of bondage, which goeth before the Spirit of adoption: in a word, it is the soul's serious erection of a court in its own breast, and setting conscience in the throne, and making a judicial process, to descry and determine its eternal condition. In order to which,

(1.) *It spreads before itself the law of God.*—As that which must be the rule of life, and reason of death and condemnation; the will of God dictating duty, and dissuading iniquity; awarding recompence according to obedience or disobedience: in a word, determining of men: "Thus do, and live," or, "Thus do, and die:" "Thus I will be worshipped, and you shall be rewarded; in this if you transgress, you shall be thus punished." The soul seeth clearly that "the law" is, in nature and necessity, a "schoolmaster to bring us unto Christ," whilst, by serious consideration of its genuine sense and due extent, the soul standeth convinced,—“This is duty enjoined; this is sin inhibited: herein if I offend, not only in deed and word, but thought or imagination, I am a transgressor, bound under guilt and the expectation of judgment.” Thus the coming of the law into Paul's mind becomes the revival of sin; (Rom. vii. 9;) and Josiah's reading in the law of Moses led him to the tremblings of heart, and rending his garment before the Lord. (2 Chron. xxxiv. 18, 19.) For as indeed without the law there is no transgression, so without the knowledge of the law there can be no conviction. Ignorance of divine pleasure is the great obstruction of repentance; and therefore the prince of this world doth daily endeavour to blow out the light of the word, or to blind the eyes of the sons of men, that they may not see and be converted; but God sends his prophets, "rising up early, and sending them," (Jer. vii. 25,) to read the law in the ears of men, that Israel may see his sin, and Judah her transgression. The first act of repentance is the falling of the scales from off the sinner's eyes; the first language of a turning soul is, "Lord, what wilt thou have me to do?" (Acts ix. 6, 18:) so that the soul, humbling, self-examinant, seeing the law to be "holy, and just, and good," that which must be the rule and reason of its condition, it being to arraign and condemn itself, becomes studious of the law in its full sense and due extent, in commands, prohibitions, promises, and threats, and sets before its eye every particular precept, and pondereth the righteousness of that God who hath declared a curse against every one that continueth not in the law to do it; and so by the justification of, and insight to, the law of God, excitemeth the soul to self-reflection, and is constrained to cry out, "What have I done?" Whereupon it,

(2.) *Surveyeth the past course of his own life.*—Summoneth together all faculties, powers, and members of both soul and body, to make rehearsal of his past conversation, in word, thought, and deed, and to give an exact account of their conformity or disagreement with the law of God established, and [the] rule by which it must be judged.

And now he communeth with his heart, considereth his ways, examineth himself, makes an exact comparison of his life with God's law, layeth the line close to his carriage; and so convinceth himself of his deviations and irregularities; insomuch that sin reviveth, and he dieth; guilt appeareth, and grief and shame aboundeth; his own heart condemns him as disobedient and a transgressor of the law, that he is constrained to cry out, "What I should do, I have not done; and I have left undone what I ought to have done. (Rom. vii. 19.) I have sinned against the Lord. (2 Sam. xii. 13.) If God be severe to mark what is amiss, I cannot abide in his presence; for I have not only offended in part of his holy law, and broken the least of his commandments, but I have violated the whole law, and am a transgressor against every command." Nay, he cometh, on this consideration, to be convinced of his anomy and ataxy, the pravity of his nature, that enmity to the law which is implanted in his very being, and that irregularity whereby evil is ever present; but to do good he hath no mind; so that he must needs cry out, "I have sinned, and must return; or else I perish." Now reproof finds ready acceptance from him: the ministers of God shall meet with no murmuring, if they cry unto him, "Thou art the man;" for he is apt and ready to draw up a bill of indictment, and read a large accusation, against his own soul. His iniquity now finds him out, and followeth him every where, [so] that it becomes alive, and appears against him with vigour; not admitting of the least apology, but leading him to condemnation, and laying him open to the curse due unto them that break the law. And therefore he now,

(3.) *Sentenceth himself as accursed of God, and bound over to divine fury.*—The conscience [consciousness] of his guilt concludes him under the condemnation of the law, [so] that he seeth cause to wonder at his very being; concludeth himself unworthy the least of mercy, and God to be just in the greatest of judgments which lie upon him; and so proceedeth to judge himself, and seal up his own soul under the curse, standing under the continual expectation of God's fiery indignation to be revealed from heaven; determining itself a debtor to the law, and, as such, liable to justice, and in itself unable to make the least satisfaction. So that now the soul doth not only assent unto the law as true in all its threats, but applieth them unto himself; confessing [that] unto him belongs shame and confusion, hell and horror, woe and eternal misery; that he knoweth not how to escape; but if God proceed against him, he is most miserable and undone for ever; and so is constrained with anguish of soul to cry out, "What shall I do to be saved?" (Acts xvi. 30.)

This is then the first part of humiliation, when the soul, in this due order and judicial method of conviction, is brought to a sight of sin, to see God offended, the law violated, the soul damned and destined to everlasting woe, if not redeemed by the mercy of a God, who hath established Jesus Christ his Son to be a Lord and Saviour, to give remission and repentance, and so it proceeds to the sorrow for his sin as committed against God.

## SECOND PART OF HUMILIATION.

2. The second part, then, of penitential humiliation is *contrition, or sorrow for sin as committed against God*.—Herein the soul is not only acquainted with, but afflicted for, its guilt; seeth not only that it is a sinner, but sorroweth under, and is ashamed of, so sad and sinful an estate. The stony heart is broken, the adamant soul dissolved; he rends not his garment, but his heart, and goeth out and weepeth bitterly. He seeth with shame his many abominations; and readeth, with soul-distressing sorrow and anguish, the curse of the law that is due unto him; and considereth, with almost soul-distracting despair, the doleful estate into which his sin hath resolved him: for he seeth God, with whom he is not able to plead, to be highly offended; and therefore must, with Job, confess that he is not able to answer when God reproveth; he is vile, and must lay his hand on his mouth; though in his pride he hath once spoken, yet now he hath no answer; yea, twice, but he dare proceed no further. (Job xl. 4, 5.) Well, seeing that all contending with God is but a darkening [of] counsel “by words without knowledge;” (Job xxxviii. 2;) and so he becomes submissive and silent under the saddest of affliction inflicted by God; crying out, “Against thee, thee only, have I sinned.” (Psalm li. 4.) And, “Why should a living man complain, a man for the punishment of his sins?” (Lam. iii. 39.) The soul is in itself confounded on the sense that God claps his hands against him for his sin: therefore his heart cannot endure, or his hands be strong. (Ezek. xxii. 13, 14.)

Compunction of spirit is the only condition of the convinced penitent; he seeth he is liable to the curse of the law, and his only outcry is, “What shall we do to be saved?” (Acts xvi. 30.) He, being convinced that he hath crucified the Lord of life, is “pricked at the heart;” (Acts ii. 36, 37;) and, in all approaches unto God, he is ashamed and amazed, because a man of polluted lips. Nay, sadly seeing that sin overspreads him, his very righteousness is as “a menstruous cloth,” (Isai. lxiv. 6; xxx. 22,) he, like the poor publican, stands afar off, and dares not “so much as lift up his eyes to heaven;” and his only note and echo is, “Lord, be merciful to me a sinner.” (Luke xviii. 13.) He humbleth himself under the hand of God, as having deserved the most heavy of plagues. His haughty spirit is now laid low within him; he is wholly resolved into sorrow, even “godly sorrow:” (2 Cor. vii. 10:) it is his grief that guilt is on his spirit; but his greater grief, that his sin is gone out against God, a gracious and a holy God, a just and a holy law. His sorrow is a sorrow of candour and ingenuity; not so much that he is liable to the lash, and obnoxious to the curse, as that a Father is offended, the image of his God defaced. His grand complaint is, “I have sinned against God;” his soul-affliction and heart-trembling is, “God is offended.” The frowns of God sink deeper, and seize more sadly on his spirit, than the sharpest of his sufferings. His earnest cry is for the joy of God’s salvation. (Psalm li. 12.) He is not only afflicted with the terrors of the law, which he confesseth belong to him;



but is melted with merciful ministrations of the gospel, of which he is so unworthy. He cannot look unto Christ but with a spirit of mourning; (Zech. xii. 10;) moved by the strength of the remedy to see the height of his malady, and, by the dolour of a Saviour, made sensible of the depth of his misery, by the mercy and love manifested to so great a sinner he is led to mourn over a gracious Saviour: like Mary Magdalene, he loveth much, and manifesteth it by lamenting much, because much is forgiven. (Luke vii. 47.)

Thus then the believing sinner comes home by weeping-cross; finds conviction and contrition antecedaneous acts unto his conversion, a sense of and sorrow for his sin precursive parts of his repentance. And God holds this method in giving repentance for sundry wise and gracious ends which he hath propounded to be effected. As,

(1.) *To suit them for, and engage them to set an esteem on, Christ Jesus, and the remission of sin in him.*—“They that be whole need not the physician, but they that are sick;” and Christ came not to call the righteous to repentance, but the sinner. (Matt. ix. 12, 13.) The hunted beast flies to his den, and the pursued malefactor to the horns of the altar; the chased man-killer to his city of refuge: so the humbled sinner unto Jesus Christ. Like Paul, slain with the sense of sin, and constrained to cry out, “O wretched man that I am! who shall deliver me from this body of sin?” it soon seeth and saluteth Christ for his Saviour, with an “I thank God through Jesus Christ, I have gained the victory.” (Rom. vii. 24, 25.) The weary and heavy-laden are the men invited to Christ for ease and refreshment; (Matt. xi. 28;) for indeed such only seek him, and can be satisfied in him, and duly savour him. The full stomach of a proud Pharisee loathes the honey-comb of Christ’s righteousness; whilst to the hungry appetite of the humbled sinner, the bitterest passions of a Saviour are exceeding sweet. The deeper the sense of misery, the sweeter is the sense of mercy. How acceptable is the fountain of living waters to the chased, panting heart! and the blood of Christ to the thirsty soul and conscience, scorched with the sense of God’s wrath! The broken and the contrite heart is the only sacrifice acceptable to God.\* (Psalm li. 17.) The wounded Samaritan is the fit object of his compassion. A Mary Magdalene cannot but love much, when, looking on her sins, she seeth much is forgiven.

(2.) *To set them at enmity with sin, and in due submission to his sacred will.*—Sin is natural to the sons of men; and only smart for it will make us sick, and willing to be rid, of it. Until God bring Israel into affliction, they regard him not; but then they seek him daily. (Hosea v. 15.) An unbroken sinner is as unfit for God’s instruction, as an unbroken colt for the saddle, or unfallowed ground for seed. Manasseh’s bonds brake in him the power of his sin; (2 Chron. xxxiii. 12;) and the shakings of the prison, to the heart-ache of the jailor, makes him pliable to divine pleasure: “What shall I do to be saved?” (Acts xvi. 30.) Sense of sin is a principle of

\* *Deus oleum non infundit nisi in vas contritum.*—BERNARDUS. “God pours his oil of gladness and consolation only into a contrite vessel.”—EDIT.

submission under affliction : " Why should a living man complain, a man for the punishment of his sins ? " (Lam. iii. 39.) Sin's revival unto remorse of conscience, constrains Paul's outcry : " O wretched man that I am ! who shall deliver me from this body of corruption ? "

The humbled heart gives a heedy ear to divine instruction : they are not stiff-necked, but give their hand to the Lord to be led by him ; (2 Chron. xxx. 8 ; ) and therefore God will teach the humble his way. (Psalm xxv. 9.) A bruised heart is, like soft wax, prepared for divine impression ; so that, to the end [that] Christ may be of esteem as a Lord and Saviour, the penitent soul must on due conviction cry out : " Wherewith shall I come before the Lord, and bow myself before the high God ? shall I come before him with burnt-offerings, with calves of a year old ? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil ? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul ? " (Micah vi. 6, 7.) And to the end [that] we may be set against sin, it must sting the conscience, and so work us into a willingness to do or suffer the will of God, making us, with earnestness and resolution, cry, when " pricked at the heart, " " What shall we do to be saved ? " So that a sight of and sorrow for sin as committed against God, are parts of, and essential to, true repentance. Only, before I pass from this conclusion, let it be noted, that they are precursive acts ; repentance cannot be constituted without them : but they are precursive, such as always go before ; sometimes, yea, too often, at least in show and appearance, without true repentance. Judas is convinced of and cast down for sin unto utter despair, crying out, " I have sinned in that I have betrayed the innocent blood. " (Matt. xxvii. 4.) And Ahab may humble himself in all external expressions, and many internal operations of the soul ; and yet never be turned unto the Lord.

We may not indeed deny, that humiliation, especially in the external acts and expressions, goeth many times without conversion and completed repentance ; and so we must needs conclude, [that] conviction is not true grace, or an estate of saving holiness ; but that sad complaints of guilt may pass from reprobates and damned souls : yet we must remember, [that] repentance or conversion never goeth without humiliation, sight of and sorrow for sin. In the order of nature, men must be convinced of and confounded for the evil from which they are converted. We cannot hate and avoid the evil we do not know, and know to afflict us ; and the order of scripture doth always call to a communing with our hearts, that we may " stand in awe, and not sin ; " (Psalm iv. 4 ; ) a searching and trying our ways, before we turn unto the Lord. The law must do its work, as " a schoolmaster, " to every soul that is brought to Christ ; and the gospel ever sends the prick into the heart of such as repent unto remission of sin, (Acts ii. 37, 38,) and " the spirit of bondage, " before " the Spirit of adoption, " " of power, and of love, and of a sound mind. " (Rom. viii. 15 ; 2 Tim. i. 7.)

Preaching repentance is the opening [of] the blind eye, and the

bringing [of] the prodigal into his right mind; that, in the sense of his sad estate, he may go unto his father and seek mercy. The work of the word is to make *them* sinners of sense, *that* shall come to Christ for cure; to cast down all proud imaginations, and every high thought which exalteth itself, and so to bring into obedience to Christ; (2 Cor. x. 5;) to affect men with guilt and danger, that they may with fervency cry, "What shall we do to be saved?" to convince, that the issues of death will be the end of the way in which they now walk, that they may flee with desire, and return without delay: in a word, to affect the heart with the high transgressions of God's holy law, the disobedience of a gracious Father, and offence done to infiniteness; that the soul may down on its knees, prostrate itself at the footstool of mercy, fly to Jesus Christ as its Redeemer, Surety, and alone satisfaction, and so sue out its pardon by a serious return to God. And these are, as it were, the pangs of the new birth, natural and necessary, though sometimes abortive and miscarriage; the first part of sincere repentance, though not always successful to perfect and complete it. For although we must not call the convinced conscience a gospel-convert, yet the convert is always convinced. Sense of and sorrow for sin is no infallible sign of saving grace; yet saving grace and sincere repentance are never wrought without a sight of and sorrow for sin as committed against God. For this is the precursive act of true repentance; and whenever God will seal up under impenitency, he stops the passage and possibility of humility; making the ear heavy, and the eye dim, and the heart hard, "lest they should see with their eyes, and hear with their ears," and be of humbled hearts, and so be converted. (Matt. xiii. 15.) And so much for the third conclusion.

But again, in the nature of repentance we must note,

#### CONCLUSION IV.

(IV.) *Turning from all sin to God, is the formality of true repentance.*—Sincere conversion is the *summa totalis* and *ratio formalis* of a gospel-penitent. Remorse for sin, without a return from sin, will afford you no comfort. Sin is an aversion from God; and repentance a conversion to God. The common call of sinners unto repentance is, to "turn," and "return to God." (Isai. xlv. 22; lv. 7; Jer. iv. 1; xviii. 11; and many other places.) Whenever repentance is promised, or predicated and spoken of in scripture, it is ordinarily by this term, of "turning," and "returning to the Lord," (Isai. xix. 22; lix. 20;) and that not only in the Old, but also in the New, Testament: "We were as sheep going astray; but now are returned unto the Shepherd and Bishop of our souls." (1 Peter ii. 25.) Every sinner is, toward God, like Hagar, resisting the will, and then running from the presence, of her mistress; until by the Angel of the Covenant called to repentance, and caused to return by weeping-cross, and submit under his hand. Like travellers, we are out of the way, and running upon our ruin, and had need to call one on another, "Come, and let us return to our God." (Hosea vi. 1.) Like the

prodigal, we are out of our wits, until by a spirit of repentance we recover our sound mind, and return to our Father, from whom we have madly run away; so that the very formality of repentance is "returning."

All Judas-conviction and confession, nay, contrition and condemnation, will not constitute a gospel-penitent, for want of conversion. Repentance, when it is true and saving, makes the sinner sadly smite on his thigh, and say, "What have I done?" and speedily to face about and say, "I will do so no more." The gospel-penitent is a positive changeling; no more the same [that] he was: "Old things are done away; behold, all things are become new." (2 Cor. v. 17.) He is really and thoroughly changed; not in his substance, as the Familists fondly fancy; nor in quantity, measure, and degree, as common Christians too commonly dream; but in quality, nature, frame, and disposition. The soul and body, in regard of their essence, powers, faculties, proper and natural actions, remain the same after that they were before repentance: sorrow, fear, joy, love, desire, natural passions and affections, are indeed altered, not annihilated; restrained, nay, regulated, not ruined: but the whole man is, in respect of property, bent, and disposition, no more the same, but a very changeling; [so] that it may be said of them, as of Onesimus, "In time past unprofitable, but now profitable;" (Phil. 11;) or as of the Corinthians, [that] they were thieves, fornicators, idolaters, adulterers, effeminate, covetous, drunkards, revilers, extortioners, what not? but [that] they are washed, they are cleansed, they are sanctified. (1 Cor. vi. 9—11.) The very best of men, before the grace of God their Saviour appear, by the working of repentance and [the] renewing of the Holy Ghost, are, as the apostles themselves were, foolish, disobedient, deceived, serving divers lusts and pleasures, rebellious to God's holy will, running from his gracious presence, and continually going astray; but when by the grace of repentance they see, and are saddened for, their aberrations and sinful course, they speedily return from all sin to God. So that turning is their general act and business.

And it consists of two parts, answerable to the terms about which it is conversant: and they are,

1. *Recession from sin.*

2. *Reversion to God.*

Or, as the prophet, in the name of the Lord, phraseth it, a ceasing to do evil, and learning to do well; (Isai. i. 16, 17;) or the wicked man's forsaking his evil way, and the unrighteous man his thoughts, and returning to the Lord; (Isai. lv. 7;) or, as the apostle James, a cleansing your hands, you sinners, and purging your hearts, you double-minded; and drawing nigh unto the Lord. (James iv. 8.) The work of regeneration doth consist in putting off the old, and putting on the new, man. It is not being conformed to the world, or fashioned according to the lust of ignorance; but being transformed by the renewing of our mind, to be holy as God is holy. (Rom. xii. 2; 1 Peter i. 14, 15.)

## FIRST PART OF CONVERSION.

1. So that the first part of conversion is a *recession from all sin*.—Which the Psalmist calleth, “a departing from iniquity;” (Psalm xxxiv. 14; xxxvii. 27;) as the original word  $\text{רָצוּ}$  will bear it, “a subtracting from sin,” that the number and increase of it may be small, and at the length amount to just nothing. And as the prophet Isaiah: “a ceasing from evil;” as the Septuagint rendereth it, “a resting, and being quiet, from the practice of iniquity;” so in Isai. i. 16:  $\text{Παυσασθε απο των πονηριων υμων}$  and, as after, “a forsaking of his evil ways, utterly deserting and relinquishing sin.” (Isai. lv. 7.) This is that which the apostle calleth “a casting off,” flinging from us with detestation and anger “the works of darkness,” (Rom. xiii. 12,) so as never more to “have fellowship with the unfruitful works of darkness, but rather reprove them.” (Eph. v. 11.) Nay, it is an apostasy from sin, to break league with, and violate all those bonds in which we stand bound to profaneness; and with rage and resolution rebel against the sovereignty of sin which it hath exercised over us. If we will call on the name of the Lord, and become his subjects, we must recede, rebel against sin, bid open defiance, and proclaim open war against it, notwithstanding all those engagements that lie upon us: “Let him depart [from iniquity],” saith our translation; in the original,  $\text{αποστητω απο αδικιας}$ , “apostatize from unrighteousness.” (2 Tim. ii. 19.)

Sin hath an interest in and engagement upon men. By nature they are obliged to follow it; and the whole man is too much devoted to pursue and obey the dictates of lust. But repentance dischargeth all, and turneth the whole man into an estrangedness to, nay, enmity against, sin; so that both soul and body in faculties and members do withdraw from sin. The thoughts are now no more engaged to contrive and devise iniquity, nor the heart to embrace it, or hands to act it; the members of the body are no longer yielded to be the instruments of unrighteousness; but the contrary is now effected by repentance. In a word, the penitent soul recedes and turns from all sin,

First. *By the apprehension of his mind*.—Seeing sin and its sinfulness, he discerns the contrariety of it to the image of God. By the law, which is, by the spirit of repentance, engraven on his heart, he now knows sin, which he never knew before; he discovereth abundance of evil, in what he deemed exceeding good. He now seeth he sinned to the damnation of his soul, in what he thought to have been good service to God. He is now freed from error, and readily disowns, and damneth as desperately wicked, what he sometimes allowed and argued for as eminently good. With Job's proud friends, when penitent, [he] seeth he hath need of God's pardon and Job's prayer for the very things he spake for God; and, like pharisaical Paul, seeth horrid unrighteousness in all his self-righteousness of which he had vaunted; so that sin shall no more impose on his judgment, but he will try all its dictates, and discover the falsehood that is therein.

Secondly. *By the alteration of his will and affections.*—That he shall not more disallow than detest the sinfulness of sin. He no sooner seeth his iniquity, but he loatheth himself because of his abominations. Sin was never so much the object of his affections, as now it is the object of his passions. What he before loved, desired, delighted in, he now by repentance hateth, feareth, envieth: with David, he hateth “every false way,” and the very workers of iniquity. (Psalm cxix. 104.) If he be surprised, by the difficulty of his estate, or distemper of his mind, with an act of sin, he loatheth himself because of it; and, with Paul, professeth, “I do the things that I would not do.” The very existency of sin in him is his intolerable burden: “O wretched man that I am! who shall deliver me from this body of corruption?” is his outcry. Death is desired, because he would sin no more. He would rather be redeemed from his “vain conversation,” than from wrath to come; penitent Anselm had rather be in hell without, than in heaven with, his iniquity; and therefore he yet recedes,

Thirdly. *Into an abstinence from, nay, actual resistance of, sin.*—He puts away the evil of his doings, forsakes his way, abstains “from the appearances of evil.” He is now ashamed of what he hath sometimes acted with eagerness. He now preacheth the gospel [which] he some time destroyed, and blesseth the name he blasphemed. He is not only restrained himself, but he labours to reclaim others, from iniquity. Nay, not only is his hand withheld from sin, but his heart is set against it; his study is to “mortify” his earthly members; and his resolution, that sin shall not reign in his mortal body, that he should “obey it in the lust thereof.” He is careful to avoid all occasions and inducements unto evil. He feareth to “make provision for the flesh, to fulfil the lust thereof:” his hearty prayer is, that he may not fall “into temptation,” but be delivered “from evil.” (Matt. vi. 13.) He resisteth all sinful assaults, striveth against sin unto very blood. His righteous soul is grieved for the sins of others. All his complaint under sorrows is against sin. His care is to be rid of sin; his fear, of falling into sin.

So that the gospel-penitent maketh a perfect recession from sin, all sin; sin in its kind, not in its species or degree; not only this and that sin, but sin, which is contrary to God’s law and image, be it sin small or great, natural and near allied unto him. It is his care to keep himself from his own iniquity; the sin of his complexion, calling, constitution, or condition. He will not indulge his “right eye,” or “right hand,” in opposition to God’s holiness. (Matt. v. 29, 30.) No pleasure, profit, or honour shall willingly hire him to the least iniquity. The penitent eye judgeth sin by its complexion, not its composition; by its colour, not by its weight. He determines of it, not by comparison with itself, but its non-conformity to God’s law; so that if you say of any thing, “There is sin in it,” you have said enough to set the gospel-penitent against it; for he is turned from all evil. Yet take along with you this cautionary note, that you run not into

sinful despair and despondency, in observing your penitent recession from sin ; namely,

## CAUTION.

*Sin's existency, and sometimes prevalency, is consistent with a penitent recession and turning from it.*—Sin may remain, though it doth not reign, in a gracious soul. Who is there that lives, and sins not? (1 Kings viii. 46.) “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” (1 John i. 8.) The righteous themselves often fall. Noah, the preacher of repentance to the old world, becomes the sad pattern of impiety to the new world. Penitent Paul hath cause to complain, “When I would do good, evil is present with me.” (Rom. vii. 21.) Sin abides in our souls, whilst our souls abide in our bodies. So long as we live, we must expect to bear the burden of corruption. Sin exists in the best of saints, by way of suggestion, natural inclination, and violent instigation and enforcement of evil ; and so, taking advantage of the difficulty of our estate, and distemper of our minds, it drives us sometimes into most horrid actions, even David's adultery, or Peter's denial of Christ. Which of the saints have not had a sad experience hereof? Nor must it seem to us strange ; for repentance doth not cut down sin at a blow ; no, it is a constant militation, and course of mortification ; a habit and principle of perpetual use ; not action of an hour or little time, as we have noted before ; it is a recession from sin all our days, though sin run after us. If once we be perfectly freed from sin's assaults, we shake hands with repentance ; for we need it no more. So that let it not be the trouble of any, that sin is in them ; but let it be their comfort, that it is shunned by them : that you fall into sin, fail not in your spirits ; let this be your support, that you fly from, fall out with, and fight against sin.

The true penitent doth evidence the truth and strength of his repentance, by not admitting sin's dictates without resistance ; not acting sin's precepts without reluctance. When he deviseth evil, his mind is to serve the law of God ; and he approveth of that as good. He doeth what he would not : the law in his members rebels against the law of his mind, and leadeth him captive ; and therefore he abides not under sin's guilt or power without remorse. If he be drawn to deny his Master, he goeth out, and weepeth bitterly. He is in his own eye a wretched man, whilst oppressed with a body of corruption. Nay, he retireth not into sinful society without repining ; his soul soon thinks he hath dwelt too long “in Mesech,” and “in the tents of Kedar.” (Psalm cxx. 5.) The wicked are to him an abomination. Whilst then any soul maintaineth this conflict, and so visibly disalloweth what he sometimes doeth, he may safely say, “It is no more I, but sin that dwelleth in me ;” (for “his servants ye are to whom ye yield yourselves servants ;” Rom. vi. 16 ; ) and comfortably conclude, that as a gospel-penitent he turneth from all sin. And that is the first part of the formality of repentance. The second naturally followeth, and that is,

## SECOND PART OF CONVERSION.

2. *Reversion to God.*—A reception of God. God, and God only, becomes the adequate object of gospel-repentance: man by sin hath his back on God; by repentance he faceth about. All sin doth agree in this, that it is an aversion from God; and the cure of it by repentance must be conversion to God. When God calls for true repentance, it is with an “If thou wilt return, O Israel, return unto me.” (Jer. iv. 1.) And when repentance is promised, it is promised that “the children of Israel shall return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness.” (Hosea iii. 5.) And when they provoke one another to repentance, it is with a “Come, let us return unto the Lord;” (Hosea vi. 1;) and when provoked by others, it is to “return to the Lord their God.” (Hosea xiv. 1.) And when God calleth, and chargeth their repentance with hypocrisy, it is with this complaint: “They cried, but not unto me; and they returned, but not unto the Most High.” (Hosea vii. 14, 16.) The gospel-penitent turneth not from sin to sin, as do the profane; not from sinful rudeness to common civility, or only moral honesty, as do the civil honest men; but unto piety, acts of religion, unto God. God is the sole object of his affection and adoration. The true penitent is prostrate at the feet of God, as him only “that pardoneth iniquity, transgression, and sin;” and pliable to the pleasure of God, as him only that hath prerogative over him. The whole man, soul and body, is bent for God; and pursueth communion with and conformity to God.

Not only doth repentance turn us from what is grievous and contrary to God; but unto that which is agreeable and acceptable to God. The mind returneth from the devising of evil, to the review of the mind and will of God; from sitting “in the seat of the scornful,” unto meditating on the law of God night and day. (Psalm i. 1, 2.) His earnest outcry is, “Lord, what wouldest thou have me to do?” (Acts ix. 6.) For he is transformed in the spirit of his mind to “prove what is that good, and acceptable, and perfect, will of the Lord;” (Rom. xii. 2;) and full well knoweth [that] it “is life eternal to know God, and Jesus Christ.” (John xvii. 3.) And therefore, having once “tasted that the Lord is gracious,” he “as a new-born babe desireth the sincere milk of the word.” (1 Peter ii. 2, 3.) God’s word is his great delight; and beautiful in his eyes are their feet that bring glad tidings from Zion. (Rom. x. 15.)

The will and affections return from all evil, unto a resolution, and ready acceptance of the good and acceptable will of God. Not only doth the gospel-penitent pray, “Wherein I have done amiss, do thou show it me: I will do so no more;” but also, “Speak, Lord; for thy servant heareth.” (1 Sam. iii. 10.) For it is wholly resolved into the will of God, approving what is good, prizing every act of worship, and purposing an exact observance of it; sincerely praying, “Let thy will be done on earth as it is in heaven;” (Matt. vi. 10;) and accounting it his meat and drink to do the will of God.



(John iv. 34.) His desires and affections run out to God, and God alone; there is nothing in all the earth to be compared with God, nor any in heaven acceptable to the soul beside God. (Psalm lxxiii. 25.) The Lord becomes his very dread and delight: he rejoiceth in the Lord, and continually feareth before him. Such are his affections now toward God, that he can leave all to follow him, father, mother, sisters, brethren, wife, children, lands, houses; nay, life itself becomes nothing in respect of God. (Luke xiv. 26.)

A gospel-penitent stands convinced, that "if any man love the world, the love of the Father is not in him;" (1 John ii. 15;) and if any man love any thing better than Christ, he is not worthy of him; (Matt. x. 37;) and so he accounteth all things dross and "dung" in comparison of Christ. (Phil. iii. 8.) The Lord is his "chiefest among ten thousand," (Canticles v. 10,) his "all in all;" (1 Cor. xv. 28;) and so his outward man is ready in the utmost of endeavours to do the will of God. He is wholly resigned to Divine pleasure, to do or suffer any thing: God shall not enjoin what his attempts and utmost industry shall not be to perform; or inflict what he shall not in patience and silent submission endure. Repentance is no other than the "obedience of faith." (1 Peter i. 2.) The penitent Romans do obey from the heart the form of sound words unto them delivered; or, as the Greek bears it, *εις ον παρεδοθητε τυπον διδαχης*, "into which they are delivered;" as in a mould which leaves its shape and impression on that which passed through it: (Rom. vi. 17:) for, the stony heart removed, the law of God is imprinted in the soul. The spirit of repentance maketh us walk in God's way, and to do his statutes. (Ezek. xi. 20.) The command of God carrieth the truly penitent contrary to the commands of men; nay, corrupt dictates of their own soul. Joseph dare not sin against God for all Potiphar's possession; nor Daniel slack his devotion for fear of a lion's den. Nay, it is irksome to a penitent Peter, to be once and again provoked to obedience; as half angry, he cannot but cry out, "Why, Lord, thou knowest that I love thee." (John xxi. 17.) He is ready to execute divine prescription against the utmost of opposition; he never desireth other apology than, "Whether we obey God or man, judge ye;" for Christ is exalted to be Lord and King, "to give repentance and forgiveness of sins." (Acts v. 29, 31.)

Not only doth he believe, but is also ready to suffer for the sake of Christ: he is contented to be at God's carving, as unworthy any thing. Under sharpest sorrows, he is dumb, and openeth not his mouth; because God did it. (Psalm xxxix. 9.) In saddest disasters he complains not, because he hath sinned against the Lord. Let Shimei curse him, he is quiet; nay, grieved at the instigations of revenge; for that God hath bid Shimei curse. In all his actions and enjoyments, he is awed by, and argueth not against, God. (2 Sam. xvi. 8, 10.) However he may, with Hezekiah, slip and fall in his life-time, yet the support of his soul at death is, "Lord, remember, I have walked before thee with an upright and perfect heart, and have done that which was right in thine eyes." (Isai. xxxviii. 3.) And,

with Paul, he may find a law in his members rebelling against the law of his mind; yet can thank God, that with his mind he serves the law of God. (Rom. vii. 25.)

So that true gospel-repentance doth not only convince and cast down, but change and convert, a sinner. Sense of and sorrow for sin as committed against God, are necessary and essential parts, but not the whole or formality, of repentance: no; that is a turning from sin, all sin, unto God, only unto God. It indulgeth not the least iniquity, nor taketh up short of the Lord. It stayeth not, with Jehu, at the extirpation of Baal; but, with Hezekiah and Josiah, restoreth the passover, the worship of the Lord. And that is the fourth thing considerable in the nature of repentance.

#### CONCLUSION V.

(V.) The fifth and last conclusion is, *Confession of sin, and prayer for its pardon, are constant concomitants of true repentance.*—The true penitent is not only the sinner of sense, but of hope; and therefore a suppliant at the throne of grace, prostrate at the footstool of mercy, confessing sin, and suing for pardon, freely accusing and fully condemning itself before God. Every penitent soul comes to God, like Benhadad to the king of Israel, with a halter about his neck, praying, “Forgive us our trespasses.” (1 Kings xx. 31; Matt. vi. 12.) David is no sooner brought to repentance by Nathan, but he is brought on his knees before the Lord, with an “I have sinned before the Lord.” (2 Sam. xii. 13.) Returning Israel must take with them words, and say, “Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods.” (Hosea xiv. 2, 3.) When the Prodigal comes to himself, he goeth to his father, and crieth, “I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.” (Luke xv. 19, 21.)

Confession of and prayer for sin's pardon are such inseparable concomitants of repentance, that the whole work of repentance is expressed by them, as if they were the formality thereof. Thus when repentance is the result of God's chastisements, God observes, “If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me, then will I be merciful.” (Lev. xxvi. 40; Deut. xxxii. 43.) When Achan is called to repentance, he is required to “give glory to God,” and confess his iniquity: (Joshua vii. 19:) and so Israel is required “only to acknowledge her iniquity, that she hath transgressed against the Lord her God, and hath scattered her ways to the strangers,” &c. (Jer. iii. 13.) Nay, the very promise of pardon to the penitent is entailed on an humble, suppliant confession of sin: “If we confess” our iniquity, he is merciful and gracious, ready “to forgive us our sins.” (1 John i. 9.) So that there is no coming to God but with confession of sin, and prayer for

its pardon ; and indeed there is great reason that these should accompany true repentance, because confession and supplication are,

First. *The vent of grief.*—They give ease and quiet to the penitent, perplexed soul. Conviction concealed is like a burning boil, in which the ill humours in a man's body do rancour and swell, burn and pain the whole body, as willing to be gone ; and only giveth ease by being lanced, opened, and let out, by confession and supplication. Guilt concealed is like the wind confined in the bowels of the earth ; making roaring ruptures and dreadful earthquakes. Unconfessed sin is the spring of horror, and principle of all amazement. David found it so on his sad experience : “When I kept silence, my bones waxed old, through my roaring all the day long. But I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin.” (Psalm xxxii. 3, 5.) Until then he could find no comfort.

Secondly. *The vomit of sin.*—So Origen did usually call confession ; for it is the loathsome rejection of sin ; an easing of the soul by evacuation of what burdened it ; casting up with grief and pain what we cast off with detestation. Confession is the emptying [of] the soul of sin, by [the] expression of all passion against itself. Accusation and condemnation turn the heart and whole man against sin. Shame makes us shun evil. The penitents in the primitive times did confess their iniquities to God in the sight of the church ; and if they again relapsed into the same sin, and apostatized to their old course, were said to “return with the dog to his vomit, and the sow that was washed to her wallowing in the mire.” (2 Peter ii. 22.)

Thirdly. *The vindication of God's justice in all the afflictions by him inflicted.*—David acknowledgeth, and crieth out, “Against thee, thee only, have I sinned, and done this evil in thy sight : that thou mayest be justified when thou speakest, and be clear when thou judgest.” (Psalm li. 4.) And therefore confession is said to be a giving [of] glory to God. (Joshua vii. 19 ; Jer. xiii. 16.) It quells all quarrelling passions against God : “Why should a living man complain, a man for the punishment of his sins ?” (Lam. iii. 39.) The language of a confessing penitent is, “Thou hast punished us less than our iniquities do deserve.” (Ezra ix. 13.) And, “To us belong confusion of face ; but to the Lord belongeth righteousness.” (Dan. ix. 7—9.)

Fourthly. *The voice in which God is well-pleased.*—God loves to see his people with ropes about their necks. “Only acknowledge thine iniquity,” is God's demand : (Jer. iii. 13 :) this soon meeteth with acceptance. “I have sinned,” is no sooner spoken by David, but, “The Lord also hath taken away thine iniquity,” is replied by the prophet. (2 Sam. xii. 13.) Nay, David can witness, “I *but* said, I will confess ; and thou forgavest mine iniquity.” (Psalm xxxii. 5.) God will not stay his correcting hand until the stubborn heart acknowledge his iniquity ; but then he will do it. (Lev. xxvi. 40—42.) The compassions of God give an affectionate check to the sharpest corrections of his children, if but moved by their confession and

complaint. Ephraim cannot sooner relent under God's hand, than he repent of his anger. "I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: I was ashamed, I was confounded: turn me, and I shall be turned," moves God's very bowels to pity: "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him." (Jer. xxxi. 18—20.)

We see then that there is much reason why the gospel-penitent must be a confessing suppliant. But before I pass this conclusion, let me briefly propound unto you the RULES which must guide our confession, evidencing and accompanying our repentance: and they are these:—

**RULE I.** *Confession must spring from conviction, and spread itself unto condemnation.*—Soul-sense of guilt unto sighing must make the tongue speak of it unto shame; compunction of spirit must be expressed by supplication. "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves" (our common translation reads it; but "shall judge yourselves not worthy to live," as other and better translations read) "for your iniquities, and your abominations," is the promise of the covenant of grace. (Ezek. xxxvi. 31.) Confession of sin which springs not from sensible conviction, and spreads not to self-condemnation, is a historical narration and verbal recitation of sin, like the cursory reading of an ordinary indictment; no penitential confession of sin. The penitent Prodigal begins with, "I have sinned," and ends with, "I am not worthy." (Luke xv. 18, 19.) It is an easy matter for Saul to say, "I have sinned: for I have transgressed the commandment of the Lord;" but still he staves off the sense of it; and not only disputeth against reproof, but at length diverts his conviction by an apology: "I feared the people, and obeyed their voice." (1 Sam. xv. 24.) Conscience is placed in us, the law spread before us, and self-scrutiny imposed on us, as precursive to our repenting confessions. We are required to judge ourselves, which imports, "to be convinced;" we deserve to die, and so to put halters on our own necks.

**RULE II.** *God always, and men ordinarily, must be the object of our confessions and supplications.*—Whatever sin is committed, God is the object of it; his holy law is violated by it. Though some sins are committed against God immediately, and extend not unto men, as all breach of the first table of the law, and miscarryings of acts of religion; yet all sins against men are also against God, who is no less concerned in the second than the first table of the law. If David sin against Bathsheba's chastity, or Uriah's life, yet he must confess unto God: "Against thee, thee only, have I sinned, and wrought this wickedness in thy sight." (Psalm li. 4.) However the trespass is against man, the transgression is against God. The sin which is committed against God, is to be only confessed unto God, not unto

man; but the sin which is committed against man, must be confessed unto God, and likewise unto men. To God always, who can pardon the eternal punishment: to men ordinarily; as when the church is scandalized, or the particular person is offended and damnified. (James v. 16.) And in this last case, restitution must be added to our confession: Zaccheus-like, where we have wronged any, we must make acknowledgment and reparation. (Luke xix. 8.) And in all offences to men, when we come before God, we must consider whether our brother hath "ought against" us, "and go and be reconciled." (Matt. v. 23, 24.) The God that bids men to forgive "till seventy times seven" times, binds the offender so often to return and say, "I have offended." (Matt. xviii. 22; Luke xvii. 4.) The auricular confession of the Papist is vanity, superstition, and evil; but particular acknowledgments of sin to God, and sometimes to men, is duty indispensable. In vain doth Saul say to Samuel, "I have sinned," whilst he never seeks to God for the pardon.

**RULE III.** *Confession of sin and prayer for pardon must be free, and not extorted.*—The natural, not forced, language of the penitent. The confession of constraint falleth equally under suspicion with the unrequired accusations of malice; both which are frequently false. True repentance doth convince of the sinfulness of sin, and constrain the soul to confess it with candour, ingenuity, and freedom, as weary of it; as the stomach of nauseous matter, that it naturally, without any co-action, casts up. Confession springs from the saints, as Elihu's plea for God against Job: "I am full of matter, the Spirit of the Lord within me constraineth me," saith he to Job. "Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. I will speak, that I may be refreshed: I will open my lips and answer." (Job xxxii. 18—20.) The confession of the wicked is constrained; and no longer doth he cry to God, than he is under the cudgel of his judgments, or on the rack of his own conscience. So Pharaoh's plagues and Judah's anxiety may extort an "I have sinned." However, the children of God must be sometimes pinched and whipped into their complaints; yet their cry is natural, and confessions free and voluntary, a ready echo to the least reproof, and desiring that the righteous may smite, and God show them their iniquity. (Psalm cxli. 5.)

**RULE IV.** *Confession and supplication must not be more free than full; not straitened any more than extorted.*—Sin must be confessed, not only in general and in the lump, with a "Lord, have mercy upon us, miserable sinners;" but in its particular species and parts. As Israel: "We have forsaken the Lord, and served Baal." (Judges x. 10.) And, "We have added unto all our sins this evil, to ask us a king," to go about to change our government. (1 Sam. xii. 19.) Not only open, known, heinous, and flagitious offences; but even secret and particular lusts. David bewails and confesseth not only his murder, executed on Uriah, but his self-revenge intended against Nabal, and the very cutting off the lap of Saul's garment. (2 Sam. xii. 13; 1 Sam. xxiv. 15; xxv. 39.) Not only sin simply in itself, but

with all its aggravations of time, place, manner, occasion. Sin must be taken up by the roots, and spread before God in all its branches: "In iniquity was I conceived, in sin brought forth;" as well as, "Against thee have I sinned." In vain doth Cain confess his cruelty to Abel, and conceal his irreligion to God; or Judas complain of "betraying innocent blood," whilst he makes no mention of his covetousness. (Psalm li. 4, 5; Gen. iv. 9—15; Matt. xxvii. 4.)

**RULE V.** *Shame and sorrow must seize on the confessing suppliant for sin's pardon.*—Contrition of heart, and confusion of face, must be the result of confession; days of atonement were days of soul-affliction, because of confession of sin. (Lev. xxiii. 27—29.) David's complaints make him water his couch, and mingle his bread, with tears. Lying in the dust, and rending of garments, were required from such as came to confess iniquity: the spirit of repentance is a spirit of mourning.

**RULE VI.** *Confession must be made with confidence and supplication, in hope of pardon.*—The true penitent is prostrate before God as a Father, not as a Judge. Men may confess, and be hanged; but the children of God cry with Shechaniah: "We have trespassed against our God: yet now there is hope in Israel concerning this thing." (Ezra x. 2.) They pray in faith, "Father, forgive us our trespasses;" not in fear, "Mercy, my Lord, mercy!" Judas's confession was therefore false, because fearful; and flying to his own destruction, not the innocent blood by him betrayed, that he might have been saved. We have showed you [that] the subject of repentance must be the believing sinner. Hopes of mercy puts halters on our necks; confidence of pardon seats us in God's chair to condemn ourselves. The confessions of despair are the outcries of the damned in hell.

Thus then, beloved, I have laid before you the true nature of true repentance. I well know it is a common theme, and much treated of; but little practised; nay indeed, little considered and understood. How many pretenders are there among us, that may yet ponder the nature of gospel-repentance! which, if it be well understood, will neither appear to be so lightly come by, nor slightly performed, as it is deemed. We must know that every common repentance will not serve our turn unto the remission of sin; but that repentance which Christ gives, is, in respect of [its] nature,

1. "A grace supernatural," without the reach of man's arm or acquirement;

2. "Whereby the believing sinner," apprehensive of his own guilt, and God's grace in and through Jesus Christ;

3. "Sensibly affected with and afflicted for his sin as committed against God," under conviction and contrition for all his sin as sin;

4. Doth "return from sin, all sin, unto God," and God only, as his "all in all;"

5. "Freely confessing, and frequently begging pardon for, his iniquity."

Consider, my brethren, this description of repentance [which] you have had unfolded, and the nature of the grace discovered; for it will

be very useful to you as a touchstone of doctrine and practice, for the confutation of all false notions about repentance; as that, 1. Repentance is the result of nature, and at man's command; we may repent when we will, as the Arminians teach: but you must remember, it is "supernatural." 2. That penance is a transient act of confession and self-castigation, as the Papists teach; you must know [that] it is a grace or habit. 3. That repentance is before faith, and not the result of the gospel, and effect of the blood of Christ, as some divines suggest. 4. That conviction, contrition, and confession, are not necessary to repentance, as the antinomians teach; or sufficient repentance, as the legalist and Pharisee teach; that a turning from sin to sin, or at least not to God and holiness, as the Quakers and our sinful age suggest, is the formality of repentance: but you may find and make it specially useful to conviction and discovery of false repentance, with which men are apt to take up and content themselves. And if this which you have heard be the nature of true repentance, then these are false repentances; with which take heed you be not deceived.

#### THE FIRST FALSE REPENTANCE.

1. *Popish penance*.—Which is indeed screwed very high by the church of Rome, unto a detracting from the satisfaction of Jesus Christ, and making man's own sufferings partners and peers to Christ's satisfaction. Wherein it is not only heretical, but blasphemous; but indeed in itself is very low and weak, not able to afford us the least of comfort, because a false and feigned repentance, consisting in auricular confession to the priest, never instituted by God, and self-castigation in a most cruel and violent manner, or pilgrimages, interdicted by the very light of nature, and never enjoined by the Lord: and is different from true repentance, in that it is merely external on the body, not at all seizing on the soul; chastisements of the outward, without any serious conviction or contrition of the inward, man; tearing the flesh without rending the heart; nay, and that in a way of superstition and will-worship, like the self-cuttings and torments of the priests of Baal, and likely to find the same acceptance; (1 Kings xviii. 27—29;) and a transient action, without any inward principle, habit, and disposition; and too often under the purpose of continuing in sin; nay, many times making way to sin, as the Popish conspirators in the gunpowder treason confessed and did penance for the wickedness they intended. So that it is every way inconsistent to the nature of true repentance, for it hath man, not God, for its object; nature, nay, lust, for its principle; action, not frame and disposition, for its form; is external in its property; and [has] intention of sin for its end; and so must needs be sinful and soul-damning repentance in its quality.

#### THE SECOND FALSE REPENTANCE.

*Pagans' repentance*.—Which is effected in men as men, without any the least respect unto religion. All men have a natural con-

science, and some remainders of the law of God, discovering a Deity, and directing duties of preservation to themselves and human society. By this they are checked on all miscarriages and gross exorbitancies; and not only grieved and offended at the present, but also curbed and restrained for the future. Thus Alexander, when sober, repents the slaughter of his friend Clitus in a drunken humour; and consults the philosophers as so many ministers for the pacification of his conscience. And so Polemo, though in his drunken fit he came to the school of Xenocrates, and heard him read of sobriety, yet went home, and, repenting his drunkenness, became sober ever after. Yet this is no other than a false repentance, effected only by the power of nature, whose best things are but *splendida peccata*, "shining sins;" and is merely a restraint of action, no renewing of disposition: it wants both principle and power to make it saving. This light within them, without supernatural grace, doth but lead them a smoother way to hell; for, at the best, virtue contrary to their natural vice, not God and his will, is the object of their conversion.

#### THE THIRD FALSE REPENTANCE.

*The profane man's repentance.*—Pharaoh-like, repenting of good, and returning to evil; having let Israel go, [he] pursueth them to bring them again to bondage. And like the children of Israel, who let every man his servant go free, and then fetch them back again. (Exod. xxi. 2; Jer. xxxiv. 8—16.) Like the repentance of Ananias and Sapphira; who run as far as others in selling their estates for the common good of the church; but soon repent to the retaining [of] some part, and lying to the Holy Ghost. (Acts v. 1—11.) How many amongst us do now repent their sighing and sad thoughts that their sin hath cost them, and the serious discharges of holy duties, fasting, praying, reading, hearing, and the like, which they have done; bewailing themselves that ever they looked toward heaven, or left the way of hell! This is a most sad and sinful repentance, in every respect opposite to the nature of repentance, being an inversion of the very terms;—instead of turning from sin to God, a turning from God to sin. These men's latter end must needs be worse than their beginning; because, having begun in the Spirit, they end in the flesh; and "it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (2 Peter ii. 22.)

#### THE FOURTH FALSE REPENTANCE.

*The formalists' and legal repentance.*—These men are eminent and exact in the external and precursive acts of repentance; they humble themselves before God, and confess iniquity, and seek for pardon of sin; rend their garments, and lie in sackcloth. Ahab-like, they are alarmed by the prophet Elijah for their sin; and therefore humble themselves before the Lord. (1 Kings xxi. 27.) They are full of conviction and seeming contrition; but never reach unto conversion. They lament sin; but lie in sin: like Herod, hear John gladly;



but retain their Herodias : (Mark vi. 20 :) and, like Felix, tremble to hear of righteousness, temperance, and judgment to come ; but yet look for a bribe, and dismiss Paul till some other time ; that so they may quiet conscience, and grant a truce to the devil. (Acts xxiv. 25—27.) Those, like the young man in the gospel, are not far from the kingdom of God ; but yet fall short ; they never come at repentance. (Mark xii. 34.)

#### THE FIFTH FALSE REPENTANCE.

*The slave's repentance.*—Which is extorted and extenuated, neither free nor full. Like the repentance of Saul or Pharaoh ; so long as they are constrained, they confess their guilt ; when they can no longer hide their villany, they own it, though with an endeavour to extenuate it. Thus Saul, by the dint of argument, is at length driven to confess to Samuel, “ I have sinned ; ” yet he that staved off the prophet's reproof as long as he could, at last stifled his conscience, by pleading the fear of the people, whom he pretended to fear and obey ; and seeks no more than to avoid the present blow : “ Honour me,” saith he to Samuel, “ in the sight of the people.” (1 Sam. xv. 30.) So Pharaoh, when under the cudgel, will confess he hath sinned, and will let Israel go ; but God's hand is no sooner stayed, but his obduracy returns. (Exod. ix. 27 ; xiv. 5.) It were well for many penitents, if they could go from a sick bed, a prison, an anxious conscience, to heaven ; for so long as they are in this condition, they are in a good mood, but no longer : these men, like flint stones, fly in sunder by the hammer, but still retain their hardness ; there is in them no principle that may make them candid in confession, or free in the forsaking, of sin.

#### THE SIXTH FALSE REPENTANCE.

*A sullen and self-destructive repentance.*—These men, in an angry humour, and by the anxiety of conscience, are constrained to repent (f their miscarriage ; like Shimei's repentance for cursing David, occasioned only by the change of David's condition, and cross of his own expectation ; which yet at length leads him to sin against his soul, and break his bounds unto his own ruin. (2 Sam. xix. 20 ; 1 Kings ii. 39, 40.) And, like Judas, in a dogged humour, deploring his sin unto self-destruction. Many men turn out of sin, because 't turns wife and children out of doors, deprives them of expected preferment, disposeth them into distress and anguish of soul or body, or both. These men have no natural enmity to sin, but are like a bowl turned out of its bias by some more than ordinary rub to their desires.

#### THE SEVENTH FALSE REPENTANCE.

Give me leave to add one more ; and that is *the Quaker's repentance* ; not fit to be mentioned, nor worthy the least refutation, it is so notoriously profane and ridiculous, were it not too much successful in these sad times, in which God hath given us up to a spirit of delusion, so as that the most palpable of errors find entertainment. This is the repentance whereby men, following the pretended light within

them, are suddenly converted from extreme looseness to extreme strictness of behaviour. It is to be wondered at, to see what a sudden leap the lowdest men make by this rude spirit, from the most horrid lewdness, to the most strange, solitary, and self-affected way of behaviour. These men we must not deny to be changed, unless we will deny our senses; nor own to be gospel-penitents, unless we deny our religion and very reason; for themselves profess it to be from no other principle than the light within them; which, they say also, is common to all men; and so is at the best but natural, though in them plainly visible to be diabolical; whilst it carrieth not so far as the light of nature, but is contrary to the dictates thereof in natural and civil society; darkening, nay, declaiming against, those very notes of distinction which God and nature have in all nations made between man and man; being violent, sudden, and precipitate, by some obsession or enthusiastic impulse, as from the devil, not by any moral suasion or intellectual conviction, which is proper to a reasonable soul; and therefore acts wilfully, with rage and rabid expressions; not able, and so refusing, to render a reason of their actions or persuasions; but with obduracy persisting in their own self-affected profession, without the least possibility of conviction, or capacity of discourse; reducing them into a direct bedlam-temper, fit for nothing but bedlam-discipline. So that, in the very form thereof, men of reason and the least measure of religion must needs conclude their conversion devilish, not divine; yet, in the effect of it, their repentance must needs appear not to be true gospel and saving repentance, as being dissonant to the nature in the very formality thereof. For, however it turns them from sin, yet not with due contrition and confession; or, on due conviction, not from sin as sin. They retain pride, railing, disrespect to men; are void of "natural affection," "despise dominion, sneak evil of dignities;" (Rom. i. 31; Jude 8;) whilst they damn drunkenness, swearing, and other the like abominations. But it never turns them unto God; nay, it keeps them at an equal, nay, a greater distance from God than from the devil, from heaven than hell; whilst they deny civility, and the common reverence [which] children owe to parents, servants to masters, and all inferiors to superiors; decline God, disown and declaim against holiness. Praying, hearing, sabbath, and sacraments are to them as the vices they do detest; gospel-ministers and ministrations are to them an abomination. Whilst they refuse to swear, they refuse to pray. Drunkenness and devotion are equal in their account; if, with Jehu, they drive furiously against Baal and Ahab, yet they mind not to walk with God, but follow the way of Jeroboam; both for rebellion toward men, and confusion in the church. So that they appear far from gospel-penitents.

#### THE NECESSITY OF REPENTANCE.

II. I have done with the first general part considerable, namely, the nature of repentance; and shall now proceed to the second; and that is, *the necessity of repentance.*

Repentance, in the very nature of it, which hath been explained, doth appear useful and necessary. It is not a thing base and vile, to be despised, neglected, and contemned; but admirably excellent, and to be prized and pursued by every soul that is studious of true excellency. For, however proud men profanely deem and damn it as a puling property, and pusillanimous temper of spirit, below a man, on every ordinary action, to sit drooping and pensive, and not dare to do as nature dictates, and good company requires; yet the children of wisdom, well pondering what hath already been spoken of it, cannot but see it sparkle with such splendid notes, as engage them to esteem it, and employ themselves in it night and day; making it their work and business, saying, as Tertullian, *Nulli rei natus nisi penitentia*: "I am born for nothing but repentance." For from what hath already been spoken, it is apparently excellent in its,

First. *Nature*.—Being a remorse for guilt, and return from sin; which who even among the Heathen did not esteem? Remorse for guilt is the rejoicing of heaven; returns are the delights of God; in Luke xv. 7, 10. "The tears of sinners is the wine of angels," saith Bernard.

Secondly. *Author and original*.—A grace supernatural grows not in nature's garden; cannot be acquired by the most accurate industry or endowments of nature. It is from heaven by the immediate operation of the Holy Spirit. Christ himself "is exalted to be a Prince and a Saviour, to give repentance." Shall divine works, celestial influences, lose their esteem?

Thirdly. *Ground and principle*.—It flows from faith, and is the result of hope: it is not the lamentation of despair, but complaint of candour and confidence, affording comfort, streaming with pleasure from the soul; the privilege of the gospel, and covenant of grace. It flows from the fountain of Divine favour.

Fourthly. *Concomitants*.—Confession and supplication; access to God, with assurance of acceptance. "Confession is the soul's physic," saith Nazianzen; "and supplication is the child's portion."

And, indeed, what is there in the nature of repentance which rendereth it not desirable by every gracious heart or good nature? So that to men that seek excellent endowments, and are for high and honourable achievements, I must say, "Repent, repent." This is Alexander's honour; this is the only ornament of nature. The way to highest preferment, is to be humbled under the hand of God.

But not only is it in itself excellent, and to be esteemed by such as can and do obtain it, but also necessary; not of indifferency, but of absolute and indispensable necessity. Men may not choose whether or no they will repent; but must do it with all care and diligence, with all speed and alacrity. And amongst the many demonstrations which might be urged, I shall enforce the necessity of repentance from these two grounds:—

(I.) *The anticipation and removal of God's wrath and judgments.*

(II.) *The answer unto the call of the gospel.*

(I.) First, then, *repentance is necessary to anticipate and remove the wrath and judgments of God.*

1. *Repentance is the only fence to be made against feared judgments.*—There is no way to appease divine fury but by repentance: judgments threatened may be thus diverted and prevented, and evil inflicted may be thus removed. The Lord threatens before he striketh, that the fear of approaching evil might force men to repentance. Thus God sent Jonah to cry to Nineveh, “Yet forty days, and Nineveh shall be overthrown;” (Jonah iii. 4;) and so the Lord sent his prophets, “rising up early, and sending them,” to Judah and to Samaria. (Jer. vii. 25.) The threatenings of God are but summons unto repentance, that his hand might be stayed; and therefore every threat doth either express or imply a promise of escape on the condition of repentance; and an assurance is given by the Lord, that repentance shall appease his anger, and anticipate the denounced judgments: Behold, “at what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.” (Jer. xviii. 7, 8.) Accordingly God’s hand is stayed by the but-seeming repentance of men; Ahab’s formal repentance procureth a reprieve of the judgment, though not a remission of sin: “Because Ahab humbleth himself before me, I will not bring the evil in his days,” saith the Lord to the prophet. (1 Kings xxi. 29.) And so Nineveh, repenting at the preaching of Jonah, were spared: “God saw their works, that they” repented, and “turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not.” (Jonah iii. 10.)

Impenitency is the enforcement of divine plagues; for all denunciations run with an “Unless ye repent, ye shall likewise perish.” (Luke xiii. 3, 5.) Repentance is the main errand of God’s judgments; and if it will be effected by reproof and threatening, God will never handle the rod, or inflict evil. The judgments of God thunder not over Jerusalem, until “they mocked the messengers of God, and despised his word, and misused his prophets;” and then “the wrath of the Lord” was kindled, and “arose against his people, until there was no remedy.” (2 Chron. xxxvi. 16.) God is so solicitous of repentance, that, like the lord of the vineyard, he sends his servants one after another to the rebellious husbandmen,—and at length his Son, whom he expects they should reverence,—to call them to repentance, before he come with force and arms to subdue them. (Matt. xxi. 34—41.) God’s judgments are never inflicted, until men’s impenitency be upbraided; he always begins his corrections with a “How often would I have gathered you, and ye would not!” (Matt. xxiii. 37;) and aggravates the affliction with a “Thy destruction is of thyself;” (Hosea xiii. 9;) and enforceth his utter rejection with an “O that thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes.” (Luke ix. 42.) He drowns not the old world without the warnings

of "an hundred and twenty years." (Gen. vi. 3.) He damned not the souls which are now in prison, until by Noah, the preacher of righteousness, he had called them to repentance, and sealed them up under disobedience. (1 Peter iii. 19, 20 ; ii. 5.)

We are now the subjects of sin, and that stirs up God's wrath : if we will escape *this*, we must return from *that* : sin kindleth, and repentance quencheth, God's fury. Man is not bound to pardon and pretermitt an offence, but on repentance of the offender ; neither nature nor scripture doth require it : how much less is the Lord thereunto obliged ! Therefore "agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." (Matt. v. 25.) How many plagues are there impending over our nation, families, persons ! How high are the provocations of our sins ! Have we any heart to escape evil, and fear of the judgments impending, deserved, and ready to fall on our heads ? Let us humble ourselves under God's hand ; let the nation repent, every family repent, and every particular soul repent ; for repentance is our only remedy of absolute necessity to divert the denounced judgments, and anticipate impending plagues.

2. Repentance is not only a means to prevent judgments threatened, but to remove them when inflicted.—Impenitency kindles God's fury, but obduracy maketh it flame. Impenitency pulls the judgments of God on us ; but obduracy sealeth us under them to our ruin. It is the very height of obduracy not to repent under the rod ; they that fear not, yet cannot but relent when they feel, the smart of God's anger : the proudest Pharaoh that can out-face a threat with a "What is the Lord, that I should let Israel go ?" (Exod. v. 2,) is yet apt to cry under his plagues poured out, "I have sinned against the Lord." (Exod. x. 16.) God's wrath is never so severe, or his hand so smarting, but it will be stayed by sincere repentance ; but never without it. Repentance is the errand of his rod, as well as of his reproof : where *this* prevaieth not, *that* must walk : "I will go and return unto my place, till they acknowledge their offence, and seek my face : in their affliction they will seek me early." (Hosea v. 15.) The least remorse of a repenting Ephraim moves God to pity and repentance, and stayeth his correcting hand ; but stubbornness in sin must meet with bitterness and severity in God. When God takes stubborn hearts to task, he adds to the number and nature of his chastisements, until their sturdy stomachs are taken down : he walks contrary unto them that walk contrary unto him, and comes on them with seven times more plagues, until the uncircumcised heart be humbled, and they confess their iniquities. (Lev. xxvi. 40, 41.) This God will effect, or he will break in pieces : none must strive against him, and prosper ; they that are hardened under his hands, he handleth to their utter ruin.

Repentance is the natural, genuine result of the rod,—of heart-rending plagues. It is a note of the highest impiety to persist in sin under punishment. Of all the kings of Israel, Ahaz is marked with

this brand of incorrigibility: "This is that king Ahaz, who in the time of his distress did trespass yet more against the Lord." (2 Chron. xxviii. 22.) Where there is any ingenuity [ingenuousness], there will be a repenting under the rod by them that resisted the word. It is the ordinary note of most obstinate Israel: "When he slew them, then they sought him." (Psalm lxxviii. 34.) Though they were not good any longer than whilst they were beaten; yet they were indeed exceeding bad, when they resisted correction. The worst tale that ever was told against God's children, is that by the prophet Jeremy: "Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return." (Jer. v. 3.) Well may the prophet conclude: "Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God:" (verse 4:) for even iron and steel are soft whilst in the fire.

And impenitency under the rod exposeth unto inevitable ruin: *they* are reprobate from God's favour *who* repent not in the time of his fury. The saddest symptom of displeasure is, to hear God determine, "You shall be smitten no more; for ye will revolt still more and more." (Isai. i. 5.) God sealeth up to everlasting vengeance by a spirit of impenitency: "My people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels." (Psalm lxxxi. 11, 12.) The proud Pharaoh, that is not melted by and repents not under God's many judgments, is raised for this very purpose,—that God might show his power, and make known his mind unto the ends of the earth by their certain and severe destruction. (Rom. ix. 17.) Whilst then the sons of men are by nature the children of wrath, subjects of sin, and liable to sorrows, obnoxious to God's chastising hand and land-destroying judgments, provoking divine displeasure, and repentance [is] the only means to divert or remove the same, must they not call one upon another?—"Come, let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." (Hosea vi. 1—3.) And for us in this land and nation, are we not the subjects of sin, and most horrid, God-provoking sins, which God cannot but punish?—pride and perfidiousness, profaneness and perjury, blasphemy and base contempt of his ordinances, and what not? iniquity unto the very despising [of] the word of the Lord, and mocking [of] his messengers; that his wrath could no longer forbear, but hath made us the subjects of shame and sorrow! The furious footsteps of an angry God are to be found among us: God hath smitten us with "pestilence, after the manner of Egypt; our young men have been slain with the edge of the sword," and yet "for all this his *wrath* is not turned away, but his

hand is stretched out still." (Amos iv. 10; Isai. v. 25, &c.) Our foundations are removed, laws violated, and liberties invaded; his name and truth blasphemed, his church laid waste, and his people sadly subjected to a spirit of delusion. And what confusions, commotions, sad (because sinful) revolutions compass us about, making us a shame among the nations, and a burden to ourselves: and yet "for all this his *wrath* is not turned away, but his *anger* is stretched out still;" because we "have not returned unto the Lord." (Isai. ix. 9—21; x. 1—4; Amos iv. 10.) How many and heavy judgments hang over our heads, threatening the extirpation of the church, eradication of the gospel, and desolation of our nations! And what is our remedy to remove what we feel, or prevent what we fear? Is it not repentance? Is not this England's *unum necessarium*, "one thing necessary?" Should not all the ministers of God cry?—"Repent, England! repent! repent!" Must not all conclude in this respect, [that] repentance is a grace of absolute necessity? But,

(II.) Secondly. *Repentance is necessary to answer the call of the gospel.*—We are called Christians, and do profess subjection to the gospel of Jesus Christ: our care must be in all things to walk "as becometh the gospel." (Phil. i. 27.) Hippocrates took an oath of his followers, to keep their profession unstained, and their lives unblamable: sure I am, that in our baptism we are dedicated and engaged to yield obedience to the gospel, and show forth its holiness and power by due acts of repentance, renouncing the flesh, the world, and the devil. For, indeed, repentance is the great duty imposed by the gospel; and all such as will conform unto the commands of the gospel must repent: "Now God commandeth all men every where to repent." (Acts xvii. 30.) The light of nature and of the law did direct men unto repentance; but the light of the gospel is a loud call unto "all men to repent." Times of past ignorance were times of divine indulgence; but these gospel-days are seasons of imperious injunction: "God now commandeth all men." Not pity or patience must now be expected without serious penance.

There are many things considerable in the gospel, whereby it calls to repentance, which doth evidence the indispensable necessity thereof, and binds all men to answer: namely,

1. *The positive duty directed in and required by the gospel, is repentance.*—This is the main matter prescribed in it, and preached by it. John the Baptist, the harbinger of the Messiah, and first publisher of the gospel, came preaching repentance; and therefore his whole doctrine and administration is called "the baptism of repentance." (Mark i. 4.) And the Lord Jesus, the great Prophet and Apostle of the gospel, made his first appearance in the world, at the imprisonment of John, preaching repentance, for that the kingdom of God was at hand. (Matt. iii. 2.) And the great disrespect he chargeth on the Jews, was, that they repented not, either at the preaching of John, or himself, though both differently administered, to anticipate their caption. So that the great work of both appeareth to have been to bring men to repentance. The first sermon that ever Peter preached after

Christ's ascension, was to persuade repentance. (Acts ii. 38.) This was and is the matter of all preaching, and the main end of all ministry; for the sole errand of the gospel is to "open the blind eyes, to turn men from darkness to light, and from the power of Satan unto God." (Acts xxvi. 18.) And hence "repentance from dead works" is reckoned as one of the first and foundation-principles of the gospel. (Heb. vi. 1.) And certainly principles are positively necessary, undeniable, and indispensable truths. *Contra principia negantem non est disputandum*; "He is to be declined as mad that denieth principles." So that repentance is the first, chief, and main lesson taught by the gospel; and its call thereunto then must needs be great.

2. *The prime privilege of the gospel is repentance.*—This is the royal gift of our Redeemer Jesus Christ; he is "exalted" and made "a Prince and a Saviour, to give repentance." The prime grace conveyed unto us by the covenant of grace contained in the gospel, is repentance: the taking away the stony heart, and giving us hearts of flesh; making us to see the evil of our ways and doings. (Ezek. xxxvi. 26.) The great errand for which the gospel is sent into the world, is repentance: they that receive the gospel and not repentance by it, shall be upbraided as were Bethsaida, Chorazin, and Capernaum, as unworthy so high a favour; (Matt. xi. 21, 23;) nay, they shall have their torments aggravated by the enjoyment, but non-improvement, of so high a favour: "It shall be more tolerable for Tyre and Sidon, Sodom and Gomorrhah;" (verses 22, 24;) they never enjoyed a gospel to call to repentance. This is the end of all the promises of God,—to make us "partakers of the divine nature, escaping the corruptions that are in the world through lust." (2 Peter i. 4.) The proposals of glory and happiness are the principles of purity and holiness; we have these great and precious promises, that we may "cleanse ourselves from all filthiness of flesh and spirit, and perfect holiness in the fear of God." (2 Cor. vii. 1.)

The whole work of the gospel is to carry on and complete repentance; this is the profit to be reaped by every ordinance: the word preached persuades repentance; the sacraments received stir up and seal repentance; the communion of the saints carrieth on the work of repentance: "Exhorting one another daily, lest any be hardened by the deceitfulness of sin." (Heb. iii. 13.) The gospel is the great charter of our privileges purchased by Jesus Christ; and they all run into this,—repentance. This is the benefit by Christ's death, resurrection, and ascension; this is the fruit of the Spirit of adoption; it is a spirit of prayer and mourning over him whom we have pierced. (Zech. xii. 10.) In brief: repentance is the contract of the covenant of grace. The law cannot give it, and the light of nature cannot give it; only the gospel can effect it. The covenant of grace confers on us an access to, and communion with, God as our God, not as we are innocent; for we are guilty of the breach of the first covenant; but as we are penitent, sorrowful for, and turned from, the evil of our ways. So that in this respect we must needs conclude [that] repent-



ance is a grace of great necessity : we reap no benefit, enjoy no privilege of the gospel, but by repentance : the mystery of redemption, Christ's incarnation, death, resurrection, ascension, and exaltation, and all the ministrations of the gospel, are in vain to the impenitent.

3. *Most pregnant arguments, persuading to repentance, are proposed in and by the gospel.*—This is light so powerfully convincing, that all others which passed before it are but darkness in comparison of it : whether it be the light of nature, making known sin as it is specific and particular, contrary to certain standing dictates ; not in its contrariety to the image and holiness of God ; and that without any clear and certain way of escape and repentance ;—or the light of the law, which layeth men under full, plain, and clear conviction, even unto self-condemnation ; but coucheth the pardon and possibility of redemption under such dark figures and expressions, that with much difficulty it may direct and provoke repentance. But in the gospel, the Sun of righteousness shines brightly unto conviction and self-condemnation ; nay, unto speedy and cheerful conversion. There is no argument in nature or in the law to enforce repentance, but it is urged in the gospel ; ay, and much more. Doth nature stir up repentance by sin's inconveniency to man's state ? or the law by sin's incongruity to the holy, just, and good command of God ? The gospel doth the same ; nay, and further addeth its inconsistency with that estate into which we are resolved by the redemption of Jesus Christ. And so, it presenteth us with two most pregnant, powerfully convincing, and persuasive arguments unto repentance ; such which no professed religion in the world (itself excepted) doth propound : and they are these :—

- (1.) *The death of Jesus Christ.*
- (2.) *The day of judgment.*

#### FIRST ARGUMENT TO ENFORCE REPENTANCE.

(1.) The First argument propounded in the gospel to persuade repentance, is, *the death of the Lord Jesus Christ.*—This is an argument potent in operation to every true believer ;—faith doth no sooner touch the hem of its garment, but it cureth ; like the bones of Elisha, quickens the dead man that is but let down into this grave ;—and pregnant in persuasion to every rational soul that is but candid and ingenuous. It is storied of Antonius, the senator of Rome, that he, intending to provoke the people to revenge the death of Cæsar, slain at the senate by Brutus and Cassius, brought out his bloody robe, and cried out, “ Here is the bloody robe of your *quondam* emperor.” Thus the gospel presents to our faith a crucified Christ, and slain Saviour, slain for and by our sins, that we may “ look on him whom we have pierced, and mourn over him ;” (Zech. xii. 10 ; ) that we may see him whom our lusts have slain, and be revenged on them by repentance. The contemplations of a crucified Christ cannot but constrain repentance. Mount Calvary is a place of heart-melting to every ingenuous soul that makes it his walk ; for that it presents unto his observation a man—nay, more than a man, a God—under the

most grievous sufferings, not for his own, but the sins of others; exposed unto that sad estate, not by any constraint or necessity, but his own choice, pity, and compassion, in whom he reads these three heart-moving, repentance-provoking considerations; namely,—

(i.) *The great severity of offended justice and fury, provoked by his iniquity.*—Here he seeth the vileness of his sin, and fierceness of God's anger, who would not, nay, in justice could not, spare man without satisfaction: he had said it, and now seeth it executed: "In the day that thou eatest thereof, thou shalt die the death." (Gen. ii. 17.) Here is furious justice, which falls fearfully on a Surety, a Mediator; and fierce fury, that favours not a Son, an only-begotten Son. Surely sin is heinous, greatly provoking to God, that his displeasure thus rageth: "it is" surely "a fearful thing to fall into the hands of the living God," (Heb. x. 31,) who makes the Son of his love thus roar out: "My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46.) O impiety, horrid impiety, that cannot be expiated by any thing but the very heart-blood of God! O fury, fearful fury, that forsakes a Son, (only) become a Surety for sinners! What pensive thoughts must needs arise in the serious observer of this sad spectacle! especially when he proceeds to the next consideration, which is this:—

(ii.) *Great love and pity of a Saviour; who willingly endureth these sad sufferings out of choice, not constraint; for the sins of others, not of himself.*—O unconceivable love, ineffable pity, that we sinned, and he thus suffered! He left glory, to be exposed to shame; he undertakes an atonement and reconciliation between God and man, and endureth infinite fury to effect it. No guile was ever found in his mouth whose soul undergoeth this grief. The debt was ours, and he payeth the utmost mite for us. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all;" (Isai. liii. 4—6;) and that whilst we were sinners, that slighted and rejected him. Greater love can no man show than to die for his friend; (John xv. 13;) but, behold, here is matchless love! whilst we were yet enemies, Christ gave himself for us. (Rom. v. 8.) These torments we must have endured to eternity, if they had not been inflicted on him.

(iii.) *We here see the gracious acceptance we have with God; the great liberty of access to God which is to us afforded.*—The wrath of God, thus poured forth on his Son, is pacified toward sinners; and the covenant of works, being thus accomplished, is abolished; and man, that was at distance from God, draweth nigh unto him; for this crucified Christ was thus lifted up, that he might draw all men unto himself; (John xii. 32;) and is "exalted, to give remission of sin, and repentance," (Acts v. 31,) and to consecrate us "unto himself, a peculiar people." (Titus ii. 14.) These lessons, and every of them,

are written in such legible characters in the death of Jesus Christ, that he that runs may read them; (Hab. ii. 2;) and each of them are pathetic persuasions to repentance. Whilst they are read by any seriously-observant soul, they reflect these serious and pensive thoughts:

“How vile is mine iniquity, that hath provoked so great severity, and exposed my Surety to so much misery! How great peril was my soul in, which is redeemed by so great a price! How dangerous those wounds, which are only cured by the death of the surgeon! How dissonant to holiness and daring to justice is that sin, which, but imputed, exposed the only-begotten Son of God to be deserted by his Father! How fierce that fury, which could not be appeased without suffering! It must needs be ‘fearful to fall into the hands of an angry God;’ (Heb. x. 31;) for how will *he* fume at the servant, that thus frets at his Son! how will *he* tear the principal, that thus tormenteth the Surety! how shall God punish us for our own sins, who is so wrathfully displeased with his Son for other men’s sins! O what shall be the sufferings of the reprobate, if these be the sufferings of his dearly Beloved! Needs must frail man sink under the burden of divine fury, when the God of angels needed the support of an angel. If my repentance will avenge the quarrel of my suffering Saviour, shall I not do it? If repentance will rescue me from wrath to come, shall I not perform it? Had I not better weep a few days here, than in hell for ever? and the rather for that I weep not without cause, nor mourn without hope. The sin was mine, the sorrow my Saviour’s; the transgression mine, the satisfaction my Surety’s. O the depth of his pity, that endured this for mine iniquity! What he endured for a time, I must have endured for ever, if in him the Father had not been ‘well pleased.’ Shall *that* be my delight *which* cost my Surety so dear? Shall I call on the Lord’s name, or be called by the ‘name of Christ,’ and not ‘depart from iniquity?’ (2 Tim. ii. 19.) Was Jesus Christ thus broken for me, and shall not my heart be broken for and from sin? Hath he redeemed me from this wrath to come, and shall he not redeem me from my ‘vain conversation?’ (1 Peter i. 18.) Shall I expect remission, and not accept repentance, through his blood? O what reason have I to return to God, and glorify him with my soul and body which are his! for he bought them at a price, and a dear price, his own blood: he hath consecrated a way of access unto the Father, through the veil of his own flesh; but shall I dare to approach, not ‘having my heart sprinkled from an evil conscience, and my body washed with pure water?’ (1 Cor. vi. 20; Heb. x. 20, 22.) He is reconciled: but shall I again rebel? I am healed: shall I again sin? A pardon is to me extended: shall I not receive it with a pensive and prostrate soul?”

Thus then we find that there is much of strength in this argument, even above a thousand arguments, to enforce repentance. If but right reason keep the throne, what reply can be made, or reason rendered, why the call of the gospel should not be obeyed, whilst it pleadeth with so much clearness for our repentance, from the consideration of the death of Christ?

## SECOND ARGUMENT TO ENFORCE REPENTANCE.

(2.) But the second argument, urged by the gospel to induce us to repent, is *the day of judgment*.—The former argument doth assault our affections; this, our passions; that the soul may be surrounded with suggestions unto repentance; and if either the one or the other are under the command of right reason, the design of the gospel may not miscarry. The dread of the day of judgment drives the ministers of God to preach and persuade repentance: “Knowing the terror of the Lord, we persuade men,” saith the apostle; “for we must all appear before the judgment-seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad.” (2 Cor. v. 10, 11.) This is surely a profitable, proper argument to persuade repentance, which provokes unto the preaching of it; and therefore the same apostle doth, in Acts xvii. 30, 31, urge it: “But now he commandeth all men every where to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” And this argument is so pregnant and profitable to persuade repentance, that it is urged by John the Baptist: “Repent ye: for the kingdom of heaven is at hand. Bring forth therefore fruit meet for repentance.” Nay, “the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire;” (Matt. iii. 2, 8, 10;) and very often by the Lord Jesus himself. This is so proper an argument to enforce repentance, that it is noted to be set at a distance to the thoughts of the impenitent; they live as having “made a covenant with death, and an agreement with hell:” (Isai. xxviii. 15;) [they] put far away this evil day. It is noted that the doctrine which increaseth ungodliness, denieth the resurrection; (2 Tim. ii. 16—18;) and such as walk after their own lusts, are scoffers at the day of judgment. (2 Peter iii. 3, 4.) And it is to be observed, that those in Athens who repented not at Paul’s preaching, mocked when he made mention of the resurrection and last judgment. (Acts xvii. 18.)

But certainly there is much in the day of judgment to move the hardest heart and most stubborn sinner to repentance: the same Spirit which is to convince the world of sin and of righteousness, convinceth also of judgment; (John xvi. 8—11;) for the day of judgment answereth all the sinner’s pleas, whereby he defendeth and encourageth himself in sin; for it assureth of certain detection and conviction of sin. It is a day which alloweth not the least encouragement from secrecy; for therein every man’s deeds must be made manifest, whether they be good or evil; nay, the very secrets of all hearts shall be laid open, and sinful thoughts themselves must then be judged. The day of judgment determineth a period to all impiety, and denieth the duration of its props and pillars,—profits and pleasures in the world; determining all the advantages of sin to be, at

the best, but "pleasures of sin for a season;" (Heb. xi. 25;) calling on rich men to "howl and weep," though they live in pleasure on earth. (James v. 1—8.) The day of judgment assureth of the punishment of the wicked. However they escape scot-free in this life, and, by their present power, God's patience, and human strength, they evade and escape many evils which befall the godly; yet they are but reserved to this day of vengeance. (Jude 6.) And this is the day in which the wicked must appear "cursed;" and manifesteth that "it shall not go well with the wicked." (Matt. xxv. 41; Eccles. viii. 13.) This day of judgment is the day of recompence to the righteous, wherein it shall be made manifest, [that] it is not in vain to serve God, or walk mournfully before him. The iniquities of the penitent shall not be found when sought for, but appear blotted out of God's remembrance; for that if there be in the soul any sense of sin, and fear of judgment, this is one eminently-forcible argument to persuade repentance. Shall men continue in sin, which shall, ere long, be laid open to their shame? or pursue the pleasures which shall shortly end in perplexities? and not rather judge themselves, that they may not be judged by the Lord?

Thus then the gospel doth by plain and powerful arguments call unto repentance, and witness its necessity. But yet again:

4. *The most powerful helps conducing to repentance, are afforded by the gospel.*—And thereby it calls most loudly to repentance; leaving us altogether without excuse, and sealing us under inevitable condemnation, in case we do not repent.

*The gospel affords the fulness of knowledge for the enforcement of repentance.*—Ignorance and unbelief, those bars and locks of impenitency, are broken open. The gospel opens the blind eyes, and turns us from darkness to light; makes all men, from the least to the greatest, to know the God that is offended to be a God of jealousy, that will not endure iniquity; he is a consuming fire to the hypocrite in Zion: the law that is violated is "just, holy, and good;" (Rom. vii. 12;) the guilt contracted is so contrary and provoking to justice, that in it there is no possibility of approach to God; that therefore Christ is "exalted a Prince and a Saviour, to give repentance" before "remission of sin." Repentance is a free gift, conferred by the covenant of grace, signified and sealed in baptism; Christ Jesus the donor. We need but ask and have. The death of Jesus, the efficient cause of repentance,—it is wrought by union with the same; so that the gospel makes us to see the necessity, nature, next way, method, and order of repentance. We cannot now plead [that] we knew not what it was to repent, where or how to gain repentance, or that there was so great a need of it.

*The gospel helps us to the Spirit that worketh repentance.*—The ministry of the gospel is the ministry of the Spirit. This awakeneth the most sleepy conscience, and shaketh the most rocky heart. This makes Herod hear John gladly, and the Jews to rejoice in his light. (Mark vi. 20; John v. 35.) This makes Felix himself to tremble, (Acts xxiv. 25,) and Simon Magus to fall down like lightning. None can con-

tinue impenitent under the gospel, but by quenching the Spirit, grieving the Spirit, nay, with rage resisting the Spirit, and counting themselves unworthy of salvation. (Acts xiii. 46; vii. 51.) The great work of the gospel is, to send forth the Spirit to convince the world of sin, righteousness, and judgment; (John xvi. 8—11;) and the Spirit by the gospel works conviction, unto very opposition with rage, and violence, and malicious attempts to extinguish its light, and destroy the ministers that publish it, if it do not convince unto conversion and repentance. Hence the sin unpardonable, constituted (say some, but, I am sure, completed) by impenitency, is called “blasphemy against the Spirit,” (Matt. xii. 31,) for and by reason of its spite and rage against the gospel.

We see, then, that the gospel teacheth repentance as its main doctrine, offereth repentance as its prime privilege, urgeth repentance as its chief duty, and enforceth repentance as its only end; and so loudly calleth unto repentance, that we are bound to the obedience of the gospel as the last of Divine instructions, and after which we must expect no direction to our happiness; but this must stand as the high aggravation of impenitency, as a sin against the humiliation and exaltation of Jesus Christ, the death, sufferings, resurrection of the Son of God, the covenant and Spirit of grace. Repentance is absolutely and indispensably necessary.

So that in order to the anticipation of divine fury, and answer of the call of the gospel, we see the necessity of repentance: and this is the Second general head propounded; which give me leave to dismiss with a brief but plain rebuke and blame unto the sinful demeanour and carriage of men in the world, demonstrating an *insensibility of this indispensable necessity of repentance*; and it consists in two things; namely, the *contempt* and *neglect* of repentance.

#### FIRST NOTE OF INSENSIBILITY OF REPENTANCE.

(I.) The sinful carriage of men, evidencing their insensibility of its necessity, is *the contempt of repentance*.—Whereby men scoff at repentance, despising all calls thereunto; scorning it as a base and contemptible melancholy humour, below the spirit of men. They live like men in covenant with hell, and at an agreement with the grave; who need no repentance, and therefore make their hearts hard, and necks stiff; become obdurate and rebellious to all calls to repentance; approve themselves a scornful people; nay, scoffers at the doctrine of the gospel, and day of judgment, which calls them to repentance. In the haughtiness of their spirits, they,

1. *Disesteem the mercies and common providences of God, which should lead them to repentance*.—They say not in their hearts, “Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth to us the appointed weeks of the harvest;” (Jer. v. 24;) but despise the patience and long-sufferance of God, which should lead them to repentance.

2. *Decline, nay, despise the word of God, when preaching repentance*.—They will not “hearken to the sound of the trumpet;” (Jer. vi.

17;) [they] have "line upon line," yet will not hear; (Isai. xxviii. 13;) nay, "pull away the shoulder, and stop their ear, lest they should hear." (Zech. vii. 11.)

3. *Disregard the judgments of God, denounced or inflicted upon others for their warning.*—All that God doeth to treacherous Israel never affects or frightens "treacherous Judah" to make her return. (Jer. iii. 10.) The falling of the tower of Siloam, and Pilate's mingling the blood of men with sacrifices, may occasion censorious thoughts, ("These were worse sinners than others,") but never any serious reflections,—"that unless we repent, we must all likewise perish." (Luke xiii. 1—5.) Obdurate children never relent at their brethren's correction; nay, when threatened themselves, they bless themselves in their heart, and say, "We shall see no evil, though we go on 'to add drunkenness to thirst.'" (Deut. xxix. 19.) By their stubbornness they tire and stay God's correcting hand, with a "Why should you be stricken any more? ye will revolt more and more." (Isai. i. 5.)

4. *Are desperate and daring in their impiety.*—Sinning with a high hand and brasen face, with utmost resolution: "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." (Isai. lvi. 12.) Are not ashamed when they commit abomination; nor can they blush. (Jer. vi. 15.) They "sin as Sodom," not so much as seeking to hide their iniquity; (Isai. iii. 9;) out-facing vengeance, out-daring heaven, out-vying hell; (Isai. xxviii. 15;) deriding judgments denounced, because deferred, with, "O watchman, what of the night? Watchman, what of the night?" (Isai. xxi. 11;) "Where is the promise of his coming?" (2 Peter iii. 4;) nay, blasphemously saying, "God is such an one as ourselves." (Psalm l. 21.) And "because sentence against an evil work is not executed speedily," their "heart is fully set in them" to work wickedness. (Eccles. viii. 11.) So that they do every way demonstrate a contempt of repentance; and are so far from owning a necessity of it, that they deem it vain and vile, and so witness themselves to be "desperately wicked," wedded to their lusts, and sold to work wickedness; who will not hear of parting from impiety, though on hope of pardon, or fear of hell; and so justly called "a stubborn people." [They are] *deeply disingenuous.*—Despising all dictates of self-preservation, and escape of everlasting woe; the deepest discoveries of Divine wisdom, which prescribeth repentance as man's remedy; the displayings of Divine affection, soliciting repentance to prevent their ruin; and so are foolish. [They are] *dolefully self-destructive.*—Denying the way of their safety, and defying a God of power and jealousy to arise in his wrath against them; and so aggravating their sorrow with an "I would have healed thee, but thou wouldest not be healed; thy destruction is of thyself, O Israel." (Hosea vii. 1; xiii. 9.)

SECOND NOTE OF INSENSIBILITY OF REPENTANCE.

(II.) But the second sinful carriage of men, evidencing their insensibility of the necessity thereof, is *the neglect of repentance.*—These

men own it as a duty to be done, and remedy to be used, and dare not admit any contemptible thoughts of it; yet they are slack unto and slightly in the performance of it. And of these there be three sorts.

#### FIRST SORT OF NEGLECTERS OF REPENTANCE.

1. *Self-justiciaries*.—Men that are right in their own eyes; see repentance a needful grace, but not needful unto them. They are honest among men, pay all their own, live civilly among their neighbours, nay, holy toward God. They, Pharisee-like, fast twice a-week, pay tithes, give alms, hear sermons, read scripture, pray, and the like. These pity their profane neighbours, and apply every reproof to them; but as for themselves, Bellarmine-like, they have no sin to confess. They must strain conscience for some venial sins, that they may pass the form of absolution. These are the whole who would need no physician, and the righteous whom Christ calls not to repentance. (Mark ii. 17.) Until convinced that this, and more than this, is consistent with reprobation, and is not enough to keep a soul from hell, certainly these are, (1.) Ignorant of nature's pollution. (Ezek. xvi. 2; Rom. xi. 24, 25.) (2.) Unobservant of the law's exaction, which concludeth all under guilt. (Rom. xi. 32; iii. 17.) (3.) Unaffected with the prescribed way of salvation,—repentance and remission. (4.) Insensible of Divine scrutiny and judgment, which they must pass. (Prov. xvi. 2; xxi. 2; Matt. ix. 13.) (5.) Unacquainted with, and unaccustomed to, or indirect in, the work of self-examination; altogether strangers at home, or seeing their faces in the false glass of comparison with their vilest neighbours: for otherwise they could not but see repentance absolutely necessary for themselves more than others; for publicans and harlots will enter into heaven before them. (Matt. xxi. 31.)

#### SECOND SORT OF NEGLECTERS OF REPENTANCE.

2. *Superficial penitents*.—These see repentance a duty, but deem [that] it needs not much ado; [that] there is no such necessity of it, as that a man should be taken up with it as his serious business. Therefore they regard not the quality of the act; but pass themselves as penitentials, with some formal, careless performances, some short sighs or sobs for sin; trembling, with Felix, at Paul's preaching; or quivering, with Belshazzar, on sight of God's hand-writing; (Acts xxiv. 25; Dan. v. 5, 6;) and casting-off some gross, profane acts, with Alexander or Polemon; but never strike at the root of sin, and mortify lust, or make a serious return to God; but show themselves void of the grace and ignorant of the nature of true repentance; and fall under fallacious hopes of heaven, which, like the hope of a hypocrite, will fail them in the evil day, when they shall be too late convinced, that such is the necessity of repentance, that the matter there cannot be separated from the manner of performance.



THIRD SORT OF NEGLECTERS OF REPENTANCE.

3. *Such as set repentance at a distance, and post it off from time to time.*—These men are, and indeed, by daily subjection to the gospel, cannot but be, convinced [that] repentance is indeed a duty, and exceedingly necessary unto the remission of sins. And, sitting under the word, these men meet with many strong, heart-shaking convictions, which they bid welcome; and unto the truth and goodness of what is required they assent. And their affections work within them; they cannot but sigh on sense of their sad condition, and confess it hath been bad with them; but it shall now be better. They conceive and declare good purposes; but, alas! they prove abortive; like Ephraim's righteousness, an "early dew," soon gone; (Hosea vi. 4;) like the son in the gospel, when called into Christ's vineyard, they answer, "I go, Sir," but go not; (Matt. xxi. 30;) like lingering Austin, pray, but fear [that] God will too soon say "Amen" to their prayer. They protract time, persist in sin, and many times quench the motions of the Spirit within them; suggesting to themselves, [that] though repentance be necessary, it requires no haste. These men do sinfully,

(1.) *Determine their own time.*—Not considering the uncertainty thereof, that they are tenants at the will of another, in the hand of the God of time; who may not give them another time. Sense of repentance should make us say, *Multis annis crastinum non habeo*, ["In many years"] "I have no to-morrow."

(2.) *Deem grace to be within the reach of man's arm.*—They think they can repent when they list; not considering [that] it is God's gift; so that they may enjoy their time, but not repent. Were it at men's command, what disingenuity is it to defer repentance! but in this case it is grand presumption.

(3.) *Do what in them lieth to quench the Spirit.*—Stifling convictions, disobeying persuasions, deadening affection. The Spirit will not move for ever. (Gen. vi. 3.)

(4.) *Disesteem grace and holiness.*—Accounting it the shame of strength, and burden of youth; thinking repentance the work of old age and weakness, and the quality of fools.

(5.) *Deaden the hopes of their friends.*—Who know not how to determine their eternal estate; are indeed cheered in their pensive posture in sickness and at death, if it be not too late to be true; on which account they are constrained to check their hopes, and dare make no conclusion; but say, as Austin in the like case, *Non dico, Damnabitur; non dico, Salvabitur; sed tu dum sanus es penitentiam age*,\* "Repent in health."

(6.) *Make difficult repentance.*—Undertaking that in infirm age, which requireth the utmost of strength; nay, rendering sin by its custom natural and obdurate. "Can the Ethiopian change his colour?" then they that are accustomed to sin may repent. (Jer.

"I do not say, He will be damned; and I do not say, He will be saved; but let it be thy care, while in good health, to repent."—EDIT.

xiii. 23.) Sickness employeth the whole man, and shutteth out all list or leisure to repent.

(7.) *They are in danger dolefully to out-date the day of grace.*—God doth manifest grace's beauty, and magnify the necessity of repentance, by limiting its time: "To-day if ye will hear his voice," well and good; if not, he will "swear in his wrath" [that] you "shall not enter into his rest." (Heb. iii. 7, 11.) If the day of grace be once expired, repentance may be sought with tears, but not obtained; and then the pleasures of sin will be shortening; conscience will grow clamorous, and torment with an expectation of fiery indignation to be revealed from heaven; lamenting too late, "O that I had known, in that my day, the things which concern my peace, which are now hid from mine eyes!" (Luke xix. 42.)

Such as in time will not, when it is too late shall, see that repentance is the one thing necessary of man's life, is even of absolute necessity.

#### THE NOTES AND CHARACTERS OF TRUE REPENTANCE.

III. I have laid before you the first two general things considerable; namely, the *nature* and *necessity* of repentance; wherein I have been longer than intention; but shall be more brief in the two remaining. I pass then to the third thing propounded; namely, *the notes and characters of true repentance*. And concerning this, I might return back to the description of repentance, and make that an examination of the truth of your repentance; but I will leave that to your own private meditations, and only examine your repentance by the characters propounded by the apostle Paul to the Corinthians: "For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" (2 Cor. vii. 11;) in which we have two remarkable notes and characters of true repentance:—

(I.) First. *The general nature of it,—godly sorrow.*

(II.) Secondly. *The concomitants thereof,—care, fear, &c.*

#### FIRST MARK OF REPENTANCE.

(I.) The first note or mark of repentance is *godly sorrow*.—I have before noted sorrow to be essential to repentance: God never calls to repentance, but he calls to weeping; or promiseth repentance, but he promiseth a spirit of mourning. Excellently well saith an eminent minister of this city: "God hath tied sin and sorrow together with adamantine chains."\* A woman may as soon look to be delivered of a child in a dream, as a man to repent without sorrow. Sorrow is indeed the daughter of sin; but God hath made the daughter a means to destroy the mother. You must not look to dance with the devil all day, and sup with Christ at night; to lie in Delilah's lap all your lives, and go to Abraham's bosom when you die. To the merry Greeks, and boon companions of the world, repentance seems mad-

\* MR. CALAMY'S "Sermon before the House of Commons," October 22nd, 1644.

ness, because it calls for mourning; for wheresoever there is true repentance, there must, there will, be sorrow for sin. This sorrow must be godly sorrow "after a godly sort:" (2 Cor. vii. 11;) it is *λυπη κατα Θεου*, "sorrow according to God:" godly *in its Author, occasion, object, end and effects.*

It must be godly sorrow *in its Author.*—Springing from God, and God alone; the working of natural passions by a supernatural power and principle; a spirit of mourning, even the Spirit of God melting and making the hard heart to mourn; a rock relenting on the stroke of God's rod: the stony heart is taken away, and a heart of flesh given, by the Lord. This sorrow is God's gift from Golgotha. The death of the Son, of the Son of God, depresseth in us all joy and comfort. Nature is no author, though an actor, in this grief.

It is godly *in its occasion.*—Divine offence rather than human loss, sin not smart, is the ground, reason, occasion of it. It is most in *their hearts, who*, in respect of the world, have least cause to mourn. It is not for loss of wife, children, goods, or credit, but breach of Divine law. Its complaint is not, "I am undone;" but, "God is offended, the law violated, Christ is dishonoured." It is more for deformity, than deserved misery; for extinguished holiness, than miseries to be endured: a mourning for sin as sin, as it is *offensivum Deo, aversivum a Deo*, "an act of disobedience, an act of unkindness." It is dolour to God: "Against thee, thee only, have I sinned." (Psalm li. 4.) The soul's unlikeness to God unlocks its passion. The utmost of perplexities cannot abate its joys, if God appear well-pleased; nor the highest of enjoyments silence its sorrow, whilst God stands offended.

It is godly *in its object.*—It is sorrow "toward God;" (Acts xx. 21;) a "lamenting after the Lord;" (1 Sam. vii. 2;) a looking unto Christ, and mourning over him whom we have pierced. (Zech. xii. 10.) As a man runs with bleared eyes to the party offended;—"O, sir, I have offended, wronged you: will you forgive me?"—so penitent David runs to God, and with remorse crieth, "Against thee, thee only, have I sinned;" (Psalm li. 4;) and the Prodigal crieth to his father, "I have sinned against heaven and before thee." (Luke xv. 18.) In days of affliction and atonement, Israel assembled, and mourned before the Lord. Penitent Ephraim crieth, "Thou hast chastised me, and I was chastised." (Jer. xxxi. 18.) This sorrow speaks not in the ears of men, but God; it is not open and seen to the world, but secret, serious, "toward God."

It is godly *in its end and effects.*—It is expressed to God, that God may be enjoyed. This sorrow speaks unto God the vindication of his justice: "That thou mightest be justified when thou speakest, and be clear when thou judgest." (Psalm li. 4.) It is not a mourning of murmuration, but of justification: "Wherefore should a living man complain, a man for the punishment of his sins?" (Lam. iii. 39.) It is a sorrow that sets a lustre on the least mercy: "It is of the Lord's mercies that we are not consumed, because his compassions fail not." (Lam. iii. 22.) "We are less than the least of his mercies," is its

language. (Gen. xxxii. 10.) This sorrow is of submission: "I have sinned: let the Lord do what seemeth him good." (1 Sam. iii. 18.) It lies prostrate at the feet of God for mercy, and resigned into the will of God: "Wherein I have done amiss, show it me: I will do so no more;" (Job xxxiv. 32;) and so devotes itself unto God, to suffer or do his will. Its outcry is, "Lord, what wouldest thou have me to do?" (Acts ix. 6.) It is every way godly sorrow.

This is the first mark of repentance.

#### SECOND MARK OF REPENTANCE.

(II.) The second note or character followeth upon it, and is *the concomitants*: some call them "adjuncts, properties, effects;" but I shall only say, *inseparable concomitants of this godly sorrow*. And these are seven in number.

#### FIRST CONCOMITANT OF GODLY SORROW.

First. *Care*.—By some rendered "study;" in the original, *σπουδη*, which, as Cicero rendereth, is, "a very earnest application of a man unto something with great delight;" and, as interpreters render, it signifieth "serious intention of mind, and speedy, sedulous execution of hand." So that it stands opposite to security and slothfulness, and intends to note the diligence and dexterity of the soul, in a shunning and avoiding [of] sin, and setting against all occasions and temptations thereunto; and studying the will of God, making it his "meditation night and day;" (Psalm i. 2;) and having in all things respect unto it, as the rule of his life and conversation. So that the very anxiety of his spirit is to shake off and avoid his sin, to subdue and weaken his lusts, to stand against temptations unto evil: for "whoever repenteth," saith Ambrose, "is careful not to sin again." \* He is made whole, he would sin no more; but, with all care, caution, circumspection, and vigilancy, strive against corruption, and study to know and to do the will of God; with the church at Ephesus, to remember from whence we are fallen, and do our first works; or the church of Sardis, to awake and watch; not to be slothful in business, and secure against sin, until surprised therewithal. (Rev. ii. 5; iii. 1.)

#### SECOND CONCOMITANT OF GODLY SORROW.

Secondly. *Clearing of ourselves*.—*Απολογιαν*, "an apology, or answer by way of defence unto the calumnies of an accuser;" which is not done by denial of guilt, and excuse of sin, but by confession; for, saith St. Ambrose, "repentance hath no excuse but confession." † This is a humble deprecation of divine judgment, and silencing of "the accuser of the brethren" (Rev. xii. 10) by self-condemnation. The true penitent doth judge himself with shame and sorrow, that he may not be judged by the Lord; he is ready to aggravate all, not extenuate any, [of] his sins; only finds an acquittance from them

\* *Qui pœnitet, sollicitus est ne peccet*.—AMBROSIUS, in text.

† *Pœnitentia non habet excusationem, nisi confessionem*.—Idem.

in the blood of Christ, and concludes not against the charge of the accuser, and clamour of his own conscience: "I was an extortioner, a drunkard, an adulterer, a blasphemer; but I am washed, I am sanctified, I am justified." (1 Cor. vi. 9—11.) Repentance rendereth guilt as if it had never been, and so becomes the soul's apology.

#### THIRD CONCOMITANT OF GODLY SORROW.

Thirdly. *Indignation*.—*Αγανακτησιον*, "wrath unto grief;" the rising of the very stomach with rage, and a being angry unto very sickness again. It is only used in this one text of scripture, as it hath sin for its object; but in reference to other things, it expresseth the very height of anger, fretting unto fuming. Thus the rage of the ruler of the synagogue, on a conceived breach of the sabbath, is expressed in Luke xiii. 14. Religious wrath is the hottest; it will make a meek Moses break the very tables of the Lord. Thus the discontent of envy is expressed in Mark x. 41: the disciples' stomach rose against James and John. So that it here imports the turning of the unquiet passions of the soul wholly against sin; a fretting and fuming at ourselves for sin; a hating and being ashamed of ourselves for sin. This wrath breaks out in a penitent David into disgraceful speeches against himself: "So foolish was I, and ignorant," when distrust prevailed on him; (Psalm lxxiii. 22;) and, "I have done very foolishly," when he sinned in numbering the people: (2 Sam. xxiv. 10:) nay, breaks into disgraceful demeanour toward sin; as impenitent Israel, to the defiling [of] the graven images of silver, and the ornaments of their golden idols; and casting them out with contempt, as a menstruous garment; and an angry rejection of them, with a "Get you hence." (Isai. xxx. 22.) So that sin is the object of hatred, scorn, rage, reproach, and contumely, and ground of grief and shame, to the penitent: the soul cannot think of sin without stomachization, heart-rising, and reddening of face: he is indeed "angry, and sins not:" (Eph. iv. 26:) the whole of whole anger runs out against sin.

#### FOURTH CONCOMITANT OF GODLY SORROW.

Fourthly. *Fear*.—A rare companion of wrath, but always of care. The truly penitent are of a trembling and timorous spirit: and no marvel; for "the burnt child dreads the fire;" they have paid dear for past guilt, and may well beware to fall again. The whole work of repentance is expressed to be "a fear of the Lord and his goodness." (Hosea iii. 5.) The fear of the Lord is the only fence against temptations unto sin. Here note that this fear is a *fear of sense*: affecting us with the evil [which] sin procureth, and dreadful judgments of God by it deserved; trembling at the word of threatening;—a *fear of reverence*: awfully apprehending the holiness and majesty of God, and that vast disproportion and disparity between God and us; sorrowfully crying, "How shall dust and ashes, polluted man, come nigh to a holy and glorious Majesty?"—and a *fear of diligence and vigilancy*: watching and warring against sin, that it may not

surprise us by the difficulty of our state and distempers of our soul. And thus the penitent "worketh out his own salvation with fear and trembling." (Phil. ii. 12.) But it is not a fear of diffidence and despondency, of distrust and despair, which, deadening all hope of prevalency, dulleth all diligence, discourageth vigilancy and industry, and at length driveth to self-destruction. The fear of repentance springs from sense of mercy, and is spurred with the confidence of success, being assured [that] "it is God that worketh" in the soul "to will and to do," and will perfect what he hath begun. (Phil. i. 6; ii. 13.)

#### FIFTH CONCOMITANT OF GODLY SORROW.

Fifthly. *Vehement desire*.—*Επιποθῆσιν*. "a desire of fervency, that can admit of no delay," saith Dr. Slater: "of diligence and activity," say the Greek critics, "which puts-on with industry and violence." The sour sauce of godly sorrow doth ever sharpen the appetite of holy desire. The hunted hart thirsteth for the water; the sin-wearied soul, for Christ. It is a desire to be wholly rid of sin; and therefore breaks out into complaints against the remainders of sin in the soul: as Paul: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 24:) the death of nature, and day of judgment, are desired and delightful, because the destruction and discharge of sin. It is also a desire of all sin-subduing and grace-strengthening administrations: they that by repentance have once "tasted that the Lord is good," do "as new-born babes desire the sincere milk of the word." (1 Peter ii. 2, 3.) This desire is vehement against all difficulties and discouragements; running out with all fervent diligence for obtainment, and bitter complaints for want; finding no satiety without its very object.

#### SIXTH CONCOMITANT OF GODLY SORROW.

Sixthly. *Zeal*.—An affection compounded of love and anger; and is the edge of our desire; enforcing all means, and encountering all difficulties and opposition, to our end. This is that whereby the penitent persists in his godly sorrow under all checks and diversions; and persevereth in his course of mortification against all opposition of the world, or his corrupt self; fighting against what hinders, and flinging off all incumbances, and following heaven with force and violence; (Matt. xi. 12;) [so] that, if it were possible, it would draw all men with it. But, however, it beareth down all before it, and never showeth the strength that is in these godly streams, till stopped by some temptation; but then it roareth and swelleth, and overfloweth its banks, that all men may see [that] the penitent is full of the Holy Ghost. And this is always a note of repentance: "Be zealous, and repent," is Christ's own call. (Rev. iii. 19.) Sorrow must not be for sin as if we minded not to part with it; but must manifest our fullness of resolution to be rid of it, whatever it costs us.

## SEVENTH CONCOMITANT OF GODLY SORROW.

Seventhly. *Revenge*.—The due result of zeal. By zeal we are carried with that vigour, that the world concludes us mad for God and for religion; (Acts xxvi. 24;) especially when our indignation boils into revenge upon ourselves for our sins by self-castigations; not of our body, with whips and scourges, as do the Papists; but by the abatement of lust, which stirreth in us; buffeting the flesh, and “bringing it into subjection,” (1 Cor. ix. 27,) giving it the blue eye, a blot in the face, as the Greek word *ὑπωπιαζω* signifieth; withdrawing those lawful comforts which make it to wax wanton. As Hilarion, when he felt his lusts wax big, and strong, and wanton, provoking to filthiness: *Ego faciam, aselle, ut non calcitres*: “I will by abstinence keep this ass from kicking.” And our Henry the Second, being inclined to incontinency, prayed to God that he might rather have a constant weak body, than so strong lusts. This is that which carrieth the penitent to wreak his quarrel on the occasion and instruments of his impiety: as the daughters of Israel, in dedicating their looking-glasses, by which they had offended, unto the service of the temple; (Exod. xxxviii. 8;) and as did the Ephesians,—burn their books “before all men;” (Acts xix. 19;) as holy Cranmer,—thrust his right hand, which subscribed his recantation, first into the fire, revengefully crying out, “This unworthy right hand!” as long as he could speak. And this revenge leads them to satisfaction for offences done, either by public confession unto open shame, or ready restitution: as Zacchæus, threefold [fourfold] to the injury done; as penitent Bradford, that parted with his whole estate to satisfy the wrong done by one dash of his pen when a servant. So that revenge worketh all the disgrace, dishonour, disadvantage, and destruction that is possible against sin.

Thus then you have here the notes and characters of repentance, laid down by the apostle; the best looking-glass that can be, by which to dress your penitent souls. Let it be to every of us an use of examination; and clearly convince us, that if we be strangers to sorrow, or our sorrow be to the world, not toward God, “godly sorrow,” (2 Cor. vii. 10,) we have not repented: never let us think of celebrating a celestial passover without these sour herbs. (Exod. xii. 8.) Again: if under our sorrow we continue careless of required duty; clamorous by continued guilt on the conscience; fearless of common danger and deserved misery by the increase of sin; foolishly pitiful toward our lusts, to be rebuked with rage; faint in our desires to be rid of sin; lukewarm in our work of mortification; or indulgent to our lusts, not striking home, whilst we smite at sin; we are not the subjects of true gospel-repentance; for these must always accompany it.

## THE NEXT WAY AND MEANS TO GAIN REPENTANCE.

IV. Having laid before you the characters of true repentance, I shall proceed very briefly to propound the fourth and last general head to be considered; namely, *the next way and means to gain*

*repentance.* And herein I shall not insist on the method and order of procuring repentance, which is hinted to you before; or the lets and hinderances of repentance which are to be removed,—this would tire your patience, on which I have already too much trespassed; but I shall only give you some special directions, which you must observe, and carefully practise, if ever you will obtain repentance; as,

## FIRST HELP TO REPENTANCE.

First. *Sit with care, constancy, and conscience under the word of truth, and gospel of grace.*—Repentance, you have already heard, is the great work of the word, and loud call of the gospel. This was the voice of John the Baptist, nay, of Jesus Christ himself, and his apostles. The ministers of the word are the ambassadors of reconciliation, and so preachers of repentance. (2 Cor. v. 18, 19.) Hearing is prescribed of God the way to happiness: “Hear, and your soul shall live.” (Isai. lv. 3.) The preaching of the word is “the power of God unto salvation:” (Rom. i. 16 :) so long as God continueth the word to a people, they are in a possibility of repentance; but “where the vision fails, the people perish.” (Prov. xxix. 18.) If ever God bring the Jews to repentance, it will be by the preaching of the gospel, the lifting up of “the root of Jesse” as “an ensign.” (Isai. xi. 10, 11.) God sealeth up under impenitency by the withdrawing of his word: the removing of the candlestick of the gospel is the saddest doom [that] can be denounced. (Rev. ii. 5.) Refusing to hear is the great reason of impenitency: “My people would not hearken,” is God’s complaint; (Psalm lxxi. 11;) and “We will not hear,” [is] the language of the obstinate. (Jer. vi. 17.) Rejection of the word, pulling away the shoulder, and stopping the ear, [are] the property of a hard heart. (Zech. vii. 11, 12.) Never did Felix fail so much as when, trembling at Paul’s preaching, he sends him away, and would hear no more of that matter; (Acts xxiv. 25;) nor did the Jews fall under final apostasy, until they put the gospel away from them. The very Heathen concludes repentance to be the result of audience and attention:

*Invidus, iracundus, iners, vinosus, amator;  
Nemo adeò ferus est qui non mi.escere possit,  
Si modò culturae patientem accommodat aurem.*

HORATIUS, *Epistolarum* lib. i. Ep. 1. 38.\*

“There is no profaneness but it is curable by patient audience.” As ever you will repent, hear the word, attend unto instruction, abide the heart-shaking convictions of the word. If you slight the ministry of the word, the sound of the trumpet, the call of the gospel, you are sealed up under impenitency: the very cry of the gospel-call to

- “Say, does ambition fire? Some grave discourse,  
Thrice read, will calm and stop the fever’s force.  
Though envy, passion, sloth, the love of wine,  
Or lust inspire, your ear if you resign  
To wholesome words, you still may be reclaim’d;  
The wildest beasts by discipline are tamed.”—DUNCOMBE’S Translation.



repentance is, "He that hath ears to hear, let him hear." (Matt. xi. 15; xiii. 9, 43.)

SECOND HELP TO REPENTANCE.

Secondly. *Study the nature of God.*—God must be the object of repentance: we must sorrow toward God, return to God; it is a great inducement therefore to know God. Ignorance of God is the mother of impenitency: the times of impenitency are denominated "times of ignorance." (Acts xvii. 30.) This is observed to be the very cause of obduracy: The "Gentiles walk in the vanity of their minds, having the understanding darkened, being alienated from the life of God through the ignorance which is in them, because of the blindness of their heart." (Eph. iv. 17, 18.) Ignorance of God was the very principle of Israel's persistence and progress in sin: "They proceed from evil to evil, and they know not me, saith the Lord." (Jer. ix. 3, 6.) The devil labours to keep all light out of man's soul, that so he may sleep in sin, and be locked up in impenitency, He hinders the gospel from being preached; if possible, he would blow out the light, and hinder men from hearing, but chiefly from understanding: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. iv. 3, 4.) And when God brings to repentance, he breaks these bars of ignorance, he pulls off these scales of blindness, and begins with the understanding. True grace begins always at "the renewing of the mind:" the transforming of the mind to know "the good and acceptable will of God," is the formality of the gospel-grace,—true repentance. (Rom. xii. 2.) And the knowledge of God, being the principle of it, is put for repentance: "They shall know God," (Hosea ii. 20,) and, "God will be known by the Egyptians," (Isai. xix. 21,) are the promises of repentance. There can be no conviction of a contrariety to God, where there is not a right conception of God; and affection must follow apprehension.\* How can we fear God or his goodness, if we do not know him? What reason of return to God, when men know not his holiness offended, justice provoked, power irresistible, mercy in pardoning iniquity? It is a seeming fair apology for Pharaoh's obduracy: "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." (Exod. v. 2.) The work of the gospel is "to open the blind eyes," in turning "from Satan unto God." (Acts xxvi. 18.) The inquiry of Saul is, first, "Who art thou, Lord?" then, "What wilt thou have me to do?" (Acts ix. 5, 6.) Did men know who it is they sin against, they never durst be so bold. Study therefore the nature of God: acquaint yourselves with his attributes,—his holiness, power, justice, mercy, and the like. Your souls will never be drawn from sin, or driven into a course of true repentance, until God become your dread.

\* *Ignoti nulla cupio.* "There can be no desire for that which is utterly unknown."  
—EDIT.

## THIRD HELP TO REPENTANCE.

Thirdly. *Sit close to the work of self-scrutiny.*—Be serious in self-examination. No man sits so fast in impiety as the stranger at home; none so soon run upon their ruin as the regardless of their accounts. This is a remedy of God's immediate prescription: "Commune with your own heart upon your bed." (Psalm iv. 4.) "Search and try your ways, and turn unto the Lord." (Lam. iii. 40.) "Judge yourselves." (Matt. vii. 1.) When we approach his table, where we are eminently to act repentance, the whole work of preparation is resolved into self-examination. (1 Cor. xi. 28.) Nay, this is a receipt transmitted to us with a *probatum est* thus by David: "I examined my ways, and turned my feet into thy testimonies." (Psalm cxix. 59.) And when the Prodigal's wits returned to consider his wickedness, he would [run] home to be a servant, where he had been and might have been a son. (Luke xv. 17—19.) God's rod is but a calling us to reckon with our own souls: he never reasons with any by correction that read their own estate in his instructions. You have heard before, that conviction must go before conversion. Man's conscience is a register which will bring to remembrance, and [a] judge that will clearly determine of man's ways. The worst of men, by a short conference with their own soul, would soon see a necessity of repentance. Censure others less, and yourselves more: inquire not into other men's condition so much as your own conversation. Let no day return without accounts. Be serious in self-examination.

## FOURTH HELP TO REPENTANCE.

Fourthly. *Sit loose to the world.*—The world is the great pull-back to heaven, and hinderance of repentance. You may observe, [that] the reason [of] the rebellion and impenitency of Ezekiel's hearers was, "Their hearts went after their covetousness;" otherwise they took delight to hear. (Ezek. xxxiii. 31.) That sad sentence, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," was occasioned by a rich man's refusal of Christ's call to repentance. (Matt. xix. 16—24.) Riches choke the work, and lift up the heart too high. Great men in the world think they live above all reproof; for, Tyrus-like, they "set their hearts as the heart of God," (Ezek. xxviii. 6.) and think to live without control. He that loves the world, finds, when called to repentance, [that] he is loath to leave pleasures; it is hard to renounce riches; it cuts deep to despise wife, children, father, mother, friends, and dear relations; (Mark x. 29;) he cannot but be dismayed at reproach and sufferings. Sin is the common property of the world; the things of this world is the recompence of impiety. They that sin highest, ordinarily succeed most; yet this is the great stumbling-stone of the godly: the world makes David almost repent his repentance. (Psalm lxxiii.) They that will follow God, must be strangers to the world: true penitentiaries must be pilgrims in the earth.

## FIFTH HELP TO REPENTANCE.

Fifthly. *See the shortness of life, and limitation of the day of grace.*—Hopes of long life, and thoughts of repentance at pleasure, help many a soul to hell. Our life, we must consider, is but a bubble, a blast, a shadow; gone, before it well appear; in which there is no certainty. Our time is in God's hand; he hath numbered our days; but to which of us hath he declared the number? Hath he given any man a legible lease of his life? Have the youngest, strongest, most healthful among us an assurance of to-morrow? And doth not eternity depend on the well-husbanding of this uncertain time? Is there any remembrance of God in the grave, or repentance among the dead? Doth not death determine the eternal estate of men? Dives's eyes cannot distil one tear in hell; though he call to Abraham for mitigation of torments, [he] never so much as begs the pardon of sin; no, that is too late. See we not men pensive and sad at the thoughts of death? Chrysostom hath told us, [that] the cause of the fear of death is, "because we live not in the austerity befitting Christianity, but lead delicate and voluptuous lives." Could we make every day our dying day, it would quicken us to repentance. Hilarion never had a to-morrow; and when he comes to die, he hath the comfort of it: "O, my soul, get thee out of this house of clay! What dost thou fear?" *Septuaginta propè annis servivisti Christo et mortem times?* "Hast thou served Christ almost seventy years, and dost thou now fear death?" If we will live for ever, we must die daily; if we will not defer repentance, we must not determine to ourselves any other time than the present.

Again: if we know our time in nature, who knoweth the date of the day of grace? It is a limited day; but the bounds thereof are not published, that to-day, whilst it is called to-day, we may hearken to his voice, lest he swear in his wrath, we shall not enter into his rest. (Heb. iv. 3, 7.) A season of salvation is allotted to the sons of men: the old world had its day, Jerusalem had her day, every of us have our day; but our day of nature may out-date our day of grace. Yet of this we have no assurance; but if so it do, it were better [that] the day of our being had never been; for, the opportunity lost, we are lost for ever. Whilst we enjoy the word, and motions of the Spirit, we have hope; but if ever these cease, we are undone. Let us startle our souls with these sad thoughts: "This may be the last day and hour of my life; but if not, the last day and hour of grace." Would we hear every sermon as the last, it would rouse our souls to repentance.

## SIXTH HELP TO REPENTANCE.

Sixthly. *Seriously expect approaching judgment.*—It is an argument to repentance, and very persuasive thereunto, as you have before heard. The thoughts of the last judgment will cool the courage of the profanest sinner, when he seeth the day approach in which his secret sins must be laid open. A severe sentence cannot be respited or

suspended for the least moment, but must be executed with speed, certainty, and severity; the Judge is just, and will then be inexorable. All the shelters of his power, might, policies, riches, honours, by which he staved off reproof, will now be scattered; and fame vain and bootless; the Judge is no respecter of person! a day stored with indignation, which will not be mitigated, but be poured out in full vials. Can the heart but tremble, that is the subject of these thoughts? They that sin with boldness, set the day of judgment at a distance from their soul; but if we will provoke repentance, think, with Jerome, [that] you always hear the trumpet of the last day sounding in your ears, "Arise, ye dead, and come to judgment!" Excellent was the stratagem to stir up repentance which is storied of a Christian king of Hungary; who being on a time sad and pensive, his brother, a jolly courtier, would needs know the cause of his sadness. "O brother," said the king, "I have been a great sinner against God; and know not how to die, or to appear before God in judgment." His brother, making a jest of it, said, "These are but melancholy thoughts." The king replied nothing at present. But the custom of the country was, that if the executioner came and sounded a trumpet before any man's door, he was presently led to execution. The king, in the dead time of the night, sends the executioner to sound the trumpet before his brother's door; who, hearing it, and seeing the messenger of death, sprang into the king's presence, beseeching to know in what he had offended. "Alas, brother!" said the king, "you have never offended me; and is the sight of my executioner so dreadful? and shall not I, who have greatly offended, fear to be brought before the judgment-seat of Christ?" a singular cure for jovial contempt of repentance. The sense of judgment is a strong summons to repentance.

#### SEVENTH HELP TO REPENTANCE.

Seventhly. *Seriously apprehend the possibility, nay, probability, nay, the positive certainty, of pardon.*—I have before told you, [that] repentance is the result of faith. Despair deters duty: hope, in Israel, is the great help to repentance. The law leads to conviction; but the gospel, to conversion. Despair is the devil's lock to impenitency. Look up therefore: see, "there is mercy with the Lord, that he may be feared; and plenteous redemption, that he may be sought unto." (Psalm cxxx. 4, 7.) Apprehend, then, the price of man's sin paid, the justice of God satisfied, the pardon sealed in and by the blood of Christ, and proclaimed in the gospel; so that it is thine with certainty, if received with a prostrate soul, and sued out by serious repentance. Nothing needs to deter: God is reconciled; therefore return unto him.

#### EIGHTH HELP OF REPENTANCE.

Eighthly. *Soak the heart in the blood of Jesus.*—Take every day a turn of meditation in Mount Calvary; cast thy eyes on a crucified Christ; read the nature of thy sin, the provoked wrath of God, and

passionate loves of a Saviour; it is suppling to the adamantine heart, and suasive to the most obdurate soul. I have before noted its force and efficacy to repentance. Be persuaded daily to contemplate the cross of Christ.

NINTH HELP TO REPENTANCE.

Ninthly. *Speed will much facilitate repentance.*—Sin may be removed before it be settled by custom; but then it is difficult. Youth is pliable to precepts, strong under burdens, dexterous and active in business; when old age is infirm and impotent. The piety of youth is the horror of the devil, the honour of religion, the ease and joy of the soul. Let not sin become customary, if you will ever cast it off; for it will become a second nature. Linger not in what you will be rid of; for the longer you linger, you will be more loath to part. Like Austin's *modò sine modo*, and *paululum quod ibat in longum*; "your anon will never come; and our *little longer in sin* will last for ever," by the good will of nature. Singularly good is the counsel of Basil: "If the thing be honest, keep it to the end; if filthy and hurtful, why dost thou continue in it? Doth any that desires to ease the stomach of choler, increase it by a continued bad and intemperate diet?" If ever you will repent, repent betimes. Late repentance is rarely true, but ever difficult.

TENTH HELP TO REPENTANCE.

Tenthly. *Sue for it at the hands of God.*—Repentance is God's gift, and therefore must be begged; it is Christ's purchase, the covenant's promise, and may be begged with confidence. Jesus Christ is "exalted to give repentance;" therefore go to him in faith. All means are ineffectual without God's blessing. Let therefore prayer enforce all means to this end. Whilst you sit under the word; study the nature of God; examine yourselves; sit loose to the world; see life's brevity, and the limitation of the day of grace; seriously expect the day of judgment; sensibly apprehend a pardon; soak the heart in the blood of Christ; and speed repentance; second all with earnest supplication: say, with Ephraim, "O Lord, turn thou me, and so shall I be turned;" (Jer. xxxi. 18;) so shall your stony heart be taken from you, and you shall possess this necessary grace of repentance in the truth of it; which God of his mercy grant us!

## SERMON XXIII.

BY THE REV. JOHN SHEFFIELD, A.M.

OF PETER-HOUSE, CAMBRIDGE.

OF HOLINESS.

*Follow peace with all men, and holiness, without which no man shall see the Lord.*—Hebrews xii. 14.

HERE are two duties enjoined together in one and the same precept, though not enjoined with the same penalty,—“peace,” and “holiness.” The latter hath a sad threat added, if we miss it: “Without which no man shall see the Lord.” It is somewhat like that charge in Exod. xxviii. 33—35, that the vest of Aaron should be on the skirt with a pomegranate and a bell, both of gold; yet the use of the bell was far above that of the pomegranate,—that the “sound thereof may be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.” So are *peace* and *holiness*, two golden graces or blessings: *peace* is like the pomegranate, whose smell is fragrant, odoriferous, and so full of seeds, as no fruit more. Such is *peace*, of all outward blessings the chief, and full of the seed of all blessings. It is therefore called “the bond of peace;” (Eph. iv. 3;) as if other blessings were the bundle, but *peace* the bond that did comprehend them all. Yet *holiness* is that which beareth the bell, and maketh the music in the ears of God. And if the sound thereof be not heard before the Lord, we shall surely die. Therefore it is observed that the relative “which” is not plural, as referring to “peace” and “holiness” both; nor is it feminine, as referring to “peace” at all; but *οὐ χαρις*, (not *ὄν*, nor *ἡς*, *χαρις*,) as referring only to *ἀγιασμον*, “holiness.”

Here are two great points contained in this text.

DOCTRINE I. *Peace is a high duty, rich blessing, and singular benefit, that a Christian is bound to follow, pursue, press after, and labour for, and that “with all men.”*

The duty is pressed strictly in the word *διωκετε*, rendered here, with the softest, “follow;” and in other places it is rendered “to follow after,” (1 Cor. xiv. 1; Phil. iii. 12,) “to pursue,” (1 Peter iii. 11,) “to press unto.” (Phil. iii. 14.) And we have a full proof for all: “If it be possible, as much as lieth in you, live peaceably with all men.” (Rom. xii. 18.) We must see [that] there be no default on our part, that all the world is not in peace; but that we follow, pursue, press hard after peace, as far as possibly we may, and to the utmost that lies in us, and that “with all men;” so saith the text also.

But I must leave this small pomegranate, peace, that I may ring out the saints’ bell of holiness, the sound and force whereof I heartily

pray may reach all your hearts, not ears ; or rather, that the sound thereof in all your hearts may be heard in the Lord's ears, not ours, "that ye die not," yea, that religion die not ; otherwise, I may fear that England's passing-bell is tolling at the departure of our glory, and we may call the next generation, I-chabod. (1 Sam. iv. 21.)

But the other and present point is this ; namely,

DOCTRINE II. *That true and real holiness is the grace, the duty, the state, the trade which every Christian is bound to follow, pursue, press after with might and main, as he ever thinks to look God in the face.*—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vii. 1.) "Perfecting holiness,"—what is that, but to follow it, follow after, pursue, press hard to it ? So, 1 Peter i. 15 : "Be ye holy as God is holy." There is as much or more ; pursue, follow it still, that you take up with no scant measure, no low degree, of it.

1. I call it "a grace ;" and so it is : yet, more, it is not one single grace alone, but the conjunction of all graces. To say it is a star, is too little ; it is a constellation ; or, the way of holiness is, as the *Lactea Via*, ["Milky Way,"] altogether starry ; so holiness is all grace.

2. I call it "a duty ;" and so it is ; but, much more, it is the sum and epitome of all duty. All duties of the first table are referred to holiness ; as all of the second table, to righteousness. (Luke i. 75.) Yea, duties of the second table are called "holiness." (1 Thess. iv. 3—7.)

3. I call it "a state ;" it is not an act or habit, but a state ; nor a state of a Christian, but the state of Christianity, the state of consistency and continuance, or growth. There are some states [which] we pass through : (as the man through infancy, childhood, youth, but abides in the state of manhood :) we pass through the new birth to be born no more ; [the state] of mortification, to die no more ; (Rom. vi. 9, 11;) of bondage, to fear no more : (Rom. viii. 15 :) but in this state once, we must persist, persevere, live, die in it.

4. I call it "our trade ;" and so it is, our noblest profession, and course of life : "Be ye holy in all manner of conversation." (1 Peter i. 15.) "What manner of persons ought we to be in all holy conversation and godliness !" (2 Peter iii. 11.) This is the trade and business we should ply-in the whole course of our lives.

Now it may be asked what this holiness is : and I would answer, and, if the time would bear it, open the definition, which is this :—

WHAT HOLINESS IS.

*True holiness is that inward, thorough, and real change, wrought in the whole man of a formerly vile sinner by the Spirit of God, whereby his heart is purged from the love, and his life from the dominion and practice, of former sins, and whereby he is in heart and life carried out after every good.*

1. I call it "a change ;" and so it is : it is not from nature, custom,

education ; it is not a habit, form ; but a change. *Christiani fiunt, non nascuntur ; creantur, non generantur* : \* and a mighty and manifest change it makes ; it is therefore called “ a new birth,” “ new creation,” “ a new creature,” “ resurrection,” &c. Is there not a change when a child is born ? when a dead person [is] raised ? a blind man receiveth sight ?

Yea, whatsoever is called “ holy,” is, *eo nomine*, [“ on that account,”] changed from its common use. When a person, or a garment, or a place, or a vessel, or a day, was called “ holy,” all such were changed as to their use, serving now for sacred and religious services ; such is soul-holiness, a soul-change.

There are three great changes wrought in a Christian at times.

(1.) First. One *in justification* ; when a guilty sinner hath sin taken away, *ne imputetur*, “ that it is not imputed.”

(2.) The second *in sanctification* ; when a sinner, living and wallowing in sin, hath sin taken away, (the power of it,) *ne regnet*, “ that it doth not reign.”

(3.) The third is *in glorification* ; when the sanctified person hath sin taken away, (all remainders of it,) *ne restet, aut omnino sit*, “ that it hath no being left.”

Now though the first and last of these are both perfect changes, and sanctification is not perfect here ; yet, upon some account, some have called that change wrought in sanctification the greatest change of the three ; for, compare it with justification : *justification* is a change of the state, not of the person ; a change without, not within, the man. In *sanctification* there is a real change, and that within the man. In *glorification* also is a perfect change, it being the highest state of the three ; but the change is not so great as in *sanctification*. Glory and grace differ but gradually, there being no opposition between them, as between grace and sin. The change is not so different between the morning light and the noon-day brightness, as between the morning light and the midnight darkness.

2. I call it “ an inward change,” to distinguish it from civil honesty.

3. “ A thorough change,” to distinguish it from restraining or conforming grace ; which produceth some particular and partial change, but not a total and universal.

4. “ A real change,” to distinguish it from hypocrisy, which makes show of a great and goodly change, but is only outward and seeming, not inward and real ; which three are often taken—but as often mistaken—for holiness.

5. “ Wrought : ” it is neither natural nor acquired, nor taken up by the power of our own free will, or force of others’ persuasion, strength of reason, convictions, resolutions from within or without. Hence we are said to be “ God’s workmanship ; ” (Eph. ii. 10 ;) to be “ wrought to the same thing.” (2 Cor. v. 5.)

6. “ In the whole man : ” “ The very God of peace sanctify you

\* “ Men are not Christians by birth, but are made Christians. They have their Christianity not by generation, but by regeneration and a new creation.”—EDIT.



wholly; and I pray God your whole soul and body and spirit be kept blameless unto the coming of our Lord Jesus Christ." (1 Thess. v. 23.) So that if you ask, "Where is the seat of this holiness? Is it in the head? or heart? or conscience? or outward man?" I answer, In no one, but all of them: it is as leaven that leaveneth the whole lump; it is as the soul, *tota in toto, et tota in quâlibet parte*.\* The understanding in a newly sanctified person is enlightened to discern spiritual things, which before he understood not; his memory [is] sanctified to retain what is good, and shut out what is hurtful; conscience awakened to check for sin, and excite to duty; will subdued to embrace good, resist evil; affections orderly placed, to love, fear, desire, delight in, and to hate, and what is suitable to holiness; and the whole outward man, for speech, actions, behaviour, yea, habit and dress, is composed as becometh holiness.

7. "Of a formerly vile sinner." Grace makes a mighty change when it works effectually; none so bad, so far gone, but it can bring home. It finds one in his blood, and leaves him clean; (Ezek. xvi. 6;) it finds a thorn, and leaves a myrtle; (Isai. lv. 13;) it meets with a publican and harlot, and leaves a saint; it meets with a bloody persecutor and hellish blasphemer, and turns him into a preacher or martyr, as Paul. (Acts ix.) It finds men as bad as bad can be, and leaves them in as good a state as the best. (1 Cor. vi. 8—11.)

8. "By the Spirit of God." We may not ascribe it to the virtue of ordinances, or worth of instruments: "But ye are washed, but ye are justified, but ye are sanctified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 11.) Art, nature, education can do nothing here: It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zech. iv. 6.)

9. "Whereby his heart is purged from the love, and his life from the dominion and practice, of former sins, and whereby he is in heart and life carried out after every good." Here [are] the parts of holiness, which are two, mortification and vivification: "Cease to do evil; learn to do well." (Isai. i. 16, 17.) The first is *privative*. The second *positive*.

(1.) Grace works right, when there is, first, a leaving of old sin. It is not putting a new piece on an old garment, or clapping a new creed to an old life, or new duties to wonted courses; this were to sow with divers seeds, or wear a garment of woollen and linen, which God hates: (Deut. xxii. 9—11:) but there must be, as to the *privative part*,

(i.) "A heart purged from the love of every sin." There may be sin left in the heart, no sin loved and liked: "The good that I would I do not: but the evil that I would not, that I do." (Rom. vii. 19.) Sin and grace may stand together, not love of sin and grace.

(ii.) "A life [purged] from the practice and dominion of sin." Sin remains still, but reigns no more. He was "a servant of sin," and

\* "All in all, and all in every part."—EDIT.

had members enough to be instruments of sin,—a mouth to speak it, a tongue to speak for it, a wit to invent for it, reason to argue for it, hands and feet to work and walk for it, purse to spend upon it: there is none of these now. (Rom. vi. 17, 19.)

(2.) Secondly. And the other part is yet much better: “He is in heart and life carried out after every good.” It is not a bare breaking-off of sin that makes a Christian; (it is one-half of a Christian;) but there must be a turning from sin, and bringing forth fruits meet for repentance. You have both these parts in 2 Cor. vii. 1: “Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

#### REASONS.

To come to the reasons of the point, which are four.

**REASON 1.** *This is God's great design; therefore [it] should be ours.*—It is the greatest design [which] God hath upon his people in all [that] he doeth to and for them. All the *immediate* acts of God, and all his *mediate*, tend to this.

(1.) *All God's immediate acts.*—Pitch where you will: carry it to the first of God's acts toward man in election: “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” (Eph. i. 4.) “God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” (2 Thess. ii. 13.) So that I may not say, “If I am elected, I shall be saved, though I live in sin;” but, “If elected, I must be sanctified, and die to sin.”

Take all the acts of the three persons apart.

First. The Father, if he adopt, if he regenerate, if he call, it is that we should be holy. (1 Peter i. 14, 15; 1 Thess. iv. 7.)

Secondly. It is the end designed by all that Christ did,—his incarnation, life, death, doctrine, example, humiliation, exaltation, prayers, promises, threats, miracles, mercies, yea, of his intercession in heaven,—that we might be sanctified. (Heb. ii. 11; xiii. 12; Eph. iv. 26, 27.)

Thirdly. It is the end of all that the Holy Ghost doeth. All the works of the Holy Ghost may be referred to three heads: 1. His *gifts*; 2. *Graces*; 3. *Comforts*. And all these tend to holiness.

1. *All the gifts of the Holy Ghost.*—If a gift of prayer, of conviction, terror, &c., it is to sanctify thee; if of knowledge, utterance, &c., it is to make others holy.

2. *All his graces.*—What is knowledge, faith, repentance, love, hope, zeal, patience, given for, but to make thee holy? Yea, they are the several parts of thy holiness itself, which is made up of nothing but the graces of the Holy Spirit.

3. *All the comforts of the Spirit are given to strengthen our hands in holiness.*—What is the peace of God, love of God, pardon of sin, assurance of salvation, joy in the Holy Ghost, Spirit of adoption, given for, but to make us more watchful, humble, lively in holiness? The Privy Seals of justification must be attested in letters patent,

under the Broad Seal of sanctification, or it may be well suspected. Jeremy had two evidences of his purchase, one sealed, the other open; (Jer. xxxii. 11;) so must we.

(II.) *The mediate acts of God, whatsoever they be, in providences or ordinances.*

First, *All ways of God's providence to his people tend to their sanctifying.*

1. If God *afflict*, he saith to sickness, "Go and pull me down that proud sinner, that he may be sanctified." "Go," saith the Lord to the winds and storms of the sea, "blow and beat the ship, to awaken me that sleepy Jonah." (Jonah i. 4, 6.) "Swallow him up," saith he to the whale, (verse 17,) ("The Lord spake to the fish," it is said, chap. ii. 10,) "that he may learn to pray there, and preach after." "Go, temptation, winnow me that man well, that he may not be full of self-confidence, that he, being converted, may strengthen his brethren." "Go, death," saith he, "smite such a woman's husband, that she may be destitute of worldly comforts; then will she trust in me, and fall to prayer and supplication." (1 Tim. v. 5.) "Go, ye Chaldeans and Sabeans, and work your will on my servant Job; yea, go, Satan, and do thy worst: make ye him poor; I will make him honest and pious, and more than a conqueror, and bring him forth as gold." (Job i., ii.) "I will leave a poor people, saith the Lord, and they shall trust in me." (Zeph. iii. 12.) In a word: the Lord saith [that] the end of all chastisement is, "that we should be made partakers of his holiness." (Heb. xii. 10.)

2. If God *deliver*, it is that we should "serve him in holiness and righteousness." (Luke i. 74, 75.) "Go," saith the Lord to Moses, "deliver me that people, that they may be to me 'a kingdom of priests, and a holy nation.'" (Exod. xix. 5, 6.) "Let Naaman be healed, that he may become a convert to that God that hath healed him." (2 Kings v.) "Sanctify me that first-born son, whom I have given thee again." (Exod. xiii. 2.)

Secondly. *In all ordinances, whose sole and proper end is sanctification.*—The word is to sanctify; (John xvii. 17;) the commands, (1 Thess. iv. 3,) the promises, [are] to sanctify. (2 Cor. vii. 1.) The sabbath is a sign between God and us, that he is the Lord that doth sanctify us. (Exod. xxxi. 13.) The sacraments: baptism is to sanctify; (Eph. v. 26;) the Lord's supper [is to sanctify]. So discipline, censures, absolution, &c., church-communion, private conference. All ordinances agree in this: some of them are for conversion, some for confirmation; all for sanctification.

REASON II. *This is that which constitutes a Christian, and from which he is denominated.*—All the Christians and church-members of old were called "saints:" "The saints at Rome, Corinth, Ephesus," &c.; that is, the Christians of those places and churches; not saints departed and canonized; but such saints as we are or should be; visible saints, followers of holiness. And therefore, as one is called "a scholar," because he follows learning; another, "a merchant," because he follows merchandise; so is the Christian to

“follow holiness.” To imagine a Christian without holiness, is to call one “rich” that hath neither goods nor lands; “a scholar” without learning; to imagine a sun without light, and fire without heat: which is a pure contradiction.

It is holiness which constitutes the Christian, as it is the soul which constitutes the man, who without it is a dead carcass: hand, foot, heart, move not, neither can the eye see, ear hear, or tongue speak, without the enlivening soul. So is the professor a carcass or shadow without holiness; all his works dead works; his prayers dead, praises dead; yea, his faith, hope, repentance, without holiness, *mortua et mortifera*, all “dead and deadly.”

REASON III. “*Without this no man shall see the Lord.*”—This is the menacing reason of the text; where there are two things to be explained.

First. One *implied*.

Secondly. The other *expressed*.

1. That *implied* is, *that in seeing the Lord is the complete beatitude of the soul.*—“Blessed are the pure in heart: for they shall see God;” (Matt. v. 8;) that is, see the Lord Jesus; for the Godhead is invisible: “No man hath seen God at any time, nor can we see him.” (1 Tim. vi. 16.) But the holy person shall see Christ, and the glory of the Divine Essence, as much as finite can comprehend of infinite; yea, see God and live; see Christ, and be like him. (1 John iii. 1, 2.) Jesus Christ, seen in heaven, is the glass of the Trinity; in him we shall see “the fulness of the Godhead bodily.” (Col. ii. 9.) And he is a transforming glass to those that see him, who “shall be changed into the same image from glory to glory.” (2 Cor. iii. 18.) And the sight of Christ will be to us a transfiguration-sight. When I look into another glass, I see the image and representative of myself, and, as it were, another self; but when I shall look into this glass, I shall see another image and representation, (as a parhelion by the reflection of the sun,) and, as I may say, another Christ. Hence we commonly call the vision of God “the beatifical vision;” as one saith elegantly, *Fides justificat, charitas ædificat, spes lætificat, visio beatificat*: “Faith justifies, charity edifies, hope pacifies, but it is vision which glorifies;” and, I may add, *sanctitas qualificat*, “holiness qualifies, that vision may glorify.” And this leads me to the second thing, which is *expressed*.

2. “*Without this no man shall see the Lord.*”—Mark the word, “no man;” be he rich or poor, prince or peasant, yea, be he a prophet, apostle, minister, martyr; yea, we may carry this *ουδεις* higher,—“no angel” [without this] shall see the Lord. What parts soever the man hath, whatsoever duties he performeth; let him be [of] this, or that, or any other the best profession, way, church; let him do, let him suffer, let him be, let him give, let him hold, what he will; if he be not holy, he comes not into God’s beatifical presence, he enters not into the holy hill of God. But were he as “the signet of the right hand,” he must off; were he an anointed cherub, he must out. Down came the angels, when they had laid down their

holiness; and Adam was driven out of God's presence, when he had driven out holiness.

REASON IV. The fourth and last reason is that thundering one of St. Peter,—when the last trumpet shall sound, and sound louder and louder; when “the day of the Lord shall come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” (2 Peter iii. 10—13.) Here is nothing but terror in the text, lamentation, and mourning, and woe; “a thief in the night,” “a great noise,” fire, melting, burning, dissolving; yet is holiness and righteousness secure. The new creature looks for “a new heaven, and a new earth,” wherein there will be room for holiness, if there be none here, as for Lot in Sodom. This holiness is like the blood of the passover on the door-posts, when the destroyer was abroad, and a dreadful cry all Egypt over; then were the Israelites ready with their “loins girt, and staves in their hands,” expecting the good hour of their last redemption. (Exod. xii. 11.)

We have seen (it may be, some of us) sad days already; but there are two sadder to be expected; they are called “the *day* of the Lord,” and not *days*; because, as death leaves us, judgment finds us; death being the morning, and judgment the evening, and eternity the night, of the same day. They are both days of dissolution: the one is of the body; a sad dissolution, when the soul shall pass away with a sad noise of many a doleful groan, and this elementary body shall melt with fervent heat of burning diseases, &c. The other is of the universe, when the whole world shall be in a conflagration, and hell shall come up to heaven, as once hell came out of heaven to consume Sodom; when the body of the universe “shall groan with the groanings of a deadly wounded dying man,” as was said of Egypt; (Ezek. xxx. 24;)

*Quo mare, quo tellus, correptaque regia cœli*

*Ardeat & et mundi moles operosa laboret;*—OVIDII *Metamor.* lib. 1. 257; \*

“when the stars shall fall from heaven, and the powers of the heavens shall be shaken;” “the sun turned into darkness, and the moon into blood;” and “all the kindreds of the earth shall mourn,” (Matt. xxiv. 29, 30; Acts ii. 20,) and the hypocrites cry out, “Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?” (Isai. xxxiii. 14;) then shall the godly soul lift up his head; at death and destruction he shall laugh;

- \* “Remembering, in the Fates, a time, when fire  
Should to the battlements of heaven aspire,  
When all his blazing worlds above should burn,  
And the inferior globe to cinders turn.”—DRYDEN'S Translation.

(Job v. 22;) he shall walk loose in the midst of the flames, as did the three children, without so much as the smell or least dread of the fire; (Dan. iii. 27;) and they may touch these live coals, as the angel did, (Isai. vi. 6,) without any dismay.

O holiness, holiness! what a "munition of rocks" wilt thou give thy followers in that day of the Lord! (Isai. xxxiii. 16.) O let me press you to get a holiness that is scripture-proof! and you yourselves, and your state and comforts will be death-proof, hell-proof, judgment-proof; you need not fear any fear of man, any day of the Lord, any furnace-fire, elementary fire, conflagration-fire, hell-fire. When the kings, and the captains, and the mighty shall cry out to the rocks to fall on them, and the worshippers of the beast and the rich merchants of Rome shall cry out for the smoke of the burning, then shall the sons of Sion sing out their redoubled Hallelujahs at the coming of the Bridegroom, and the day of the Lord, their day of marriage and coronation.

#### USES.

USE I. LAMENT *the loss of holiness.*—We may complain [that] holiness is lost and fallen in the streets. Some complain of loss of trade: "In these sad times trade is dead: there is no trade:" we may say this trade is lost or dead, there is little holiness stirring. Many complain of the loss of peace: "Peace is gone:" but we have cause to say, [that] holiness was gone first. In midst of many professions, many contentions, many opinions, changings, turns, returns, little holiness to be seen. In midst of great parts, high expressions, much light, powerful ordinances, many years' attempted reformation, a little holiness goes a great way. Our shadows are long, our contentions sharp, our holiness low: our corn runs out into straw and stalk, not ear and kernel. Our nourishment turns to rickets,—the head swelled and extended, the child feeble and infirm. We have left our company, and our work, and are scattered all the land over to pick up straws, and gather stubble. Some observe, that our buildings now-a-days are not so solid and substantial as of old; our spiritual buildings are not, I am sure: and, as some say, our English cloth is not of so good a name and esteem as heretofore abroad, not so pure and well wrought; our name and crown for holiness is lost, it not being so pure and well wrought.

USE II. It INFORMS *how little some have to evidence their Christianity, and their title to heaven, that can speak of no holiness, make no proof of any real change or work of the Spirit, of dying to sin, living to God.*—What are all these hopes but lying hopes? "Without holiness no man shall see the Lord."

Visible saintship may justly gain admittance into church-fellowship; but it is real holiness that makes meet to partake of the "inheritance of the saints in light." Seeming holiness in profession sets thee in the outward court; but into the inner temple, and the Holy of holies, only true holiness qualifies to an admission. It is noted [that] though the outward court was laid with stone, yet the inner temple, and the

Holy of holies, had the very floor of gold: (1 Kings vi. 30:) true holiness makes a member of the church militant and triumphant.

USE III. REPROOF or TERROR *to such as hate, deride, or scoff at holiness.*—Many, if reproved, will say, “I cry you mercy, you must be so holy! I am none of your saints, nor of the holy brethren,” &c. O unclean swine! (or unclean spirit, shall I say?) knowest thou not whose language is that in thy mouth, “What have I to do with thee, thou Holy One of God?” “Thy speech bewrayeth thee,” as one saith, “to be a Hellilean, no Galilean, no disciple.” Dost thou call thyself a Christian, and deny the saint? Then blot out “saint” in Paul’s epistles, and teach him to call Christians by some other name, of “drunkards, swearers, and scoffers at holiness.” Blot out “saints” out of thy creed. Dost thou say thou art none of the holy brethren? Then tear thy name out of God’s book, and the church-register. The apostle calls all the Christians to whom he writes, “Holy brethren, partakers of the heavenly calling.” (Heb. iii. 1.) Dost thou glory that thou art none of the holy ones? Then glory in this threat of the text,—that thou shalt never see God; glory in this,—that thou hast no part nor lot in this matter; no part in election, redemption, in the gifts, graces, comforts of the Spirit, in the promises and privileges of the gospel. Go and glory that God is not thy Father, Christ thy Saviour; that thou shalt never be troubled with the communion of the saints in heaven, and “the spirits of just men made perfect.”

USE IV. A WORSE REPROOF and use of TERROR follows to such who, instead of following holiness, and perfecting holiness in the fear of God, *are fallen from it, declined, and turned aside after vain opinions and empty speculations.*—A young saint and an old apostate leads to a sad end. Look to it, you young professors, that had the dew of grace and seeming holiness in youth, and are now dried up by the roots.\* Look to it, you old professors, that you hold out, watch, and keep your garments white, and seek to bring forth more fruit in your age. The tree that bears evil fruit is cut down; that which [bears] “leaves only” [is] cursed; but that which is “twice dead,” worst of all: this is the desperate case; and, of all sins, this is the only unpardonable sin. (Luke iii. 9; Matt. xxi. 19; Jude 12.) All the unrighteousness of the greatest sinner, repenting and leaving his sin, is forgotten and forgiven; (Heb. vi. 4, 5, 10;) but the righteousness of the greatest saint, repenting and leaving his righteousness, is forgotten, but never forgiven. (Ezek. xviii. 24.)

USE V. The last use is an EXHORTATION, and the whole text is an exhortation, *to follow holiness, to pursue, press after it, and proceed in it with growth and perseverance.*—“He that is holy, let him be holy still.” (Rev. xxii. 11.) For motives and arguments, let that of the text never be forgotten: “Without holiness no man shall see the Lord.” When God comes to judge the world, it will not be asked of

\* *Cepisti melius quàm desinis: ultima primis  
Cedunt: dissimiles hic vir et ille puer.*—OVIDII *Epist. Heroid. ix. 23.*

“Your last deeds differ from your first success:

The infant makes the man appear the less.”—DRYDEN’S Translation.

what church or congregation thou wast, how great a professor ; but how holy thou hast been. The way of holiness is the King's highway to heaven. Read that notable place : " And a highway shall be there, and a way, and it shall be called The way of holiness ; the unclean shall not pass over it ; but it shall be for those : the way-faring men, though fools, shall not err therein." (Isai. xxxv. 8.) There is much ado now about the way : many say, " Which is the way ? " Some say, " This ; " some, " That." Would you not mistake ? inquire for " the old way, the way of holiness," and follow it, and thou shalt not perish. Some would go a new way ; some a shorter, some an easier, way. The simplest saint (in the world's sense, " a fool) shall not err therein." The least drachm of holiness is above a talent of parts, a drop of grace [is] above a sea of knowledge. In knowledge, we are said to be as angels of God ; (2 Sam. xiv. 20 ;) in holiness, like God himself : (1 Peter i. 15 :) so much as God is above an angel, so much is holiness above knowledge. Look, if thou canst make out the first change, then thou needest not fear any other change ; if thou art partaker of the first resurrection, thou art secure against the second death : thou hast crossed the line ; another stile, and thou art at home.

I shall only name *two properties* of holiness, *three companions* and *four opposites* to holiness, and so conclude.

[1. There are *two properties* of holiness.]

(1.) It must be *conversation-holiness*. (1 Peter i. 15 ; 2 Peter iii. 11.)—The Greek word *αναστροφῆς*, and the Latin *conversatio*, come of a verb that signifies " to turn." As if it had been said, " Which way soever you shall turn yourself, you shall find them holy at every turn : holy in the church ; and follow them home, observe them alone, or in company, merry, angry, in shops, closets, counsels, commerce, they are holy still." He is not *publicanus*, but *privatanus*, as one saith : and true holiness is like that famous queen Elizabeth, *semper eadem* [" always the same "].

(2.) Which is yet more, it must be *God-like holiness*.—" Be ye holy as God is holy." (1 Peter i. 15.) God is infinitely and essentially holy ; so we cannot be : but God is imitable in his holiness, as he is,

(i.) *Universally holy*.—Holy in all his ways, works, commands, precepts, threats, promises ; his love, anger, hatred, all his attributes, all his actions, holy.

(ii.) He is *communicatively holy*.—Communicating holiness to all his,—angels and men.

(iii.) *Approbatively holy*.—This he likes, commends, promotes, in all ; discountenancing all unholiness, in persons, actions, things.

(iv.) *Remuneratively holy*.—Rewarding and exalting holiness ; punishing want of it. So be you universally holy in all your actions, speeches, writings, letters, counsels, designs, in all companies ; let your anger, love, zeal, pity, &c., be all for holiness. Seek to communicate and spread holiness in your families, charge, societies ; let this be that which attracts your hearts, draws your eyes to any person, &c. And, to your power, suppress, curb all unholiness, and promote, exalt, commend holiness.



2. There are *three companions* of holiness.

(1.) In the text, *peace* and holiness.—*He* is most for holiness, *who* is most for peace in a right way. Seek the peace of the land, make no conspiracies: “Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.” (Isai. viii. 12, 13.) Seek the peace of the church, by preserving “the unity of the Spirit in the bond of peace.” (Eph. iv. 3.) Take heed of schisms, rents, divisions, separations: pray that the church may have rest; that, walking in the fear of the Lord, and comfort of the Holy Ghost, believers may be multiplied and edified. (Acts ix. 31.)

(2.) Holiness and *righteousness* are oft matched together. (Luke i. 75.)—Righteousness in pactions, words, promises, oaths, bonds; (1 Thess. ii. 10;) righteousness in dealings, weights, measures: “A just balance,” ephah. (Prov. xi. 1.) Righteousness may possibly be without holiness, but holiness without righteousness never.

(3.) Holiness and *unblamableness*.—“Ye are witnesses, and God also, how holily and justly and unblamably we have had our conversation in the world.” (1 Thess. ii. 10; 2 Cor. i. 12.) The Christian must be tried by God and the world. (1 Thess. iii. 13.) Unblamableness in speech, behaviour, dealings; yea, in habit, gestures; that we may be without all offence toward God and toward man. The king’s daughter’s garment must be of divers colours,—holily, justly, unblamably.

3. The *four opposites* and enemies to holiness, which we must avoid, are,

(1.) *Filthiness of the flesh*.—Sensual and brutish lusts. (2 Cor. vii. 1.) Fornication, uncleanness, drunkenness, which defile the body, do utterly destroy holiness, and cannot consist with it; therefore oft opposed: “For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: for God hath not called us unto uncleanness, but unto holiness.” (1 Thess. iv. 3—5, 7.)

(2.) *Filthiness of spirit*. (2 Cor. vii. 1.)—Which is as destructive to holiness as brutish lusts. Idolatry, false religions, wantonness in opinion, error, corrupt doctrine, are as dangerous as fornication. By these we go a-whoring from God and truth. The mind is to be kept chaste and pure, as well as the body: error is not so harmless a thing as many dream.

(3.) *Over-reaching men by craft, fraud, power, policy*.—And making use of such means, arguments, devices, stratagems, as corrupt reason and carnal counsel, not God’s providence or approbation, doth furnish us withal, and put us upon: “That no man go beyond and over-reach his brother in any matter: because that the Lord is the avenger of all such. For God hath not called us unto uncleanness, but unto holiness.” (1 Thess. iv. 6, 7.) The word is *το μη υπερβαινειν*,

“that no man over-top, over-reach, go beyond his brother;” not in holiness; (would we did seek herein to go beyond each other!) but in craft and policy, to undermine or over-reach them; as Simeon and Levi over-reached the over-credulous Shechemites; pretending conscience, and harbouring bloody intentions in their hearts. God is an avenger of such. There is a direful threat added of divine vengeance: this word, *εκδικος*, is but once more used in the New Testament; then applied to the magistrate: “He is a revenger of wrath to him that doeth evil;” he must see execution done. (Rom. xiii. 4.) So, in this case, God is the revenger himself; and he will be this man’s executioner.

(4.) The fourth opposite to holiness is *an ill kind of holiness*.—A supercilious, censorious, disdainful, and distance-keeping holiness; which, like the Pharisee, exalts itself, and canonizeth himself and his own party, and unsainteth all others; (Luke xviii. 11, 12;) “which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day,” saith the Lord. (Isai. lxxv. 5.) This is the worst spot in the beauty of holiness; a spice of that pride that was in Lucifer and his fellow-aspiring angels, that made the first schism and separation in the purest church, even in heaven itself, among the angels that were wholly perfect. Take heed of this, as of the very pest of the church, and the bane of all religion, which is best preserved in unity and humility.

I shall shut up all with a wish, and that a hearty prayer, alluding to what I said at first:—O that all our garments (our profession) might be adorned with these bells and pomegranates,—peace and holiness! that as we call on God, who is called “Holy, holy, holy,” (Rev. iv. 8,) and on Christ, who is called “King of saints,” (Rev. xv. 3,) and as we profess the gospel, which is a rule of holiness, and are members of the church, which is called “a kingdom of saints, an holy nation,” (1 Peter ii. 9,) and as we look to be partakers of that kingdom wherein dwells righteousness and holiness, that, according to that promise, “Thy people shall be all righteous,” (Isai. lx. 21,) that “Holiness to the Lord” may be engraven upon all our hearts, as with the engraving of a signet, (the Spirit of God,) and “Holiness to the Lord,” upon all our foreheads, as to our conversation! (Exod. xxviii. 36; xxxix. 30:) that as we have had a year which we call *annum restitutæ libertatis*, [“the year of the restoration of liberty,”] we might have a year *restitutæ sanctitatis*! [“of the restoration of holiness:”] this we might safely call *annum salutis*, [“the year of salvation,”] or *annum Domini*, “the year of our Lord!” That our officers might be all peace, our governors holiness; (Isai. lx. 17;) that our ministers might be “clothed with righteousness,” (Psalm cxxxii. 9,) and our church-members with holiness; that all of different persuasions might (not contend, but) labour for peace and holiness! Herein let us agree, and all is agreed,—that the “bells of our horses” and bridles of our horsemen (commanders and common soldiers) might be “holiness to the Lord;” (Zech. xiv. 20, 21;) that there might not

be a Canaanite or hypocrite in the house of the Lord ; then might our land, church, parliament, army, city, ministry, be called Jehovah-Shammah, "The Lord is there ;" (Ezek. xlviii. 35 ;) yea, then would this holiness settle us in peace here, and bring us to "see the Lord," where peace and holiness shall never be separated.

"Even so, come, Lord Jesus, come quickly. Amen." (Rev. xxii. 20.)

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## SERMON XXIV.

BY THE REV. EDMUND CALAMY, JUN., A. M.

SOMETIME FELLOW OF PEMBROKE HALL, CAMBRIDGE.

OF THE RESURRECTION.

*Why should it be thought a thing unreasonable [incredible] with you, that God should raise the dead ?—Acts xxvi. 8.*

THESE words are part of St. Paul's apology for himself, before king Agrippa, against the unjust accusations of his implacable enemies ; wherein,

1. He demonstrates *the innocency of his life ;*

2. *The truth of his doctrine ;* and showeth, that there was nothing either in his life or doctrine for which he could justly be accused. The doctrine [which] he taught did consist of divers particulars, enumerated in this chapter ; one of which (and that not the least) was, that there should a day come, in which there would be "a resurrection of the dead, both of the just and unjust." (Acts xxiv. 15.) Now that this doctrine was not liable to any just exception, he proves three manner of ways :—

1. Because it was no other doctrine but such which God himself had taught. It had a divine stamp upon it ; as it is in verse 6 : "And now I stand and am judged for the hope of the promise made of God unto our fathers."

2. Because it was that which all the godly Israelites, "instantly serving God day and night," did hope for, and wait and expect in due time to be fulfilled ; as it is in verse 7 : "Unto which promise our twelve tribes hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." And therefore it is called, "the hope of Israel :—" "For the hope of Israel I am bound with this chain." (Acts xxviii. 20.)

3. Because it was a doctrine which God was able to bring to pass. This is set down in the words of the text : "Why should it be thought a thing incredible with you, that God should raise the dead ?" The emphasis lieth in the words "with you." "Why should *you*, O king Agrippa, who art a Jew, and believest in the God of Israel, and that

he made the world out of nothing, think it incredible for this God to raise the dead? Indeed, it may seem incredible and impossible to the heathen philosophers, who are guided only by nature's light: but as for *you*, who believe all things which are written in the law and prophets, why should *you* think it either impossible or incredible that God should raise the dead?" This interrogation is an emphatical negation; and it is put down by way of question, *ut oratio sit penetrantior*, "that so the argument might take the deeper impression." And the meaning is, that it is not *τι ακιστον*, or *τι αδυνατον*\* "it is not a doctrine exceeding the bounds of faith, or contrary to right reason," that God should raise the dead. The observation which ariseth naturally out of the words is:—

## DOCTRINE.

*That the doctrine of the resurrection of the dead, both of the just and unjust, is neither incredible nor impossible, neither against right reason nor true faith.*

Though it be above reason, yet it is not against reason, nor against the Jewish or the Christian faith. For the explication of this doctrine, I will briefly speak to six particulars:—

- I. *What is meant by the resurrection of the dead?*
- II. *Who are the dead that shall be raised?*
- III. *The absolute necessity of believing this doctrine; and believing it firmly and undoubtedly.*
- IV. *The possibility and credibility of it.*
- V. *The certainty and infallibility of it.*
- VI. *The manner how the dead shall rise.*

## THE FIRST PARTICULAR.

- I. *What is meant by the resurrection of the dead?*

ANSWER. For answer to this, you must first know what there is of man that dies when any man dieth. Man consisteth of soul and body; and when he dieth, his soul doth not die, it is the body only that dieth. Death is not an utter extinction and annihilation of the man, as some wickedly teach; but only a separation of the soul from the body, and a departure † of the soul out of the body either to heaven or hell. When Stephen was stoned, his soul was not stoned; for while he was stoning, he prayed, "Lord Jesus, receive my spirit." (Acts vii. 59.) When Christ was crucified, his soul was not crucified; for while he was crucifying, he said, "Father, into thy hands I commend my spirit." (Luke xxiii. 46.) The wise man saith expressly, that when a man dieth, his body "returns to the earth" from whence it came; but his "spirit returns to God who gave it." (Eccles. xii. 7.) And our Lord Christ commands us not to "fear them that kill the body, and after that have no more that they can do." (Luke xii. 4.) The soul cannot be killed: a man by sin may make his soul miserable and cursed, but he cannot make it miserable and corruptible. And therefore by the resurrection of the dead is not

\* "It is not a thing beyond the limits either of credibility or of possibility."—EDIT.  
 † It is called a "departure," Luke ii. 29; 2 Tim. iv. 6; and an "unclothing," 2 Cor. v. 4.

meant (as he who writes that dangerous book of the soul's mortality would have it) the resurrection both of body and soul; but of the body only: for the body only dies, and therefore it is the body only which riseth again. Thence it is, that in the Creed (commonly called "the Apostles' Creed") it is put down in express terms, "I believe the resurrection of the body:" (John v. 28, 29:) not of the soul; for that never dieth; but of the body.

#### THE SECOND PARTICULAR.

II. The second particular propounded is, to show *who are the dead that shall be raised at the last day.*

The answer to this is easy: All that are in the grave, whether godly or ungodly, whether just or unjust, shall be raised. (Acts xxiv. 15; Rev. xx. 12; Isai. xxvi. 19.) This Christ saith expressly: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John v. 28, 29.) "All shall come forth," without exception of any. And the apostle likewise tells us, that "there shall be a resurrection of the dead, both of the just and unjust." (Acts xxiv. 15.) The earth and the sea are God's stewards, with whom he hath entrusted the bodies of men and women: and when God shall call them to give an account of their stewardship, they will faithfully discharge their trust, and not keep back one dead body: the sea shall give up her dead, and so shall the earth also. (Rev. xx. 13.) They are but the bodies' withdrawing-room, or sleeping-place; and the time will come when all that are "asleep in the dust of the earth shall awake:" they shall all awake, "some to everlasting life, and some to shame and everlasting contempt." (Dan. xii. 2; Isai. xxvi. 19.)

This is the second particular,—all the dead, great and small, rich and poor, from Adam to the coming of Christ, both good and bad, shall be raised at the last day.

#### THE THIRD PARTICULAR.

III. The third thing proposed is, to demonstrate *the absolute necessity that lies upon all Christians, firmly and undoubtedly to believe the doctrine of the resurrection of the dead.*

This appears in an especial manner from the spiritual mischiefs and soul-ruinating consequences which necessarily flow from the denial of it. For,

1. *The doctrine of the resurrection is an article of our faith.*—The author [of the epistle] to the Hebrews puts it amongst the principles of the doctrines of Christ; (Heb. vi. 2;) and therefore he that denieth it, errs fundamentally, and is a heretic, one whom we must "not receive into our houses, or bid him God speed." (2 John 10.)

2. It is not only an article of our faith, but *one of the chief articles, without which all the other articles of Christian religion are vain and unprofitable.*—This the apostle speaks in express terms: "But

if there be no resurrection of the dead, then is Christ not risen : and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God ; because we have testified of God that he raised up Christ : whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised : and if Christ be not raised, your faith is vain ; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.—And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all ? why are they then baptized for the dead ? And why stand we in jeopardy every hour ? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? let us eat and drink ; for to-morrow we die.” (1 Cor. xv. 13—19, 28—32.) This therefore is not only an article of our faith, but the foundation of all other ; for, if there be no resurrection, there is no life everlasting.\* St. Austin saith, that the resurrection of the dead is *propria fides Christianorum*, “the proper faith of a Christian,” without the belief of which, no man can be justly accounted a Christian. A man may hold many errors, and yet deserve to be esteemed a Christian ; but he that denieth the doctrine of the resurrection doth unchristianize himself. For a Christian is one whose hope and happiness is in the other world ; (for “if in this life only we have hope in Christ, we are of all men most miserable ;” 1 Cor. xv. 19 ;) and, therefore, he that renounceth his belief of the other world, renounceth Christianity. Add,

3. That it is not only the foundation of our faith, but of all our comfort and consolation.—*Resurrectio mortuorum est consolatio et fiducia Christianorum.*† The chiefest comfort [which] the saints of God have, under all the distresses of this life, is, that there will a day come, in which they shall be raised out of their graves, to the resurrection of life ; and shall have their vile bodies made like to the glorious body of Christ. (John v. 25, 28, 29 ; Phil. iii. 21.) This comforted Job upon the dunghill ; (Job xix. 25—27 ;) and therefore it much concerns all those who tender either their consolation or salvation, to be firmly and undoubtedly persuaded of this great truth, that there shall be a resurrection of the dead.

This leads me to the fourth particular.

#### THE FOURTH PARTICULAR.

IV. In the fourth place, I am to show you *the credibility or possibility of this doctrine.*

I confess, it is very hard and difficult to believe, that the bodies of

\* *Sine hoc articulo tota fides et tota religio vana est.*—STRESO in *Act.* “Without this article of the resurrection of the dead, all faith and all religion are vain.”—EDIT.  
 † “The resurrection of the dead is the ground of trust and consolation to Christians.”—EDIT.

men, when eaten up by worms, or devoured by wild beasts, birds, or men-eating men, or when burnt and consumed to ashes, and these ashes scattered in the air, or thrown into the river, should ever rise again. It is easy to believe the immortality of the soul; for many Heathens have written in defence of it: but as for the resurrection of the body, it is very difficult to believe it firmly and undoubtedly; therefore there are, and have been, multitudes of persons in all ages who have denied it. The Epicures and Stoics laughed Paul to scorn, when he preached to them of the resurrection of the body. (Acts xvii. 18, 32.) The Sadducees in Christ's time denied it. (Matt. xxii. 23.) Many in the church of Corinth were infected with the same leprosy. (1 Cor. xv. 12.) Hymenæus and Philetus begangrened many Christians, and overthrew their faith, by preaching to them that "the resurrection was past already." (2 Tim. ii. 17, 18.) Danæus tells us of nineteen heretics who opposed this truth. The Familists also renounce it. And the Socinians say, that the same body shall not rise; but an aerial and spiritual body, which shall have no eyes, nor ears, nor head, nor feet, &c. It must be acknowledged, that this doctrine is very hard and difficult: but yet it is not *τι απιστον* or *τι αδυνατον*, "it is not a thing impossible or incredible." Sure I am, that Job, in the Old Testament, did believe it; for he knew that his Redeemer lived, &c.: and though after his skin worms destroyed his body, yet in his flesh he should see God. And then he adds, "Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job xix. 25—27.) Job did not only believe that his body, when devoured with worms, and his skin spent, and reins consumed, should rise; but that the same body—not only the same specifical, but the same numerical, body—should rise; therefore he puts in those emphatical expressions: "I shall see God;" "I shall see for myself;" "I, and not another;" and, "Mine eyes shall behold him:" though his eyes shall be glorified eyes, yet they shall be the same eyes for substance. As the patience of Job was very great and very exemplary; so surely his faith was as great and as imitable: O Job, great was thy faith! This one text is sufficient to prove, that the doctrine of the resurrection is not a thing incredible. And give me leave to speak to you in the words of St. Paul to king Agrippa: "Why should it be thought a thing incredible with you, that God should raise the dead?" especially if you consider who this God is; that he is omnipotent and almighty, infinite in power, and able to do all things. He that believes the first article of the Creed, will quickly believe the eleventh article: he that believeth that God is almighty, Maker of heaven and earth, will easily believe that he is able to raise the dead. "For if God," saith Tertullian, "can make a body, being nothing, out of the dust of the earth, he can certainly repair it out of the dust when it is something. It is as easy to God to restore a body to a soul at the resurrection, as to breathe a soul into a body at the first creation."

OBJECTION. "But how is it possible, that when a man hath lain rotting in the grave a thousand years, he should rise again?"

**ANSWER.** This is above reason, but not against reason. For there are many resemblances of this even in nature: which though they be not sufficient proofs, yet they are great inducements to cause us to believe this truth. Both philosophers and divines write of the phoenix, that first she is consumed to ashes by the heat of the sun, and that afterwards of her ashes ariseth a young one, which is the same phoenix risen from the dead. The apostle tells us, that the corn must first be cast into the ground, and there die and rot, before it will spring up; which showeth that a resurrection from the dead is possible, even in nature. (1 Cor. xv. 36—38.) Add to this, that swallows, flies, and worms, which lie dead in the winter-season, in the spring, by virtue of the sun's heat, revive again. And what is every night, but the grave, as it were, of the day's light? and the morning, but the resurrection of the day? What is winter, but the death of the fruits of the earth? and the spring, but the resurrection of them? What is death, but the blowing out of the candle of our lives? and what is the resurrection any more, but the lighting of this candle again? What is death, but a pulling down of the house of the body? and what is the resurrection, but the rebuilding of the same house? And why, then, should any man think it a thing incredible for God to raise the dead? We see by experience, that our curious glasses are made, by the art of man, even out of ashes; and cannot the omnipotent God raise men's dead bodies, when turned to ashes? There is no contradiction in this; and therefore an infinite power is able to effect it. And, to show that God can effect it, he raised up many from the dead, both in the Old and New Testament, as helps to our faith, to enable us to believe, that that God who raised those few, will in due time raise all the dead, both just and unjust.

**OBJECTION.** But you will reply, "How is it possible that the same body should rise, whenas the dust of men are so mingled together, as that it seems impossible to separate the dust of one man from another?"

**ANSWER.** "With man this is impossible; but with God all things are possible." (Matt. xix. 26.) It is easy to God to give to every man his own dust. If it be possible for a gardener, that hath thirty several seeds in his hand, to be able to distinguish between seed and seed; and for a chymist to extract the four elements out of a herb, and separate them one from the other; and for a watchmaker to take his watch in pieces, and mingle the pieces together, and yet afterwards put them together as before; much more is it possible for the Omnipotent God to distinguish one dust from another, as well as one man from another, and one stone from another.

**OBJECTION.** "One man is eaten by another, and turned into the substance of another: how can both these arise with their distinct bodies?"

**ANSWER.** Every man shall arise with his own flesh; but yet not so as that he shall arise with every thing that was once a part of him; but he shall arise with so much of his flesh as shall make a perfect man, and the same man. A man hath a piece of his flesh cut off by



a sword, and new flesh growing in its room; now he shall not rise with both these, but with so much as shall make him a perfect man, and one and the same man for substance. One man eats another man's flesh, and it becomes one with his; yet he shall not rise with that flesh, but with so much as shall make him a complete man; and the same not only for kind, but for number: for with God nothing is impossible.

So much for the fourth particular.

#### THE FIFTH PARTICULAR.

V. The fifth thing propounded is, to show *the certainty and infallibility of this doctrine*.—For this is not only a truth that God can make good; but a truth which God cannot but make good. As there must be a day of judgment, (2 Cor. v. 10,) so there must be a resurrection of the body; not only there may be, but there must be: and of the same body; not only the same specific, but the same numerical, body. Otherwise, it were not a resurrection, but a surrection; not a resuscitation, but a suscitation; and, as Estius saith, not a “regeneration,” as it is called in Matt. xix. 28, but a generation. A resurrection is of the same body that dies; or else it is a new animation and a new creation, and not a resurrection.

Now, that there must be a resurrection, appears,

1. *From the promise of God*.—God hath promised, that all that are in the graves shall hear his voice, and come forth, &c.; (John v. 28, 29;) and [that] all that are in the dust shall awake; (Isai. xxvi. 19;) and that “this corruptible shall put on incorruption, and this mortal shall put on immortality;” (1 Cor. xv. 53;) and, “We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” (2 Cor. v. 10.) And therefore the ancient Christians, when they rehearsed that article of the Creed, “I believe the resurrection of the body,” would point to some part of their body, and say, “Even of this body.” God can do it, because he is almighty; and he must do it, because he hath promised it. This is Paul's argument to king Agrippa: “And now I stand and am judged for the hope of the promise made of God unto our fathers,” &c. (Acts xxvi. 6.) And this is Christ's argument by which he proveth the resurrection against the Sadducees: “I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living.” (Matt. xxii. 32.)

**OBJECTION.** “This argument of Christ proves only the immortality of the soul, but not the resurrection of the body.”

**ANSWER.** It proves also the resurrection of the body; because God is the God of Abraham, Isaac, and Jacob: not only the God of one part of Abraham, but of whole Abraham; not only the God of his soul, but of his body. And therefore whole Abraham must live for ever; for God's covenant with Abraham, Isaac, and Jacob, is an everlasting covenant.

2. *From the justice of God*.—God cannot but raise the dead,

because he is a just God, and must reward every man according to his works. Now in this life men are not rewarded: the righteous in this life are oftentimes persecuted, and the wicked are in prosperity. And therefore there must come a rewarding time: and if so, then first there must be a resurrection; for dead men cannot be rewarded.

OBJECTION. "Is it not enough that our souls be rewarded?"

ANSWER. No: for our bodies are partakers in good and evil actions with the soul; and therefore it is just that they should be partakers also in rewards and punishments. Shall God require services of the body, and shall he not reward those services? Do not the saints of God beat down their bodies, and bring them into subjection? Do they not fast often, and mortify their earthly members, and suffer martyrdom with their bodies? And therefore God cannot but raise their bodies to the resurrection of life; and raise the same bodies: for it cannot stand with God's justice, that one body should serve him, and another be rewarded; or that one body should sin, and another body be punished. A just judge will not suffer one man to fight and get the victory, and another to be crowned. The same body that sinneth must die; and the same body that conquers must be crowned. What justice can there be, for God to cast a body that never sinned into hell, and that never was in Adam?

3. *From the end of Christ's coming in the flesh.*—Which was, to destroy all the enemies of our salvation. Now "the last enemy which must be destroyed is death;" (1 Cor. xv. 26;) and death cannot be utterly and totally destroyed, unless there be a resurrection of the dead.

4. *From the resurrection of Christ.*—This is St. Paul's great argument: "If Christ be risen, how say some that there shall be no resurrection of the dead?" (1 Cor. xv. 12, &c.) For Christ rose as a public person, and as the Head of his church. And if the Head be risen, all the members must also rise; and therefore he is called "the first-fruits of them that sleep," (1 Cor. xv. 20,) and "the first-born of every creature." (Col. i. 15.) And if the first-fruits be lifted up out of the grave, the whole lump will certainly follow. Hence also it is, that Christ is called "the Second Adam;" (1 Cor. xv. 21, 22;) and Paul argueth strongly, that as "by man came death, so by man also came the resurrection of the dead;" and "as in Adam all die, so in Christ shall all be made alive." But now in the first Adam all die, not only spiritually, but corporally; and therefore in the Second Adam all must be corporally made to live; and live again in the same bodies: for Christ rose with the same body that he died with; and therefore he rose with his scars and wounds. And he convinced his disciples that the body he rose with was a true body, and not a spirit: "For a spirit hath not flesh and bones," saith Christ, "as ye see me have." (Luke xxiv. 39.)

OBJECTION. "Doth not the apostle say, in that very chapter, that the bodies of men shall be 'spiritual bodies' at the resurrection? (1 Cor. xv. 44.) And therefore they cannot be the same bodies. Doth not the same apostle also say, that 'flesh and blood cannot

inherit the kingdom of God?' (Verse 50.) Hence the Socinians and divers others gather, that the bodies of men shall not have flesh, and blood, and eyes, and heads, and feet, at the resurrection; but shall be airy and spiritual bodies."

ANSWER. There is a vast difference between mutation and perdition: the same bodies shall be raised for substance, but marvellously altered in regard of qualifications and endowments, as you shall hear in the next particular. *Non aliud corpus, sed aliter.\** We read in Exod. iv. 6, 7, that "Moses put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow. And again he put his hand into his bosom; and plucked it out of his bosom, and, behold, it was turned again as his other flesh." Here was the same hand when belepered, and when whole. A beggar, when he puts off his rags, and puts on the apparel of a king, is the same man, though outwardly altered or changed. So shall it be at the resurrection: the bodies shall be the same for substance, though altered wonderfully as to their qualifications and endowments.

And as for that saying of the apostle, that "flesh and blood shall not inherit the kingdom of God;" the meaning is not, that the substance of flesh and blood shall never enter into heaven; (for Christ in his human nature is now in heaven;) but that flesh as it is corrupted and sinful, clothed with infirmities, and subject to mortality and death; flesh and blood as it is in this transitory estate, liable to corruption; should not enter into heaven; and therefore it followeth in the text, "Neither shall corruption inherit incorruption." (1 Cor. xv. 50.)

5. I might argue, lastly, *from the immortality of the soul.*—For the soul was made by God to dwell in the body; and though it can subsist of itself without the body, yet it still retains *appetitus unionis*, "a desire of re-union" with the body; and therefore is in an imperfect estate, and not completely happy, till it be re-united to the body. And therefore, that the souls of the godly may be completely happy, and of the wicked completely miserable, there must of necessity be a resurrection of the body, that so soul and body may be re-united, and partake together either of complete happiness or complete unhappiness. Add to this what is said by Durand, that great Schoolman, that when a man dieth, not only the soul of that man continueth alive, but some substantial part of that man's body, and God also, the great Creator and First Cause of all things. And why should any man think it incredible for God to re-collect the parts of the matter of any man's body which are perished, and to re-unite the same body to the same soul again? *Post mortem hominis (inquit Durandus) † superest quæ potest utrumque unire anima; superest etiam materia, et præterea causa, scilicet Deus; ergo poterit fieri re-unio earundem partium, scilicet animæ & materiæ, ad idem totum constituen-*

\* "It is not a different body, but a body otherwise compacted."—EDIT. † "After the death of man's body, says Durandus, the soul, which is capable of being re-united to it, survives. The matter of which the body is composed also remains; and God himself, the primary Cause of its being, is self-existent. A re-union of the same parts therefore is possible; that is, of the soul and of matter, to constitute the same entire man."—EDIT.

*dum.* Upon which argument Estius hath this comment: *Si partes substantiales hominis, anima et materia, non pereant, (quod rei veritas habet, et Durandi argumentum assumit,) sed in rerum naturâ permaneat, hinc facillè probatur resurrectionem esse possibilem. Sic enim ad resurrectionem non aliud requiritur quàm ut tota materia quæ fuerat hujus hominis, recolligatur et compingatur in eandem figuram membrorum quam aliquando habuit, eique anima pristina ut forma restituatur. Quod totum Deo possibile esse non est difficile creditu iis qui Dei omnipotentiam attendunt.\**

So much for the fifth particular.

#### THE SIXTH PARTICULAR.

VI. The last thing propounded is, to show *after what manner the dead shall rise, and what difference there will be between the resurrection of the just and unjust.*

ANSWER. It is certain, as hath been proved, that both just and unjust shall rise, and rise with the same bodies for substance; but yet there will be a vast difference between the resurrection of the one and of the other; which will consist in three particulars:—

1. *The bodies of the just shall rise out of their graves, as out of their beds, with great joy and rejoicing.*—And therefore it is said, “Awake and sing, ye that dwell in the dust.” (Isai. xxvi. 19.) As soon as ever they awake, they shall sing and rejoice: the godly shall come out of their graves: as Jonah out of the whale’s belly; as Daniel out of the lion’s den; as the chief butler out of prison, to be restored to all his former dignities; and as Joseph, who was taken out of prison to be made lord of Egypt;—so shall the bodies of the saints be taken out of the grave, to be crowned with everlasting glory. And who can sufficiently express the great joy and rejoicing that will be, when the body and soul shall be re-united together? when the soul shall come down from heaven, to be married again to its former body? Look, what sweet embracements there were between Jacob and Joseph, when they first saw one another, after that Jacob had thought he had been dead, and looked upon him as one raised from the dead. Such, and a thousand times more, will be at the soul’s re-possession of the body. Look, what joy between Jonathan and David, when David came out of the cave to him! and what embracements between the father of the Prodigal and the Prodigal, when his father ran to meet him, and embraced him, and kissed him; and said, “My son was dead, but now he is raised again!” (Luke xv. 20, 24.) Such, and much more, will there be, when body and soul meet together. O

\* “If the substantial parts of man, that is, his soul and the matter of which his body consists, do not perish; (the truth of which rests on matter-of-fact, and is assumed in the argument of Durandus;) and if in the nature of things [in the universe] they still remain; from these premisses may easily be proved the possibility of a resurrection. For thus it is evident, that nothing more is required for a resurrection, than that the whole of the matter which had formerly belouged to this identical man be again collected together, and reconstructed into the same configuration of members which it previously had; and that the soul, as its pristine form, be restored to it. That this entire process is possible with God, will readily be believed by those who have attentively considered the Divine omnipotence.”—EDIT.

how will the soul bless God for the body, which was an instrument to it in the service of God! And how will the body bless God for the soul, which was so careful to get an interest in Christ, and to get to be justified and sanctified! And how will both body and soul admire the free grace of God in Jesus Christ, who hath picked them out to be heirs of so much mercy! Surely, we shall never understand the greatness of this joy, till we do taste of it.

But now, on the contrary, *the bodies of the wicked shall come out of their graves as out of their prisons, and as so many malefactors to appear before an angry Judge.*—They shall come out of their graves, as the chief baker did out of prison, to be executed in hell for ever. They shall arise with great fear and trembling; and shall call to the hills and mountains to cover and hide them from the presence of the Lamb. (Rev. vi. 16.) And O, the horror and astonishment that shall be, when the soul of a wicked man shall come out of hell, and be again united to its body! How will the body curse the soul, and the soul the body! How will they “befool” one another! Certainly, this greeting will be very terrible: the Lord grant we may never come to have experience of it!

2. *The bodies of the saints shall be raised by virtue of their union with Christ.*—For the body of a saint, even while it is in the grave, is united to Christ, and is asleep in Jesus; and shall be raised by virtue of this union. (1 Cor. xv. 13.) The Head will raise all its members; and cannot be perfect (as he is Christ mystical) without every one of them: “As in Adam all die, so in Christ shall all be made alive;” that is, All that are in Christ by faith shall be raised by the power of Christ, as a Head, and as a merciful Saviour and Redeemer: (verse 22:) by the same power by which Christ raised himself, he will raise all his members.

But now, *the ungodly,—they shall rise out of their graves; but it shall be a resurrection unto condemnation; and it shall be by virtue of Christ’s power as a terrible Judge, and as an angry God, to their everlasting shame and confusion.*

3. *The bodies of the wicked at the resurrection shall be as so many ugly and loathsome carcasses to look upon; and their faces shall gather darkness and blackness.* (Isai. lxvi. 24.)—They shall arise to everlasting shame, as well as to everlasting torment. (Dan. xii. 2.)

But *the bodies of the godly shall be made very glorious and beautiful.*—“They shall shine as the sun” in the firmament; (Matt. xiii. 43;) and their vile bodies shall be made like unto the glorious body of Jesus Christ. (Phil. iii. 21.) Now surely the body of Christ is wonderfully glorious. We had a specimen of this in his transfiguration, where “his face did shine as the sun;” (Matt. xvii. 2;) and yet this was but a glimpse of that glory [which] he now hath, and which our vile bodies shall one day have.

QUESTION. “How can this be?”

ANSWER. This is “according to the working” of his mighty power, “by which he is able to subdue all things unto himself.” (Phil. iii. 21.) God can do it; for he is Almighty, and with him all

things are possible. Indeed, the substance of our bodies shall not be altered; but the qualities shall be much altered. They shall have glorious endowments and qualifications: as wool, when dyed into a purple or scarlet dye, is not changed in the substance of it, but only is made more glorious; so when the bodies of the saints shall rise, the substance of them shall not be changed, but they shall be made more glorious and more excellent.

QUESTION. If you ask me, what those endowments are which God bestoweth upon the body at the resurrection;

ANSWER. It is impossible to set out all the glory which God will bestow upon the bodies of his saints at that day. For "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" to conceive, "what God hath prepared" even for the bodies of "those who love him," and wait for "his appearing." (1 Cor. ii. 9; 2 Tim. iv. 8.) *Quæ sit et quàm magna spiritualis corporis gloria, quoniam nondum venit in experimentum, vereor ne temerarium sit omne quod de illâ profertur eloquium.\** The Schoolmen reduce them to four heads: impassibility, subtilty, agility, clarity, (*impassibilitas, subtilitas, agilitas, claritas.*) The apostle also compriseth them under four particulars: "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." (1 Cor. xv. 42—44.)

OBJECTION. "If it be a spiritual body, how is it the same body?"

ANSWER. It is called a spiritual body, not in regard of the substance of it, but of the qualities of it; and that in two respects:—

1. *Because it shall have no need of meat or drink, but shall be "as the angels of God in heaven."* (Matt. xxii. 30.)—Not that we shall have *angelicam essentiam*, but *angelicas proprietates*; not "the essence," but "the properties, of angels:" we shall neither eat nor drink; but shall be as the angels. We shall have, as Tertullian saith, *corpora reformata et angelificata* ["new and angelical bodies"]. "Even as a goldsmith," saith Chrysostom, "puts his silver and gold into a pot, and then melts it, and forms of it a gold or silver bowl or cup, fit to be set before kings; so the Lord melts the bodies of his saints by death, and, out of the dead ashes and cinders of the bodies of his servants, he frameth, and will make, goodly vessels of honour, to stand before him, and to praise him for ever in heaven."

2. It is said to be a spiritual body, *because it shall be absolutely subject to the soul.*—In the state of glory, the soul shall not depend upon the body; but the body upon the soul. In this life the soul is, as it were, carnal, because serviceable to the flesh; but at the resurrection, the body shall be, as it were, spiritual, because perfectly serviceable to the spirit.† But the time will not give me leave to insist largely upon this point.

\* AUGUSTINUS *De Civitate Dei*, lib. xxii. cap. 21. "All the eloquence which can be expended in describing the nature and quality of that glory which appertains to the spiritual body, will, I am afraid, be deemed rash and impertinent, because it has not yet come within the verge of our experience."—EDIT. † See this more fully handled in the Sermon preached at Dr. Bolton's funeral.

So much in answer to the six particulars propounded for the explanation of this doctrine. Now for the APPLICATION.

## USES.

USE I. *Let us believe this great truth, and believe it firmly and undoubtedly, that there shall be a resurrection of the body, and that the same numerical body shall rise again; the same for substance, though not the same for qualities.*—The great God can do this; for he is almighty; and to an almighty power nothing is impossible. God can do it, because he is omnipotent; and he cannot but do it, because he hath promised to do it. He cannot be true of his word, if the body do not rise again; nor can he be a just God, as I have showed; for it is just with God, that as the body hath been partaker with the soul in good or evil actions, so it should be partaker with the soul in everlasting rewards and everlasting punishments. And it is just with God, that the same body that serves him should be rewarded, and the same body that sins against him should be punished. And the truth is, if the same body doth not rise, it cannot be called “a resurrection,” but rather “a new creation,” as I have showed. Let us, I say, firmly believe this truth; for it is a fundamental truth, and the foundation of many other fundamental truths. For “if the dead rise not, then is not Christ risen; and if Christ be not raised, our faith is vain, and our preaching in vain.” (1 Cor. xv. 13—17.) Remember, Job, in the Old Testament, believed this.

USE II. *If there be a resurrection of the dead, here is great consolation to all the real members of Jesus Christ.*—For “the resurrection of the dead is the comfort, and the hope, and confidence of all good Christians.”\* This was Job’s comfort upon the dunghill; (Job xix. 25—27;) and David’s comfort; (Psalm xvi. 9;) and Christ’s comfort: “But the third day he shall rise again.” (Matt. xx. 19.) It was Christ’s comfort; and it is the comfort of every good Christian.

1. *Here is comfort against the fear of death.*—As God said to Jacob, “Fear not to go down to Egypt; for I will go down with thee, and I will also surely bring thee out again;” (Gen. xli. 3, 4;) so give me leave to say to you, “Fear not to go down to the house of rottenness, to the den of death; for God will raise you up again.” Your friends and acquaintance leave you at the grave; but God will not leave you. The grave is but a dormitory, a resting-place, a storehouse, to keep you safe till the resurrection: Christ hath perfumed the grave. As David, when he found Saul asleep, took away his spear and cruse of water; but when he awoke, he restored them again: (1 Sam. xxvi. 12, 22;) so will death do with us: though it take away our strength and our beauty; yet when we awake at the resurrection, they shall be restored again unto us. God will keep our dead ashes, and preserve them safe; as a druggist keeps every whit of the drug he hath beaten to powder. A saint while he is in the grave is united to Christ; he sleeps in Jesus; and Jesus will raise him up unto life everlasting.

\* *Resurrectio mortuorum est consolatio et fiducia Christianorum.*

2. *Comfort against the death of our friends.*—Though they be dead, yet they shall rise again; as Martha told Christ, “I know that he shall rise again in the resurrection at the last day.” (John xi. 24.) The saints who die in the faith of Christ, are dead in Christ; and such he will raise and bring with him to judgment. (1 Thess. iv. 14.) If a man be to take a long journey, his wife and children will not weep and mourn; because they hope that, ere long, he will return again. A man that dies in Christ, and sleeps in Christ, doth but take a journey from earth to heaven; but he will come again shortly. And therefore let us not mourn as men without hope for our godly relations; for we shall meet again, and in all probability shall know one another when we meet, though not after a carnal manner; for we shall rise with the same bodies. And if Lazarus was known when raised, and the widow’s son known by his mother; if Adam in innocence knew Eve when he awoke, and Peter knew Moses and Elias in the transfiguration, (Matt. xvii. 3,) which was but a dark representation of heaven; it is very probable that we also, when we awake at the great resurrection, shall know one another; which will be no little addition to our happiness.

3. *Comfort to those who have maimed and deformed bodies.*—At the great resurrection, all these deformities shall be taken away; therefore it is called “a day of restitution,” wherein God will set all things in joint. (Acts iii. 21.) If there were a physician who could cure all bodily deformities, what flocking would there be to him for help! Such a physician is death. As Job had all things restored double, when raised from the dunghill; so shall a child of God have all bodily deformities removed, and his body “shall be raised in glory,” and “shine as the sun” in the firmament. And why then should we be so afraid of death? It is *initium vite spei*, “the beginning of a living hope.” The heathen man’s motto is, *Dum spiro spero*, “While there is life, there is hope.” But a Christian’s motto is, *Dum expiro spero*, “When I die, then my hope begins to live.”

4. *Comfort to those who forego any members of their bodies for Christ.*—If thou lovest thy leg, or arm, or ear, God will restore it again at the resurrection; the same leg, &c.; as Christ healed the ear of Malchus: (Luke xxii. 50, 51:) he did not give him a new ear, but the same again. Famous is the story that Josephus tells of one of the seven children in the Maccabees; who, when he was to have his tongue cut out, and his hand cut off, said to his mother, “These I have received from the heavens; and for the love of my God I despise them, and trust that I shall receive them again.”

5. *Comfort to the people of God, when in the lowest condition.*—When upon the dunghill, and past help of man, then let them remember, that the God whom we serve can raise the dead; and therefore can deliver them out of all their troubles, though never so great and incurable. This was Job’s comfort, when in the saddest condition. (Job xix. 25—27.) It is proper to God to “deliver from the lowest grave.” (Psalm lxxxvi. 13.) And for this very end and purpose God oftentimes brings his children into a very deplorable and



desperate condition,—that they might learn to trust in that God “who raiseth the dead.” (2 Cor. i. 9.)

6. Lastly. *Here is singular consolation in reference to the sad times in which we live.*—It is with us now as it was with the disciples when Christ was crucified: their hopes died when Christ died; their faith in Christ was dead and buried with Christ; therefore they say, “We trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.” (Luke xxiv. 21.) As if they should have said, “Christ hath now been so long in the grave, that we have no hope of salvation by him; it is now the third day, and we hear no tidings of him.” Even so the people of God are ready to say of these times, “We had thought that this had been the time wherein Christ would have made the churches of England very glorious, and have taken away all our tin and dross out of his church, and perfectly have purged his floor, and made a most happy reformation. But we see that Christ is still in the grave, and there are mountains upon mountains rolled over him, to keep him still in it. We are in as bad a condition as ever, and our hopes as desperate; and it is now not only the third day, but the thirteenth, nay, the sixteenth year, and yet we are not delivered.” But now hearken to a word of consolation. As Christ rose in spite of the Jews; (they rolled a stone upon the mouth of the grave, and sealed it, and set a watch to keep it, and yet he rose, in spite of them all;) so shall religion, and the gospel and church of Christ, rise, notwithstanding all the opposition made against it. Though never so many mountains lie in the way, God will in time roll away all these mountains; for Christ hath said, that “the gates of hell shall not prevail against” his church; (Matt. xvi. 18;) and that “no weapon formed against Jacob shall prosper;” (Isai. liv. 17;) and that he “will make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.” (Zech. xii. 3.) As the children of Israel, “the more they were oppressed, the more they multiplied;” (Exod. i. 12;) so the more the church of Christ is trodden under foot, the more it will prosper. As Moses’s bush burned, and was not consumed, because God was in it; (Exod. iii. 2;) so the church of Christ may be burning, and full of troubles and afflictions, which shall purge it, and refine it, but it shall not be consumed; for Christ is risen, and his church shall rise. The God whom we serve is a God who can raise the dead.

It is related of the two witnesses, that when they shall have finished their testimony, they should be slain, and lie three days and a half unburied; and that the people that dwell upon the earth should rejoice over them, and make merry: but yet notwithstanding, the Spirit of God should, after three days and a half, enter into them; and they should stand upon their feet, and ascend up to heaven in the sight of their enemies. (Rev. xi. 3, 7—11.) By these “two witnesses” are meant all the eminent opposers of Antichrist, whether magistrates or ministers; who, though they prophesy in sackcloth one

thousand two hundred and sixty years, and toward the end of them (which is yet to come) be in a more than ordinary manner massacred and killed, yet they shall after a little while rise again, (in their successors,) stand upon their feet, and ascend up to a more heavenly and glorious condition. There will be a happy and blessed resurrection of the church. Famous is the parable of the dry bones in Ezek. xxxvii. God saith to the prophet, "Son of man, can these bones live?" The prophet answered, "O Lord God, thou knowest." Then God tells him, that he would cause breath to enter into the dry bones, and make them to live, &c. Though the church of Christ be in as sad a condition as the Israelites in Babylon, and be as dry bones in a grave, and though the prophets know not how they can be raised; yet God knoweth how to deliver his people. (2 Peter ii. 9.) He can and will in due time raise them up to a more pure and happy estate, even in this life. Let us comfort one another with these things.

USE III. *Of terror to all the wicked and ungodly, that cannot say, with Job, "I know that my Redeemer liveth;" (Job xix. 25;) but, "I know [that] my Revenger liveth."* There will a time come, when they that now stop their ears, and will not hear the voice of Christ, speaking by his word and ministers, shall hear a voice whether they will or no, and shall come out of their graves to the "resurrection of condemnation;" just as Pharaoh's baker out of prison, or as malefactors out of Newgate to be executed at Tyburn. Happy were it for such that there were no resurrection, that their souls did die as the souls of brute beasts. But let such know, that there shall be a resurrection of the unjust, as well as of the just; and that there will a day come, in which they must, whether they will or no, behold the Lord Jesus with those very eyes which have been the casements to let-in iniquity into the soul. They shall see that Christ, whose sabbaths and ordinances they have despised, and whose laws they have trampled under their feet. That drunken and adulterous body, that swearing tongue, those hands of thine which have been workers of iniquity, and those feet which have been "swift to shed blood," shall rise at the last day to be tormented in everlasting flames. That flesh of thine for which thou hast made such provision to fulfil the lusts of it, shall arise into everlasting contempt and punishment. O consider what howling and lamentation will be when thy soul and body shall meet again, and shall curse one another, and call to the mountains to fall upon them, and rocks to hide them from the wrath of the Lamb; but all in vain! when thy godly minister shall say to thee, as Reuben to his brethren, "Did I not tell you before of these things? But you would not hearken unto me;" (Gen. xlii. 22;) and as Paul to the men in the ship, "If you had hearkened unto me, you might have escaped this loss!" (Acts xvii. 21.) *O quam miserum est Deum videre et perire, et ante pretii tui perire conspectum!*\* Suppose a man were to go to bed at night with an assurance that the next morning he should be hanged, drawn, and quartered; he would dhawe

\* "O how miserable is it to see God and to perish! to perish in the very presence and sight of Him who so dearly paid the price of thy redemption!"—EDIT.

but little comfort in that night's rest. And did a wicked man consider that whensoever he falls asleep, and is laid in the grave, he shall awake to everlasting condemnation, this would make his joints to loose, and his knees to smite one against the other, as Belshazzar's did at the sight of the hand-writing. (Dan. v. 5, 6.) The Lord give you grace to perpend and weigh these things, and lay them to heart, before it be too late!

USE IV. If there shall be a resurrection of the dead, *let us labour so to live, that when we die we may have a happy resurrection.*—That we may arise to the resurrection of life; that there may be a necessary connexion between the eleventh and twelfth articles of our Creed; and that immediately after “the resurrection of the body,” we may be received into “life everlasting.” Here I shall briefly answer unto two questions:—

1. “How shall we know whether we shall have a blessed and happy resurrection?”

2. “What must we do that we may have a happy resurrection?”

QUESTION I. “How shall we know whether we shall have a blessed and happy resurrection?”

ANSWER 1. *If thou be a just man, thou shalt have a happy resurrection.*—The apostle tells us, in Acts xxiv. 15, that “there shall be a resurrection both of the just and the unjust:” *the unjust* shall come out of their graves to the resurrection of damnation; but *the just*, to the resurrection of life. If thou be a just man, just in thy dealings, just in thy words and oaths, just both to God and man, and labourest to give God his due in the duties of the first table, and man his due in the duties of the second table; if thou joinest justice with holiness, and holiness with justice; thou shalt certainly have a joyful resurrection. Job was a just man, and one that feared God; and therefore he believed that with those very eyes of his he should see God, to his everlasting comfort.

2. *If thou refusest earthly resurrections upon base terms, thou shalt have a happy resurrection.*—The apostle tells us of many blessed martyrs, who would “not accept deliverance, that they might obtain a better resurrection.” (Heb. xi. 35.) They might have risen to great preferments, if they would have complied upon base terms; but they would not accept of an earthly resurrection, “that they might obtain a better resurrection.” When St. Basil was offered great preferments, if he would have subscribed to the Arian heresy, he refused them with scorn and contempt, &c.; he would not accept deliverance upon such unworthy terms. When Hormisdas, a Persian nobleman, was divested of all his honours for his religion, and afterwards restored again, and offered greater advancements, if he would renounce it, he answered, *Si propter ista me Christum denegaturum existimas, ea denuò accipe*; “If you think I will deny my Christ for these things, take them back again.” But if you accept of earthly resurrections upon base and sinful conditions, you shall have a sad and woful resurrection.

3. *If thou glorifiest God with thy body here, thy body shall be glorified at the resurrection.*—If thou beatest down thy body, and bringest it “under subjection;” (1 Cor. ix. 27;) if thou offerest up “thy body a living sacrifice, holy and acceptable to God;” (Rom. xii. 1;) if thou makest thy body an “instrument of righteousness;” (Rom. vi. 13;) if thy body be serviceable to the soul in the worship of God; then shall it be made a most glorious body. But if it be the devil’s instrument unto sin; if thou makest it a slave to thy lust here; it shall rise at the last day unto everlasting misery.

4. *If thou hast a gracious soul here, thou shalt have a glorious body hereafter.*—For the body followeth the soul; it is but as the soul’s shadow. If when thou diest thy soul goeth to hell, thy body will come thither at last; and if thy soul go to heaven, thy body will come thither also. And therefore examine what kind of soul thou diest withal: if thy soul be beautified with grace, if sanctified and regenerated; if thou mindest thy soul more than thy body, and labourest for soul-riches, and soul-honours, and soul-food; then thy body shall be happy at the resurrection. But if thy soul be polluted and deformed; if starved by the neglect of gospel-ordinances; if poisoned with sin; if infected by evil company; if thou dicest and cardest it away; if thou lovest thy soul for want of looking to; thy body will arise to “the resurrection of condemnation.” (John v. 29.)

5. Lastly, and especially, *if thou hast got a real interest in Christ and his righteousness, then thou shalt have a most blessed resurrection.*—For Christ Jesus is “the Resurrection and the Life;” and whosoever believeth in him, shall rise to life everlasting. (John xi. 25.) If thou gettest into Christ while thou livest, thou shalt die in Christ, and sleep in Christ, and be raised by Christ unto eternal happiness; but if thou hast not got into him by a Christ-appropriating faith, thou canst not die in him, nor sleep in him, nor rise by him as Head unto life everlasting, but as a revengeful Judge unto everlasting damnation.

QUESTION II. “What must we do that we may have a happy resurrection?”

ANSWER I. You must labour to be just persons, that you may partake of “the resurrection of the just.”

2. You must refuse earthly resurrection upon base terms, as the three children and Daniel did. (Dan. iii. 16—18; vi. 10.)

3. You must glorify God with your bodies; you must make them helpers to your souls, not hinderers; you must make them temples of the Holy Ghost. The body which hath fasted, and prayed, and joined sincerely with the soul in holy services, shall one day behold the face of God with comfort. Christ will say, “Are not these the eyes which have been lifted up unto God in my service? Are not these the ears which have hearkened to my word?” Remember this, when your bodies are wearied and tired in the worship of God, —the more thou servest God with thy body, the more glory it shall have at that day.

4. Labour to get gracious souls here, and you shall have glorified bodies hereafter.

5. Labour to be united to Christ by a lively faith, and he will be your Resurrection and your Life. (John xi. 25.) It is the great promise of Christ, that he will "raise up the body at the last day;" (John vi. 39, 40, 54, 58;) that is, raise it up to life everlasting.

6. Labour to have part in the first resurrection: "Blessed and holy is he that hath part in the first resurrection." (Rev. xx. 6.) I know, this text is differently interpreted; but sure I am [that] according to the judgment of all learned men, there is a double resurrection; the one spiritual, the other corporal; the one of the soul, the other of the body. Those texts, Eph. ii. 1, Col. ii. 13, John v. 25, do, without all doubt, speak of the spiritual resurrection. By nature we have dead souls, dead in sins and trespasses, void of spiritual life; as perfectly under the power of sin, as a dead man is under the power of death; and as unable to do any thing that is spiritually good, as a dead man is to do any work. Now a soul dead in sin shall be damned for sin: but if thy soul be quickened and made alive; if the Lord hath infused principles of grace into thee, and given thee a new heart, and a new spirit; if regenerated and born again; then thy bodily resurrection shall be happy. It is very observable, that the resurrection is called "regeneration:" "In the regeneration;" (Matt. xix. 28;) that is, as many interpret it, "In the resurrection." If spiritually regenerated, thy resurrection shall be most happy and glorious. O pray unto God, and labour for regeneration, and a new creation, and that thou mayest have a share in the first resurrection!

7. Hearken to the voice of Christ, and of his Spirit; and of his ministers, and of his rod; and then his voice at the resurrection, when he shall call thee out of the grave, shall be a happy voice. If thou stoppest thine ears, and wilt not hearken to the voice of the rod, nor to the voice of his word, and the ministers of it, thou shalt hear the voice of the archangel calling thee out of the grave, whether thou wilt or no, and the voice of Christ saying, "Depart from me, ye cursed, into hell-fire, prepared for the devil and his angels." (Matt. xxv. 41.)

8. "Count all things but dung" and dross, "that thou mayest gain Christ, and be found in him" at that day, "not having thine own righteousness, but the righteousness which is of God by faith in Christ;" and be willing to do any thing, "if by any means you may attain to the resurrection of the dead;" (Phil. iii. 8, 9, 11;) that is, either to a happy resurrection, or rather to such a degree of grace which the saints shall have at the resurrection.

9. Remember, and carry daily in your mind, that saying of St. Jerome: "Whether you eat or drink, or whatsoever you are doing, think with yourselves, that you hear the trumpet sounding, and the voice of the archangel saying, 'Arise, ye dead, and come to judgment.'"

USE V. *A divine project how to make your bodies beautiful and*

*glorious, and beautiful in an eminent degree, in a super-superlative measure.*—Beautiful as the sun in the firmament; as the beautiful body of Christ, which so dazzled Paul's eyes, that it put them out; (Acts ix. 8;) to make your bodies majestic, immortal, and impassible; and that is, *by labouring to glorify God with them, and to get an interest in Christ, and to get gracious and beautiful souls.*—O that this word were mingled with faith! Methinks, if any motive could prevail with you that are gentlewomen and rich ladies, this should. Behold a way how to make your bodies eternally beautiful. What trouble and pains do many women that are crooked endure, by wearing iron-bodies, to make themselves straight! What labour and cost are many women at to beautify their rotten carcasses! Hearken to me, thou proud dust and ashes, thou gilded mud, that labourest to beautify thy body by vain, foolish, and sinful deckings and trimmings, and thinkest thyself decked in the want of decking; that pamperest thy body in all voluptuousness, and makest thyself by thy strange fashions so unlike thyself, as that if our civil forefathers were alive again they would wonder what strange monster thou wert: hearken unto me, I say, and consider thy madness and folly; by labouring so much to adorn thy body with the neglect of thy soul, thou undoest both body and soul. The only way to make thy body beautiful is, as I have said, to gain Christ, to have "a part in the first resurrection," and to get a gracious soul; and then thou shalt be sure hereafter to have a glorious body. Excellent is that saying of Bernard: "Christ hath a treble coming: once he came in the flesh for the good of our souls and bodies; now he comes in the Spirit, by the preaching of his ministers, for the good of our souls; at the last day he shall come for the good of our bodies, to beautify and glorify them." *Noli, O homo, præripere tempora*: "Do not, O fond man, mistake the time!" This present life is not the time for thy body; it is appointed for the beautifying of thy soul, and adorning it with grace and holiness. The resurrection is the time wherein Christ will come from heaven to make thy body glorious. How quite contrary to this do most people live! Let it be our wisdom, with the children of Issachar, to have "understanding of the times." (1 Chron. xii. 32.) Let us labour to get our souls beautified, by Christ's second coming, with justification and sanctification, and Christ at his third coming will make our bodies glorious above expression.

## SERMON XXV.

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THE DAY OF JUDGMENT ASSERTED.

*Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.—Acts xvii. 31.*

ST. PAUL perceiving the idolatry at Athens, "his spirit was stirred in him:" (verse 16:) *παράξυνο*, his spirit "was soured and embittered" in him. Paul was a bitter man against sin: that anger is without sin, which is against sin. Or the word may signify, he "was in a paroxysm, or burning fit of zeal:" and zeal is such a passion as cannot be either dissembled or pent up; with this fire he dischargeth against their idolatry: "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription," *Άγνωστον Θεον*, "To the unknown God." (Verses 22, 23.) Nor doth the apostle only declaim against the false god, but declare to them the true God; and he doth it *ab effectu* ["from the effect"]: "That God who made the world and all things therein, is Lord of heaven and earth." (Verse 24.) To create is the best demonstration of a Deity. And this God, being every where by way of repletion, (Jer. xxiii. 24.) cannot be locally confined: He "dwelleth not in temples made with hands." (Acts xvii. 24.) And though in former times, when the veil of ignorance was drawn over the face of the world, God seemed less severe,—"The times of this ignorance God winked at;" *Υπερίδων ὁ Θεός*: he did, as it were, "overlook" them, not taking the extremity of the law,—yet "now he commandeth all men every where to repent." (Verse 30.) And if it be asked, "Why *now* repent? Why may we not take our full sleep?" the reason is, Because *now* is the broad daylight of the gospel, which, as it discovers sin more clearly, so [it more clearly discovers] judgment upon sinners: "He hath appointed a day, in the which he will judge the world."

Which words are God's alarm to the world, to awaken it out of security. This is a sweet, yet dreadful point. When St. Paul discoursed of judgment to come, "Felix trembled." (Acts xxiv. 25.) He that is not affected with this truth, hath a heart of stone.

For the illustration of this, there are six things I shall discuss:—

- I. *That there shall be a day of judgment.*
- II. *Why there must be a day of judgment.*
- III. *When the day of judgment shall be.*

IV. *Who shall be the Judge.*

V. *The order and the method of the trial.*

VI. *The effect or consequent of it.*

I. I begin with the first : *that there shall be a day of judgment.*—  
There is a twofold day of judgment :—

1. *Dies particularis*, “a particular judgment.” At the day of death, immediately upon the soul’s dissolution from the body, it hath a judgment passed upon it : (Heb. ix. 27 :) “Then shall the dust return to the earth as it was : and the spirit shall return unto God that gave it.” (Eccles. xii. 7.) As soon as the breath expires, the soul receives its particular sentence, and knows how it shall be with it to all eternity.

2. There is *dies universalis*, “a general day of judgment ;” which is the great assizes, when the world shall be gathered together. And of this the text is to be understood : “He hath appointed a day, in the which he will judge the world.” I might empannel a whole jury of scriptures, giving-in their verdict to this ; but in the mouth of two or three witnesses the truth will be confirmed :—“God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” (Eccles. xii. 14.) “Every idle word that men shall speak, they shall give account thereof,” *εν ημερα κρισεως*, “in the day of judgment.” (Matt. xii. 36.) *Now* is the day of arrears ; *then* will be the day of account. “For he cometh, for he cometh to judge the earth :” (Psalm xcvi. 13 :) the ingemination denotes the certainty and infallibility of his coming.

II. *Why there must be a day of judgment.*

1. *That God may execute justice on the wicked.*—Things seem to be carried here in the world with an unequal balance. The “candle of God shines upon the” wicked : (Job xxix. 3 :) “They that tempt God are even delivered.” (Mal. iii. 15.) Diogenes, seeing Harpalus, a thief, go on prosperously, said [that] surely God had cast off the government of the world, and minded not how things went here below. “There shall come in the last days scoffers, saying, Where is the promise of his coming ?” (2 Peter iii. 3, 4.) Therefore God will have a day of assizes, to vindicate his justice : he will let sinners know, that long forbearance is no forgiveness.

2. *That God may exercise mercy to the godly.*—Here piety was the white which was shot at : they who prayed and wept, had the hardest measure ; those Christians whose zeal did flame most, met with the fiery trial : “For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.” (Rom. viii. 36.) “The saints,” as Cyprian saith, “are put in the wine-press, and oft the blood of these grapes is pressed out.” God will therefore have a day of judgment, that he may reward all the tears and sufferings of his people. They shall have their crown and throne and white robes : (Rev. vii. 9 :) though they may be losers for him, they shall lose nothing by him.

III. *When the day of judgment shall be.*—It is certain, there shall be a judgment ; uncertain, when. The angels know not the day ;



nor Christ, neither, as he was man. (Matt. xxiv. 36; Mark xiii. 32.) And the reason why the time is not known is,

1. *That we may not be curious.*—There are some things which God would have us ignorant of: “It is not for you to know the times or the seasons, which the Father hath put in his own power.” (Acts i. 7.) We must not pry into God’s ark, or intermeddle with his *arcana imperii* [“secrets of government”]. “It is a kind of sacrilege,” as Salvian speaks, “for any man to break into the Holy of holies, and enter into God’s secrets.”

2. God hath concealed the time of judgment, *that we may not be careless.*—We are always to keep sentinel, having our loins girt and our lamps burning, not knowing how soon that day may overtake us. “God would have us live every day,” saith Austin, “as if the last day were approaching:”\*

*Omnem crede diem tibi diluxisse supremum.*—HORATIUS *Epist.* lib. i. ep. iv. 13.†

This is the genuine use [which] our Saviour makes of it: “Of that day and hour knoweth no man, no, not the angels which are in heaven. Take ye heed, watch and pray: for ye know not when the time is.” (Mark xiii. 32, 33.)

But though we cannot tell precisely when this day of the Lord shall be, yet in probability the time cannot be far off: “He that shall come will come, and will not tarry.” (Heb. x. 37.) Chrysostom hath a simile. “When,” saith he, “we see an old man going on crutches, his joints weak, his radical moisture dried up; though we do not know the just time when he will die, yet it is sure he cannot live long, because nature’s stock is spent. So, the world is decrepit, and goes, as it were, upon crutches: therefore it cannot be long before the world’s funerals, and the birth-day of judgment.” The age which St. John wrote in was “the last time;” (1 John ii. 18;) in the Greek it is *σχάτη ὥρα*, “the last hour:” then surely the time we now live in may be called “the last minute.” “For he cometh to judge the earth:” (Psalm xcvi. 13:) not *בְּיָמָיו*; “He shall come;” but, *בְּיָמָיו קָרִיב* “He cometh;” to show how near the time is. It is almost day-break, and the court is ready to sit: “The Judge standeth at the door.” (James v. 9.)

Verily, if security, apostasy, decay of love, inundation of sin, revelation of Antichrist, be made in scripture the symptoms and prognostics of the last day, (Matt. xxiv. 37—39; 1 Tim. iv. 1; Matt. xxiv. 12; 2 Tim. iii. 1—5; 1 John ii. 18,) we having these gray hairs among us, the day of judgment cannot be far off.‡

IV. *Who shall be the Judge?*—I answer, The Lord Jesus Christ. Thus it is in the text: “He will judge the world by that man whom he hath ordained;” that man who is God-man. We must take heed of

\* *Ideo latet ultimus dies, ut observentur omnes dies.*—AUGUSTINUS.

† “Believe that every morning’s ray

Hath lighted up thy latest day.”—FRANCIS’S Translation.

‡ *Non secus ac flavescens arista colonus colligit pro foribus adesse messem.* “In like manner as the husbandman, when the ears of corn become yellow, concludes that the harvest is near at hand.”—EDIT.

judging others; this is Christ's work: "The Father hath committed all judgment unto the Son." (John v. 22.)\* He who once had a reed put into his hand,—his Father will now put a sceptre into his hand; he who had a purple robe put upon him in derision, shall come in his Judge's robes; he who hung upon the cross, shall sit upon the bench. There are two things in Christ which do eminently qualify him for a Judge:—

1. *Sagacitas*, "prudence and intelligence," to understand all causes that are brought before him. He is described with seven eyes in Zech. iii. 9, to note his omniscency: (Heb. iv. 13 :) he is like Ezekiel's wheels, "full of eyes." (Ezek. x. 12.) Christ is *Καρδιουργωστής*, "a Heart-searcher:" he doth not only judge the fact, but the heart, which no angel can do.

2. *Potestas*, "strength," whereby he is able to be revenged upon his enemies. Christ is armed with sovereignty: therefore the seven eyes are said to be "upon one stone," (Zech. iii. 9,) to denote the infinite strength of Christ; and he is described with seven horns. (Rev. v. 6.) As Christ hath an eye, to see; so he hath a horn, to push: as he hath his balance, so he hath his sword: as he hath his fan and his sieve, so he hath his lake of fire. (Rev. xx. 10.)

V. *The order and method of the trial.*—Where observe, 1. *The summons*; 2. *The Judge's coming to the bench*; 3. *The process and trial itself.*

1. *The summons to the court.*—And that is by the sounding of a trumpet: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." (1 Thess. iv. 16.) St. Jerome saith, that, whatever he was doing, he thought he heard the noise of this trumpet sounding in his ears: *Surgite, mortui*: † "Arise, ye dead, and come to judgment." Note,

(1.) *The shrillness of the trumpet.*—It shall sound so loud, that the dead shall hear it.

(2.) *The efficacy of the trumpet.*—It shall not only startle the dead, but raise them out of their graves. (Matt. xxiv. 31.) ‡ They who will not hear the trumpet of the ministry sounding, but lie dead in sin, shall be sure to hear the trumpet of the archangel sounding.

2. *The manner of the Judge's coming to the bench.*—Christ's coming to judgment will be glorious, yet dreadful.

(1.) *It will be glorious to the godly.*—The apostle calls it, *επιφανείαν τῆς δόξης*, "the glorious appearing of the great God and our Saviour Jesus Christ." (Titus ii. 13.)

(i.) Christ's *person* shall be glorious. His first coming in the flesh

\* *Judicium erit totius individuae Trinitatis, quoad consensum et autoritatem; Christi vero, quoad visibilem actum, promulgationem, et executionem.* "The judgment will be the office of the whole undivided Trinity, as regards consent and authority; but of Christ, in respect of the visible act, its promulgation and execution."—EDIT. † HIERONYMUS in *Matthæum*.

‡ *Verè vos magna, vos tubæ terribilis, quæ petras scindit, inferos aperit, vincula mortuorum dirumpit: hæc autem omnia citius peragenda quam sagitta in aère transit, in momento, in ictu oculi.* "That truly must be a great voice, a terrible blast of the trumpet, which rends rocks, opens hell, snaps the chains of the dead in sunder: but all these things are to be done more quickly than an arrow cleaves the air, 'in a moment, in the twinkling of an eye.'"—EDIT.

was obscure; his glory was veiled over; (Isai. liii. 2, 3;) all who saw the man, did not see the Messiah. But his second coming will be in *vigore et fulgore*, "very illustrious and resplendent." He shall "come in the glory of his Father;" (Mark viii. 38;) that is, he shall wear the same embroidered robes of majesty as his Father.

(ii.) Christ's attendants shall be glorious. He "shall come with all his holy angels." (Matt. xxv. 31.) These sublime, seraphic spirits, who for their lustre are compared to "lightning," (Matt. xxviii. 3,) are *Christi satellitium*, part of "Christ's train and retinue." He who was led to the cross with a band of soldiers, shall be attended to the bench with a guard of angels.

(2.) *Christ's coming to judgment will be dreadful to the wicked.*—At the coming of this Judge, there will be *ignis conflagrationis*, "a fire burning round about him." He "shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. i. 7, 8.) When God did give his law upon the mount, "there were thunders and lightnings; and Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire." (Exod. xix. 16, 18.) "If God was so terrible at the giving of the law, O how terrible will he be when he shall come to require his law!"\*

3. *The process or the trial itself.*—Where observe, (1.) *The universality*, (2.) *The formality*, (3.) *The circumstances, of the trial.*

(1.) *The universality of the trial.*—It will be a very great assizes; never was the like seen: "For we must all appear before the judgment-seat of Christ." (2 Cor. v. 10.) Kings and nobles, councils and armies, those who were above all trial here, have no charter of exemption granted them; they must appear before Christ's tribunal, and be tried for their lives: neither power nor policy can be a subterfuge. They who refused to come to "the throne of grace," (Heb. iv. 16,) shall be forced to come to the bar of justice. And the dead as well as the living must make their appearance: "I saw the dead, both small and great, stand before God," &c. (Rev. xx. 12.) We do not use to cite men to our courts when they are dead; but at that day the dead are called to the bar: and not only men, but angels: "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6.)

(2.) *The formality of the trial.*—Which consists in the opening of the books: "The judgment was set, and the books were opened." (Dan. vii. 10; Rev. xx. 12.) There are two books [that] will be opened:—

(i.) *The book of God's omniscency.*—God not only observes, but registers, all our actions: "Thou numberest my steps." (Job xiv. 16.) The word there, ספר "to number," † signifies "to put a thing into the book:" as if Job had said, "Lord, thou keepest thy day-book,

\* *Si talis sit horror venientis, qualis erit judicantis!*—AUGUSTINUS.  
 700 liber. "Whence is derived *sepher*, 'a book.'"—EDIT.

† *Unde*

and enterest down all my actions into the book." We read of God's "book of remembrance:" (Mal. iii. 16:) this book will be produced at the last day.

(ii.) *The book of conscience.*—Let there be never so much written in a book, yet, if it be clasped, it is not seen. Men have their sins written in their conscience; but the book is clasped: (the searing of the conscience is the clasp of the book:) but when this book of conscience shall be unclasped at the great day, then all their hypocrisy, treason, atheism, shall appear to the view of men and angels.\* (Luke xii. 3.) The sins of men shall be written upon their forehead, as with a pen of iron.

(3.) *The circumstances of the trial.*—Where consider four things: (i.) The impartiality, (ii.) The exactness, (iii.) The perspicuity, (iv.) The supremacy.

(i.) *The impartiality of the trial.*—Jesus Christ will do every man justice: he will, as the text saith, "judge the world in righteousness." It will be *dies δικαιοκρισίας* ["a day of equitable judgment"]: justice holds the scales. The Thebans did picture their judges blind, and without hands: *blind*, that they might not respect persons; *without hands*, that they might take no bribes.† Christ's sceptre is "a sceptre of righteousness." (Heb. i. 8.) He is no *προσωποληπτης*, or "respector of persons." (Acts x. 34.) It is not nearness of blood [that] prevails: many of Christ's kindred shall be condemned. It is not gloriosness of profession: many shall go to hell with Christ in their mouths: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" (Matt. vii. 22;) yet though they cast out devils, they are cast out to the devil. It is not the varnish of a picture that a judicious eye is taken with, but the curiousness of the work: it is not the most shining profession [which] Christ is taken with, unless he see the curious workmanship of grace in the heart, drawn by the pencil of the Holy Ghost. Things are not carried there by parties, but *æquâ lance*, "in a most just balance:" Christ hath true weights for false hearts. There are no fees taken in that court: the judge will not be bribed with a hypocritical tear, or a Judas-kiss.‡

(ii.) *The exactness of the trial.*—It will be very critical. Then will Christ "thoroughly purge his floor." (Matt. iii. 12.) Not a grace or a sin but his fan will discover. Christ will at the day of judgment make a heart-anatomy; as the surgeon makes a dissection in the body, and doth criticize upon the several parts: or, as the goldsmith doth *δοκιμαζειν*, "bring his gold to the balance and touchstone," and *πειραζειν*, "pierce his gold through, to see if it be right and

\* *Cunctis agminibus patebunt universa scelera tua.*—BERNARDUS. "All thy crimes shall lie open to the view of the assembled universe."—EDIT. † REUSNERUS.

‡ *Veniet dies illa, in quâ plus valebunt pura corda quàm astuta verba, conscientia bona quàm marsupia plena: Judæ enim non fallitur verbis, nec flectetur donis.*—BERNARDUS. "The day will come in which pure hearts will be more effectual than crafty words, and a good conscience will be of more avail than full purses: for the Judge will not be deceived with words, nor swayed by gifts."—EDIT.

genuine," and whether there be not a baser metal within; thus the Lord Jesus, whose eyes are "as a flame of fire," (Rev. i. 14,) will pierce through the hearts of men, and see if there be the right metal within, having the image and superscription of God upon it. Paint falls off before the fire; the hypocrite's paint will fall off at the fiery trial: nothing then will stand us in stead but sincerity.

(iii.) *The perspicuity of the trial.*—Sinners shall be so clearly convicted, that they shall hold up their hand at the bar, and cry, "Guilty." Those words of David may be fitly applied here: "That thou mightest be clear when thou judgest." (Psalm li. 4.) The sinner himself shall clear God of injustice. The Greek word for "vengeance," δίκη, signifies "justice:" God's taking vengeance is doing justice. Sin makes God angry; but it cannot make him unrighteous: the wicked shall drink a sea of wrath, but not sip one drop of injustice. Christ will say, "Sinner, what apology canst thou make for thyself? Are not thy sins written in the book of conscience? Hadst thou not that book in thy own keeping? Who could interline it?" Now the sinner, being αυτοκατακριτος, "self-condemned," shall clear his Judge: "Lord, though I am damned, yet I have no wrong done me; thou art 'clear when thou judgest.'"

(iv.) *The supremacy of the court.*—This is the highest court of judicature, from whence is no appeal. Men can remove their causes from one place to another, from the Common Law to the Court of Chancery: but from Christ's court there is no appeal: he who is once doomed here,—his condition is irreversible.

VI. The sixth and last particular is *the effect or consequence of the trial.*—Which consists in three things:—

1. *Segregation.*—Christ will separate the godly and the wicked: "He shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. xxv. 32.) Then will be the great day of separation. It is a great grief to the godly in this life, that they live among the wicked: "Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!" (Psalm cxx. 5.) Wicked men blaspheme God, (Psalm lxxiv. 18,) and persecute the saints. (2 Tim. iii. 12.) They are compared to dogs, (Psalm xxii. 16,) to bulls, (lxxviii. 30,) to lions: (lvii. 4:) they roar upon the godly, and tear them as their prey. Cain kills, Ishmael mocks, Shimei rails. The godly and the wicked are now promiscuously mingled together; (Matt. xiii. 30;) and this is as offensive as the tying a dead man to a living. But Christ will ere long make a separation, as the fan doth separate the wheat from the chaff, as a furnace separates the gold from the dross, or as a searcher \* strains out the spirits from the dregs. Christ will put the sheep by themselves, who have the ear-mark of election upon them; and the goats by themselves: after which separation there follows,

2. *The sentence.*—Which is two-fold:—

(1.) *The sentence of absolution pronounced upon the godly.*—  
"Come, ye blessed of my Father, inherit the kingdom prepared for

\* "Scarce, or sarse, a fine hair-sieve."—PHILLIPS and KERSEY.

you from the foundation of the world." (Matt. xxv. 34.) After the pronouncing of which blessed sentence, the godly shall go from the bar, and sit upon the bench with Christ: "Know ye not that the saints shall judge the world?" (1 Cor. vi. 2.) The saints shall be Christ's assessors: they shall sit with him in judicature, as the justices of peace with the judge. They shall vote with Christ, and applaud him in all his judicial proceedings. Here the world doth judge the saints; but there the saints shall judge the world.

(2.) *The sentence of condemnation pronounced upon the wicked.*—*Ite, maledicti*, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv. 41.) I may allude to that in James iii. 10: "Out of the same mouth proceedeth blessing and cursing." Out of the same mouth of Christ proceeds blessing to the godly, and cursing to the wicked: the same wind which brings one ship to the haven, blows another ship upon the rock. *Depart from me*—The wicked once said to God, "Depart:" "They say unto God, Depart from us;" (Job xxi. 14;) and now God will say to them, "Depart from me." This will be a heart-rending word. Chrysostom saith, "This word, 'Depart!' is worse than the fire." "Depart from me, in whose presence is fulness of joy." (Psalm xvi. 11.)

3. After this sentence follows *the execution*.—"Bind the tares in bundles to burn them." (Matt. xiii. 30.) Christ will say, "Bundle up these sinners: here a bundle of hypocrites; there a bundle of apostates; there a bundle of profane: bundle them up, and throw them in the fire." And now no cries or entreaties will prevail with the Judge: the sinner and the fire must keep one another company; he who would not weep for his sins, must burn for them. And it is "everlasting" fire. The three children were thrown into the fire; but they did not stay in long: "Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire." (Dan. iii. 26.) But the fire of the damned is everlasting: this word "ever" breaks the heart; length of time cannot terminate it; a sea of tears cannot quench it. The wrath of God is the fire, and the breath of God is the bellows to blow it up to all eternity. O how dreadfully tormenting will this fire be! To endure it, will be intolerable; to avoid it, will be impossible.

#### USES.

USE I. *Let me persuade all Christians to believe this truth, that there shall be a day of judgment.*—"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." (Eccles. xi. 9.) This is a great article of our faith,—that Christ "shall come to judge the quick and the dead:" yet how many live as if this article were blotted out of their Creed! We

have too many epicures and atheists, who drown themselves in sensual delights, and live as if they did not believe either God or day of judgment. The Lucianists and Platonists deny the immortality of the soul: the Photinians hold there is no hell. I have read of the duke of Silesia, "He was so infatuated that he did not believe either God or devil:" \* I wish there be not too many of this duke's opinion. Durst men swear, be unchaste, live in malice, if they did believe a day of judgment? O, mingle this text with faith: "The Lord hath appointed a day in the which he will judge the world." There must be such a day; not only [does] scripture [assert it], but reason confirms it. There is no kingdom or nation in the world but have their sessions and courts of judicature; and God, who sets up all other courts,—shall not he be allowed his? That there shall be a day of judgment, is engrafted by nature in the consciences of men. Peter Martyr tells us that some of the heathen poets have written, that there are certain judges appointed (Minos, Rhadamanthus, and others) to examine and punish offenders after this life.

USE II. See here the sad and deplorable estate of wicked men.—This text is as the hand-writing on the wall, which may make their "knees to smite one against another." (Dan. v. 6.) The wicked shall come to judgment, but they "shall not stand in judgment:" (Psalm i. 5 :) in the Hebrew it is  $\text{וְלֹא יִשְׁמְרוּ}$ , They "shall not rise up." When God shall be decked with glory and majesty, his face as the appearance of lightning, his eyes as lamps of fire, and a sword of justice in his hand, and shall call the sinner by name, and say, "Stand forth; answer to the charge that is brought against thee. What canst thou say for thy pride, oaths, drunkenness, &c.? These sins thou hast been told of by my ministers, whom I sent, 'rising up early,' (Jer. vii. 25,) and going to bed late: but thou didst persist in thy wickedness, with a neck of iron, a brow of brass, (Isai. xlvi. 4,) a heart of stone. (Ezek. xxxvi. 26.) All the tools [which] I wrought with, were broken and worn out upon thy rocky spirit. What canst thou say for thyself that the sentence should not pass?" O how amazed and confounded will the sinner be! He will be found speechless; he will not be able to look his Judge in the face: "What then shall I do when God riseth up? and when he visiteth, what shall I answer him?" (Job xxxi. 14.) O wretch, thou that canst now out-face thy minister and thy godly parents, when they tell thee of sin; thou shalt not be able to out-face thy Judge. When God riseth up, the sinner's "countenance" will be "fallen." (Gen. iv. 6.)

And when he visiteth, what shall I answer him?—Not many years since, the bishops did use to visit in their diocess, and call several persons before them as criminal: all the world is God's diocess; and shortly he is coming [on] his visitation, and will call men to account. Now, when God shall visit, how shall the impure soul be able to answer him? "Where shall the ungodly and the sinner appear?" (1 Peter iv. 18.) Thou that diest in thy sin, art sure to be cast at the bar: "He that believeth not is condemned already;" (John iii.

\* *Usque adeo insanus, ut neque inferos neque superos esse dicat.*

18;) that is, he is as sure to be condemned as if he were condemned already. And if once the sentence of damnation be passed, miserable man, what wilt thou do? Whither wilt thou go? \* Wilt thou seek help from God? He is "a consuming fire." Wilt thou seek help from the world? It will be all on fire about thee. From the saints? Those thou didst deride upon earth. From the good angels? They defy thee, as God's enemy. From the bad angels? They are thine executioners. From thy conscience? There is the worm that gnaws. From mercy? The lease is run out. O the horror and hellish despair which will seize upon sinners at that day! O the sad convulsions! Their heads shall hang down, their cheeks blush, their lips quiver, their hands shake, their conscience roar, their heart tremble. What stupifying physic hath the devil given to men, that they are insensible of the danger [which] they are in? The cares of the world have so filled their head, and the profits of it have so bewitched their heart, that they mind neither death nor judgment.

USE III.      EXHORTATION.

BRANCH I. *Possess yourselves with the thoughts of the day of judgment.*—Think of the solemnity and impartiality of this court. Feathers swim upon the water; gold sinks into it: light, feathery spirits float in vanity; but serious Christians sink deep in the thoughts of judgment. Many people are like quicksilver; they cannot be made to fix. If the ship be not well ballasted, it will soon overturn: the reason why so many are overturned with the vanities of the world is, because they are not well ballasted with the thoughts of the day of judgment. Were a man to be tried for his life, he would bethink himself of all the arguments he could, to plead in his own defence: we are all shortly to be tried for our souls; while others are thinking how they may grow rich, let us bethink ourselves how we "may abide the day of" Christ's "coming." (Mal. iii. 2.) The serious thoughts of judgment would be,

1. *A curbing-bit to sin*: "Am I stealing the forbidden fruit, and the assizes so near?"

2. *A spur to holiness*: † "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Peter iii. 10, 11.)

BRANCH II. *Let us solemnly prepare ourselves for this last and*

\* *A dextris erunt peccata accusantia, a sinistris infinita daemonia, subtus horrendum chaos inferni, desuper Judæ iratus, foris mundus ardens, intus conscientia urens: heu, miser peccator, quò fugies?*—ANSELMUS. "On the right hand will be accusing sins; on the left, innumerable demons; beneath, the horrible gulf of hell; above, an angry Judge; without, a flaming world; within, a burning conscience. Alas, wretched sinner! whither wilt thou fly?"—EDIT. † *Nihil est quod magis proficiat ad vitam honestam, &c.*—AMBROSIUS. "There is nothing that conduces more to a virtuous life than the serious thoughts of judgment."—EDIT.



*great trial.*—That is, by setting up a judgment-seat in our own souls: let us begin a private sessions, before the assizes. It is wisdom to bring our souls first to trial: "Let us search and try our ways." (Lam. iii. 40.) Let us judge ourselves according to the rule of the word, and let conscience bring-in the verdict. The word of God gives several characters of a man that shall be absolved at the day of judgment, and is sure to go to heaven:—

CHARACTER I. The first character is *humility*: "The Lord shall save the humble person." (Job xxii. 29.) Now, let conscience bring-in the verdict. Christian, art thou humble? not only humbled, but humble? Dost thou "esteem others better than thyself?" (Phil. ii. 3.) Dost thou cover thy duties with the veil of humility, as Moses put a veil on his face when it shined? If conscience brings-in this verdict, thou art sure to be acquitted at the last day.

CHARACTER II. *Love to the saints*: "We know that we have passed from death unto life, because we love the brethren." (1 John iii. 14.) Love makes us like God: (1 John iv. 19:) it is *radix omnium virtutum*,\* "the root of all the graces." Doth conscience witness this for you? Are you perfumed with this sweet spice of love? Do you delight in those who have the image of God? Do you reverence their graces? Do you bear with their infirmities? Do you love to see Christ's picture in a saint, though hung in never so poor a frame? This is a good sign that thou shalt pass for current at the day of judgment.

CHARACTER III. *A penitential frame of heart*: "Repentance unto life." (Acts xi. 18.) Repentance unravels sin, and makes it not to be: "In those days the iniquity of Israel shall be sought for, and there shall be none." (Jer. l. 20.) A great ball of snow is melted and washed away with the rain: great sins are washed away by holy tears. Now, can conscience bring-in the evidence for thee? Dost thou tune the penitential string? "Thou that hast sinned with Peter, dost thou weep with Peter?" † And do thy tears drop from the eye of faith? This is a blessed sign [that] thou art judgment-proof; and that when thy iniquities shall be sought for at the last day, "they shall not be found."

CHARACTER IV. *Equity in our dealings*: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" *Mundus volis*, "He that hath clean hands." (Psalm xxiv. 3, 4.) Injustice doth sully and defile the hand. What saith conscience? Is thy hand clean? It is a vain thing, to hold the Bible in one hand, and false weights in the other.

Beloved, if conscience, upon a scripture-trial, give-in the verdict for us, it is a blessed sign that we shall lift up our heads with boldness at the last day. Conscience is God's echo in the soul; the voice of conscience is the voice of God; and if conscience upon an impartial trial doth acquit us, God will acquit us. "If our heart condemn us not, then have we confidence toward God." (1 John iii. 21.) If we

\* AUGUSTINUS.  
AMBROSIUS.

† *Qui secutus es Petrum errantem, sequere penitentem!*—

are absolved in the lower court of conscience, we are sure to be absolved at the last day in the high court of justice. It were a sweet thing for a Christian thus to bring himself to a trial. Seneca tells us of a Roman who every day called himself to account: *Quod malum sandisti?* "What infirmity is healed? Wherein art thou grown better?" Then he would lie down at night with these words: *O quàm gratus somnus!* "O how sweet and refreshing is my sleep to me!"

USE IV. CONSOLATION. *Here is a fountain of consolation opened to a believer.*—And that in three cases:—in case of, 1. *Discouraging fear*, 2. *Weakness of grace*, 3. *Censures of the world*.

CASE I. Here is comfort in case of *discouraging fear*.—"O," saith a believer, "I fear, my grace is not armour of proof; I fear, the cause will go against me at the last day." Indeed, so it would, if thou wert out of Christ: but as, in our law-courts, the client hath his attorney or advocate to plead for him, so every believer, by virtue of the interest, hath Christ to plead his cause for him: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." (1 John ii. 1.) What, though Satan be the accuser, if Christ be the Advocate? Christ never lost any cause [that] he pleaded. Nay, his very pleading alters the nature of the cause: Christ will show the debt-book crossed with his own blood; and it is no matter what is charged, if all be discharged. Here is a believer's comfort:—his Judge will be his Advocate.

CASE II. Here is comfort in regard of *weakness of grace*.—A Christian, seeing his grace so defective, is ready to be discouraged: but, at the day of judgment, if Christ find but a drachm of sincerity, it shall be accepted. If thine be true gold, though it may be light, Christ will put his merits into the scales, and make it pass current. He that hath no sin of allowance, shall have grains of allowance. I may allude to that in Amos ix. 9: *Ne lapillus in terram*, "Yet shall not the least grain fall to the earth." He that hath but a grain of grace,—not the least grain shall fall to hell.

CASE III. It is comfort in case of *censures and slanders*.—The saints go here through strange reports,—*δια δυσφημίας και ευφημίας*, "through evil report and good report." (2 Cor. vi. 8.) John Baptist's head in a charger is a common dish now-a-days: it is ordinary to bring-in a saint beheaded of his good name. But at the day of judgment Christ will unload his people of all their injuries; he will vindicate them from all their calumnies. Christ will be the saints' compurgator: he at that day will present his church *sine maculâ et rugâ*, "not having spot or wrinkle." (Eph. v. 27.)

## SERMON XXVI.

BY THE REV. RICHARD ADAMS, A. M.

FORMERLY FELLOW OF BRASEN-NOSE COLLEGE, OXFORD.

OF HELL.

*Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—Matthew xxv. 41.*

IF any in the broad way, upon the hearing of this terrible text, shall say to me, as the devils in the Gergesenes said to our Saviour, "Art thou come hither to torment us before the time?" (Matt. viii. 29;) I say, No: but to "warn you to flee from the wrath to come;" (Matt. iii. 7;) and reduce you from the broad, into the narrow, way. (Matt. vii. 13, 14.) For, all the while [that] you are in a state of nature, going on in sin against God, you do but "wrong your own souls," and by hating wisdom "love death," (Prov. viii. 36; Rom. vi. 23,) yea, eternal death, though you like not to hear of it. Let not prejudice take away your judgment; and then a Boanerges, a "son of thunder," (Mark iii. 17, with John xii. 29,) to-day, may fit you to give better entertainment to a Barnabas, a "son of consolation," to-morrow. (Acts iv. 36, with Rev. iv. 5.)

For my part, I hope I am not studious, neither do I expect, to please men in treating on this severe point: (Gal. i. 10:) their censure is a small thing to me, (1 Cor. iv. 3,) if I may approve myself the servant of Christ our Judge; which I shall endeavour, in not erring from the scope of this his last sentence in my text; wherein we have,

## TEXT DIVIDED.

1. *The persons sentenced or judged.*—Namely, the wicked, described by their station: Εξ εωνωνμων, "On the left hand:" and by their condition: Οι καταραμενοι, "Cursed."

2. *The person sentencing.*—Namely, Christ, who is Lord Chief Justice of all the world: "Me."

3. *The punishment or sentence itself pronounced by this Judge, who cannot but do right.*—Namely, "Depart from me into everlasting fire, prepared for the devil and his angels;" from God who hath no beginning, into hell which hath no end; noting *terminus a quo*, the pain of loss: "Depart from me:" and *terminus ad quem*, the pain of sense: "Into everlasting fire," &c. Where we have hell-torments set forth by their *quality*, extremity; and *quantity*, eternity.

(1.) *Extremity*, aggravated by their inflammation: "Fire:" the preparation of them: "Prepared:" the association in them: "The devil and his angels."

(2.) *Eternity*, which makes all hell indeed: "Everlasting fire."

Take the sum in this PROPOSITION:—

#### DOCTRINE.

*The wicked shall depart from Christ into the greatest torments.*

Or, if you will have it shorter, take it in David's words: "The wicked shall be turned into hell." (Psalm ix. 17.)

I shall endeavour to prepare this for *application*, by *explication* and *confirmation*.

#### EXPLICATION.

I. EXPLICATION of the *subject*, and of the *predicate*.

(I.) *The subject*: "The wicked;" that is, all ungodly men and women who die in their sins, unclean, unsanctified; (Rev. xxi. 27; 1 Cor. vi. 9, 10;) who "know not God, nor obey the gospel;" (2 Thess. i. 8; Col. iii. 6;)—the goats on Christ's left hand at the great day; in my text denominated *οἱ κατηραμένοι*, "the cursed," with a dreadful execration; detested of God with abomination, and destined to all misery without remedy.\*

(II.) *The predicate*: "The greatest punishment," or hell; of which I shall say somewhat to,

#### *Quid nominis.*

1. *The name*.—"Hell;" answering to the Hebrew *שְׁאוֹל* *sheol*, and the Greek *γέεννα* [of] which though the former primarily signifies "the grave," and the latter "the valley of the son of Hinnom," yet they do also signify "extreme and eternal torment;" especially the latter in the New Testament, where Christ speaks of "the whole body being cast" *εἰς γέενναν*, "into hell," (Matt. v. 29, 30.) *γέενναν τοῦ πυρός*, "the fiery hell;" (verse 22;) which Mark explains to be "inextinguishable," *τὸ πῦρ τὸ ἀσβέστον*. (Mark ix. 43; Matt. xviii. 8.) Hence our Saviour elsewhere bids, "Fear him who is able to destroy both soul and body," *ἐν γέεννῃ*, "in hell." (Matt. x. 28; xxiii. 15, 33; Luke xii. 5.) Men could not cast the soul into the proper *gehinnom*, but God can cast that into hell after the body is killed: which several of the ancient Jewish doctors apprehending,† they did by *gehinnom* metaphorically describe "the infernal fire;" as the learned have proved,‡ notwithstanding what is said to the contrary in that abominable treatise "Of Hell," justly sentenced to be burnt about two years ago, wherein the Jesuited penman,§ whether out of ignorance or malice or both, hath most shamefully wronged our best authors. But could he and any others (which they cannot) evade the

\* *Katapa*, *execratio horrenda et abominanda*.—CAMERARIUS, et GERHARDI *Harmonia Evangelica*. "A curse, a terrible and horrible execration."—EDIT.  
† *Targum* JONATHAN BEN UZZIEL; *Hieros. Paraph. in Gen. iii. 33: Præparavit gehennam improbis in futuro seculo.* יִקְרַח &c. "He hath prepared *gehenna* for the wicked in a future state."—EDIT. † P. CHEITOMÆUS, BEZA, SCAPULA,

MINSHAW, USHER, FULKE, BUXTORFII *Lexicon Talmudicum*. *Αἰωνίαν τιμωρίαν δίκην, et eis γέενναν χωρησάει, idem sonant apud IGNATIUM, Epist. ad Ephes., cap. iv.* "The phrases, 'They shall endure eternal punishment,' and, 'He shall go to *gehenna*,' have the same signification in Ignatius's Epistle to the Ephesians."—EDIT. § S. R., London, printed 1667.

tropical signification of *gehenna*, yet all the strength of their arguments to shake and remove hell-pillars will be but just enough (as it fared with Samson in a far more lawful undertaking, when he shook the pillars of the house in which the Philistines were, Judges xvi. 28—30) to pull down the rotten fabric of their hellish tenet upon their own pates; since there are abundantly more of scripture-expressions noting an extreme and eternal misery after this life is ended; namely, "destruction," by way of eminency; (Matt. vii. 13;) "outer darkness, where shall be weeping and wailing and gnashing of teeth," (Matt. xxii. 13,) and "the worm dieth not;" (Mark ix. 44, 48;) "damnation," (Matt. xxiii. 33,) "everlasting punishment," (Matt. xv. 46,) "eternal fire, chains, blackness and mists of darkness; (Jude 6, 7, 13; 2 Peter ii. 4, 17;) the prison where the spirits of the disobedient be, (1 Peter iii. 19, 20,) "wrath to come," (1 Thess. i. 10; v. 9,) the "furnace of fire," (Matt. xiii. 42,) "the second death, bottomless pit," place of "torment, lake of fire and brimstone." (Rev. ii. 11; ix. 2; xiv. 10; xx. 10; xix. 20; xxi. 8.)

#### *Quid rei*: THE DESCRIPTION OF HELL.

2. *The nature of hell* may be thus described:—It is no less than the eternal and second death in its latitude, as opposite to eternal life; that is, the most miserable state of the wicked, wherein they are everlastingly separated from the sight of God and all comfortable good, locked up in chains of darkness, under the fresh, lively, and afflicting sense of the wrath of God, justly kindled and continually flaming against them, for their sins and according to the measure of them; so that they are filled with never-ceasing horrors of conscience, and scorched in soul and body with such grievous flames as will for ever torment, but never consume them to an annihilation.

#### THE DESCRIPTION EXPLAINED.

More particularly, this description suggests two things agreeable to them already noted in the text, further to be explained; namely, the punishment itself, and the properties of it.

#### PUNISHMENT ITSELF.

(1.) *The punishment itself, to which the wicked are adjudged.*—And that is *pœna damni*, "the pain of loss:" the absence of infinite mercy: and *pœna sensûs*, "the pain of sense:" the presence of unspeakable misery.

First. *The pain of loss, the privation of all good.*—Πορευθε ἀπ' ἐμοῦ, "Depart from me," says Christ; "get ye gone from my presence into your proper place.\* (Acts i. 25.) Away with you; here is no comfort for you. Depart from all the good [that] you were once, while on earth, invited to have in me and with me in heaven; yea, and from that [which] you chose and preferred before me. You must now lose all real, and all [that] you and others reputed, good things;" whether,

\* *Abjiciendi in illud vov quo infernus.*—GERHARDUS. "To be cast down into that 'somewhere' which is hell."—EDIT.

(i.) *Natural.*—Your sins will go along with you ; but all your pleasures, profits, honours, with the vain hopes of greater content in your sinful courses, will leave you. The covetous cormorant shall not have his bags, nor the ambitious his honour, nor the voluptuous his pleasure. Judas left his silver, which he prized more than our Saviour ; (Acts i. 18 ;) Haman, his honour ; the deceased gentleman in the gospel, his delicious fare with which he had pampered himself in his life-time ; and glad he would have been, upon his importunate begging, to have had one drop of water from the end of Lazarus's sorest finger, to cool the tip of his tongue, when he was "tormented in flames ;" but, alas ! he must remain deprived, with this sharp answer : "Remember that thou in thy life-time receivedst thy good things." (Luke xvi. 24, 25 ; James v. 5.) Though wicked men be rebels and traitors to God, yet here he gives them meat and drink to keep them alive for a time. He deals not with them as the cruel duke d'Alva did with his prisoners ; whom he starved, after he had given them quarter, saying, "Though I promised you your lives, I promised not to find you meat." He [God] gave Egypt to Nebuchadnezzar, and vast dominions to Alexander ; but in hell wicked men shall be deprived of all. There they shall have no houses, nor lands, nor moneys, nor good cheer, nor mirth, nor credit, nor friends, nor servants ; no stately Italian palaces ; no rare coaches of Naples, drawn by the horses of Barbary ; no artificial wares of Quinsai and Alexandria ; no Indian gold, no Bisnagar diamonds, no Scythian emeralds, no topazes of Ethiopia ; no Molucca spices, no Canary sacks nor sugars, no Candy oils, no Spanish sweetmeats, no French wines ; no velvets, nor tissue, nor scarlet, nor purple clothes, but purple flames.

(ii.) *Spiritual good things* they had here, and might have had in common with the saints. In hell [there are] no offers of Christ, nor pardon by him ; no preachers, nor promises, nor possibility of heaven, as there was here, in the wicked's apprehension ; \* which will be exceedingly enlightened to see what they are deprived of ; yet then can see no "wells of salvation," only the pit of damnation.

(iii.) *Eternal good things.*—The wicked lose God himself, and heaven with him. O unspeakable loss to the understanding soul, infinite loss,—to want an Infinite Good, to be separated from the Chief Good ! To depart from God,—this is a most sad departure, the worst of all, as reverend and learned Bolton well observes from the ancients.† It is true, wicked men cannot depart from God's essence ; for he is essentially in hell : (Psalm cxxxix. 8 :) but they depart from his comfortable presence ; not to see God, (Heb. xii. 14,) nor to have one comfortable glance at the great Creator, merciful Redeemer, and gracious Sanctifier. And with this loss of losses, they are deprived of heaven, and those admirable perfections and ravishing beauties with which the spouse of Christ is for ever endowed ; and are shut out, with the foolish virgins, (Matt. xxv. 10 ; viii. 11, 12,) from those

\* *Vide* part iii. of BAXTER'S "Saints' Rest."

† In his "Meditations on the four last Things."

inconceivable "pleasures" and joys which "are at God's right hand for evermore." (Psalm xvi. 11.)

Secondly. *The pain of sense.*—"Depart from me," saith Christ. "Whither?" may the damned say. "Why, from my face, into the fire of hell;" (Matt. xiii. 30;) not a purifying, but a tormenting, fire; in the last verse called "everlasting punishment," *εις κολασιν αιωνιον*. In my text, "the fire," *το πυρ*, as more notable than any other. But [with regard to] what and where this fire is, I have only this to say *negatively*:—Neither the fire nor place of hell are merely fantastical or imaginary; that is, such only as have their being in the operation of the mind. But *positively*:—That both are real, such as have a certain physical being; however, scripture gives me not a warrant distinctly and demonstratively to particularize of what kind and where.\* Some style this more gross part of hell-punishment "positive," vexation and torment, considering it concretely; yet abstractively considered, even the pain of sense may be privative, as these torments deprive a man of that due perfection which would otherwise be in him. For example: though the sensible vexation of a man in a caldron of scalding liquor be in the materiality of it positive; yet the formal nature of that punishment, precisely considered, lies in this,—that the scalding takes away from the man some perfection belonging to him; else the scalding liquor would be no more an evil to him, than fire is to the salamander.† "For it is impossible," saith the learned Barlow,‡ "that should be evil to a man, which does not in some respect make him worse;" as that which does not deprive him of any perfection cannot do, and by consequent could not be evil. This I only premise, that I may not be understood by any to have a mind to cavil.

REQUISITE TO THE PAIN OF SENSE, THREE THINGS.

There are three things requisite to constitute the nature of this pain of sense.

(i.) *The real presence of all evil.*—That which some term "the position" of all horror, anguish, and vexation. Some resemblance we may have of it by supposing what the person sustains who is cast into a furnace of scalding lead or brimstone; still remembering that all the tortures which ever seized upon all the senses of any body in this world, are but shadowy resemblances of this more sensible part of hell-torments.

(ii.) *The strong impression of vindictive justice in reference unto sin.*—Else the most vehement tormentings could not properly be punishments.§ When one undergoes the cutting-off [of] a rotten leg, *ne pars sincera trahatur*,|| that pain is not properly called "a punish-

\* Μη τουνω ζητωμεν που εστιω, αλλα πως αυ αυτην φυγομεν.—CHRYSOSTOMI Homil. xxvi. in Rom. s.xvi. "Let us not, however, seek curiously where hell is, but how we may escape it."—EDIT.

† Salamandra est animal vivens in igne, tamen non comburitur.—ISIDORUS. "The salamander is an animal that lives in fire, and yet is not burnt."—EDIT.

‡ Exercitatione de Malo. § Omnis pena, si justa est, peccati pena est.—AUGUSTINUS. "Every punishment, if just, is a punishment of sin."—EDIT.

|| OVIDII Metamorph., lib. 1. 191. "Lest the sound part be corrupted."—EDIT.

ment," because it is not inflicted for any fault; it is for cure, not in vengeance. But in hell-torment, which is the execution of the just wrath of God, the Lord Chief Justice comes "in flaming fire inflicting vengeance;" \* (2 Thess. i. 8;) which relates to the fault, by reason [that] it is fit that the punishment be apportioned to the fault in the execution of justice; as may be more plain in this case:—Suppose Titius for treason should justly deserve death; yet so, that none living know his crime: then imagine Cæsar in a rage [to] take away Titius's life, his crime of treason all this while neither considered nor discovered. Why! the death of Titius (though in itself it be a natural evil, yet) in order to Cæsar is no proper punishment, since it is not the execution of justice in reference to the crime, however it may be so in respect of God, who knew, not only that Titius so died, but that he deserved so to die.† This may illustrate, that, in the punishment of the damned, there is an impression of Divine Justice; and therefore, "because of God's just judgment,"‡ this punishment is called "the damnation of hell," (Matt. xxiii. 33,) thereby noting the keen impression of God's wrath; wherein not only the Almighty Punisher doth respect sin; but the finite creature who is punished, knows that he is cast into the furnace of fire for his sin against the infinite God. Whereupon there is further requisite to this punishment,

(iii.) *That the party punished have an acute feeling himself spoiled of all his perfections; a lively sense of all that he is deprived of, by reason of his sin.*—Otherwise it would not properly be punishment, as I hinted before. The damned hath always quick and terrible apprehension of an angry God impressing his wrath, and persisting to deprive him of all that glorious good [which] was offered to him. Instead of which, (that being refused,) he is more and more assured of lying in a consuming fire, that is and will be continually burning up all those perfections [that] he had; not purging but plaguing him worse and worse: yet not so, that the flames devour his essence, or that the torments utterly, that is, absolutely, destroy his substance; but, that they are continually feeding upon all that it should otherwise have been, his simple being nevertheless remaining. Thus of the punishment itself both of loss and pain.

#### THE TWO PROPERTIES OF HELL-PUNISHMENT.

(2.) *The properties of hell-punishment, inseparable from it, are its extremity and eternity.*

##### I. EXTREMITY.

**FIRST. Extremity.**—It infinitely exceeds all other punishment: no pain so extreme as that of the damned, who sustain the absence of all good and the presence of all evil. All the cruelties in the world cannot possibly make up any horror comparable to the horrors of hell.

\* *Διδόντος εκδικησιν, infligens ultionem.*—BEZA. † *Latet culpa, ubi non latet pœna.*—AUGUSTINUS. "The fault sometimes lies hidden, when the punishment is open."  
—EDIT. † *Quia Deus ex judicio hanc pœnam impis infligit.*—GERHARDUS.



I noted in the analysis of my text, that the extremity of hell-torments is aggravated by *their inflammation*: Το πυρ, "The fire:" *the preparation of them*: Το ητοιμασμενον, "The prepared:" *the association in them*: Τῷ διαβῳλῳ και τοις αγγελοις αυτου, "The devil and his angels." There is a great force and emphasis in these prepositive articles, in the original thus repeated, demonstrating and defining this punishment to exceed all others in its extremity.\*

(i.) *The grievous inflammation*, setting forth the extremity of these torments.—Fire is the most furious of all elements: but this is "the fire," hotter than elementary or culinary fire; importing the torments to be of a more violent nature than any other. Strabo relates that there is a lake, near Gadara in Galilee, infected with such malignant and pestiferous qualities, that it scaldeth off the skin of whatsoever is cast into it: † yet this is not comparable to the fiery lake of brimstone, where the extreme anguish of the damned is,

First. *Most exquisite*.—All the exquisite torments that ever were heard of, cannot express it to the full. † Nebuchadnezzar's fiery furnace could but cause horrors like flea-bitings, in comparison of those [which] the damned in hell do suffer in every sense. The little monosyllable "hell," though it is easily overlooked by many at present, yet it is the most unexpressibly grievous rack in the world. § They say, *gehene* (which we translate "hell" in the New Testament) does in French signify "a rack," which (as the strappado) is thought to be the most exquisitely tormenting. Those terrible allusions to Tophet, to the shrieks and yellings of children sacrificed there, (2 Kings xxiii. 10; Isai. xxx. 32, 33,) are but shadowy representations of *their pain who die* "the second death."

Secondly. *Intolerable*.—Soul and body shall be ever supported by God in being, but neither be able to avoid nor yet endure hell-pain. If Cain, the fore-man, coming within the sight of hell here, cry out, "My punishment is greater than I can bear;" (Gen. iv. 13;) (for, "a wounded spirit who can bear?" Prov. xviii. 14;) if the apprehensions of hell even distract the Psalmist; (Psalm lxxviii. 15; xc. 11;) if an angry God, but meeting the soul of a sinner, "rent the caul of his heart;" (Hosea xiii. 8;) how will he be able to bear burning in the lake with fire and brimstone? (Rev. xix. 20.) Hanging, stinging, racking, roasting, suffering under harrows and saws of iron, (Heb. xi. 36, 37,) flaying off the skin, scratching off the flesh with thorns, &c., unheard-of merciless miseries, are nothing to the unsufferable tortures of hell. I grant, there are degrees of torment in hell; yet the least is intolerable; whether we,

*Look upon the omnipotent hand of God executing the vengeance of eternal fire*.—Ah! "it is a fearful thing to fall into the hands of the living God," the Judge to whom "vengeance belongs;" (Heb. x. 30, 31;) who takes the wicked immediately into his own hands, as

\* BEZÆ *Annotationes*.

† STRABONIS *Geograph.* lib. xvi. col. 764, citante FULLERO.

‡ *Damnati exquisitissimos dolores sentiant, quibus majores non dari nec cogitari possunt*.—GERHARDI *Loci Communes*. "The damned will feel the most exquisite pains, than which no greater can be inflicted or conceived."—EDIT. § LONG'S "Four last Things."

if none else were strong enough to inflict the fierceness of his wrath. Or,

*Look down on the impotent punished creature.*—No way able to make any resistance, (Rom. ix. 19,) or lift up his head under the burden of divine indignation; but [he] must crouch under it. For, alas! what can a leaf driven to and fro do against the blast of God's displeasure? How should the weak back of a poor feeble man bear "the pile of fire and much wood, which the breath of the Lord doth kindle?" (Isai. xxx. 33.) "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isai. xxxiii. 14; Job xx. 26.) They that suffer least in hell will find the torments intolerable: so that, when our Saviour saith, "It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city" which despiseth the offers of gospel-grace, (Matt. x. 15,) he means not that any damned Sodomites should find hell-pains tolerable at all. For Jude, writing by the same Spirit that Matthew did, says, "They suffer the vengeance of eternal fire;" (Jude 7;) and "eternal fire" with a "vengeance" can be no tolerable pain. Christ will come "in flaming fire, taking vengeance on those that know not God," as well as on those "that obey not the gospel." (2 Thess. i. 8.) Yet the disobedient and despisers of the gospel (especially as to the pain of loss) shall be more fearfully plagued than Sodomites. If Turks and Tartars be damned, then debauched Christians (as their sins have been double-dyed, so) shall be double-damned; deeper in hell, by reason [that] here they were nearer to heaven. If there be "heinous sins" against "wonderful mercies," they must needs bring "tremendous punishments:"\* O, consider it, England, city and country, courtiers and commonwealth's-men! Again: the anguish is,

Thirdly. *Easeless and remediless.*—"The wrath of God abideth." (John iii. 36.) In hell [are] no cooling fits, but continued burnings, the worm perpetually gnawing, the same torment remaining both "day and night." (Rev. xx. 10.) There [is] no remission of sin, dismissal of pain, intermission of sense, or permission of comfort; but "judgment without mercy," (James ii. 13,) mischief "without measure," (Isai. v. 14,) crying without compassion, pain without pity, (Ezek. vii. 4,) sorrow without succour, bitter lamentation without any consolation, descending without hopes of ascending; (Job vii. 9;) the prisoners being locked up in this dunsome, fiery pit of no-ease;† where the prisoners would not live, yet cannot get out. (Luke xvi. 26.) Christ, the Supreme Keeper, who hath the key in his own hand, (Rev. i. 18,) affirms with an asseveration [that], if thou be cast

\* *Ingentia beneficia, ingentia flagitia, ingentia supplicia.* † *Vestigia nulla retrorsum.*—HORATIUS *Epist.* lib. i. ep. i. 75. "Hence are there no returning steps."—EDIT.

*Gradumque retrò flectere haud unquam sinunt  
Umbra tenaces.*—SENECÆ *Herc. Furens*, 678.  
"Ne'er do the shades, tenacious of their prey,  
Allow them to retrace their downward way."—EDIT.

in, "verily thou shalt by no means come out thence, till thou hast paid the uttermost farthing;" (Matt. v. 26;) nay, cue or "mite;" (Luke xii. 59; Mark xii. 42;) which will never be.

Fourthly. *Universal and various*.—Both in respect of the subject tormented, and the objects tormenting. Even as the tooth-ache, stone, gout, fever, plague, &c., concurring to torment one man in every part. Every power and faculty, sense and member, both of soul and body, will be filled with anguish and vexation, within and without; the never-dying worm of conscience, (Isai. lxvi. 24,) and unspeakable tribulation that follows upon it, (Rom. ii. 9,) manifested in "weeping and wailing and gnashing of teeth," (Matt. xxii. 13; xiii. 42; xxv. 30,) to confound the eye and perplex the mind. As all have joined in sin, so they shall [all join] in suffering. The soul, indeed, was ringleader in sin, and so will be chief in suffering, when the "sharp arrows of the Almighty are within, and the poison thereof drinketh up the spirit." (Psalm cxx. 4; Job vi. 4; xx. 25.) Thus of the inflammation greatedened by the four ingredients.

(ii.) *The preparation* further aggravates the extremity of the torments.—The text acquaints us that it is "the prepared fire" by way of transcendency; as if the wisdom of God had devised on purpose the most tormenting temper for this formidable fire, which the Lord "kindled in his anger of old." (Deut. xxxii. 22; Isai. xxx. 33.) In God's secret purpose it was prepared from eternity, and actually made ready for the fallen angels when they fell from God. The Talmudists conceive, that by reason to the things created in the second day there is not added (as in the rest) "that it was good," (Gen. i. 6—8,) therefore the fire of hell was then created:\* but, to leave such a conjecture, we are certain it is "the prepared fire," and that "for the devil and his angels:" not as if it were not prepared also for wicked men, but chiefly to show [that] it was first assigned to the devils; to note the extremity and inevitableness of the torment of the wicked, who have the devil and his angels for their companions.† Hence,

(iii.) *The association in hell*, "the devil and his angels," contributes to the extremity of the damned's punishment.—"The devil," so called, because he first calumniated God to Eve; as elsewhere "Satan," because the capital enemy of God and man. (Rev. xii. 9.) It should seem, there is one notorious Beelzebub in the kingdom of darkness over the rest of evil spirits; (Matt. xii. 24; x. 25; ix. 34; John xii. 31; xiv. 30;) who may be called "his angels," probably, by reason he, being one above the rest, as head of the faction, drew multitudes of others into the party, who with him sinned and fell.‡ But because the distinction in the order of angels is not so evident, we may take it of the evil angels collectively, rather than distributively; miserable comforters, indeed, tormenting companions! (Matt.

\* Buxtorfii *Lexicon Talmudicum*. † CALVIN, BEZA, BAXTER, &c. ‡ *Facti perduelles ad exemplum sui principis, atque adeo semen illius audiunt*.—DR. ARROWSMITH, *Tactica sacra*, lib. i. cap. 2, sect. 4. "They became enemies of God after the example of their chief, and therefore are called 'his seed.'"—EDIT.

xviii. 34.) O think how sad it is to be chained with the devil in his fiery fetters; shut up in the darkest den with the roaring lion, (1 Peter v. 8,) with ravenous wolves; to live in a nest among stinging, freckled adders, having your loins encircled with the girdles of serpents; to lie in a pit amongst millions of ugly toads; to be every where bitten with venomous asps; to have cockatrices killing you with their eyes, dragons spitting fire in your faces, vipers eating out your bowels! And then tell me, if the companions in hell, who are infinitely worse than these, can be desirable, that we should any of us be so mad (as too many are) to choose them, rather than the society of saints. Wier speaks of a charmer at Saltzburg, that, when in the sight of the people he had charmed a company of serpents into a ditch and killed them, at last there came one huge one, far bigger than the rest, which leaped upon him, wound about his waist like a girdle, and rolled him into the ditch, and so killed the charmer himself in the conclusion.\* Alas! how many men and women can sport themselves with the devil's temptations here, till at last the grand "old serpent" come out with his strength, (Rev. xii. 9,) and roll them into the pit of hell; where they shall live in misery, and lie sprawling with no other companions but the devil and his cursed fiends; who will be continually tormenting one another, and stinging them with horrors, to all eternity!† Hence,

## II. ETERNITY.

The second property of this punishment is its *eternity*.—In the text *το αιωνιον*, "the everlasting fire;" and in verse 46, "everlasting punishment;" which is there directly opposed to "eternal life," that blessed state of the righteous which will never have an end; and therefore, according to the rules and maxims of reason,‡ doth necessarily import a punishment of the same duration that the reward is. Now that is acknowledged, by the Socinians themselves, to be eternal, absolutely so as never to end; and therefore the punishment cannot but be so too. The damned are "in everlasting chains of darkness," "suffering" no less than "the vengeance of eternal fire," in "the blackness of darkness for ever;" (Jude 6, 7, 13;) and their smoke goes up "for ever and ever." (Rev. xiv. 11.) *A parte post*, it is an interminable duration; as beyond measure in extremity, so beyond time in eternity. None but he who was "from everlasting to everlasting," can fully describe this most permanent duration. (Psalm xc. 2, 4.) They that, by the help of the best spiritual and rational prospective, can see furthest into it, will be forced to cry out, "O the ocean that cannot be looked over! the depth that cannot be fathomed!" There is never an *exit* to this saddest tragedy this "eternal judgment." (Heb. vi. 2.) God "sets an end to" all other "darkness," (Job xxviii. 3,) but none to the darkness of hell. When the wrath of

\* MORE, *Atheism*. lib. iii. cap. 2. † *Peccato diabolorum nullum paratum remedium*. "No remedy is afforded for the sin of the devils."—EDIT. ‡ *Oppositorum est eadem scientia; et oppositorum sunt opposita consequentia*.—*Can. Logic*. "The knowledge of opposites is the same; and the consequences of opposites are opposite."—EDIT.

God is come upon the ungodly, it will still be "wrath to come." (Matt. iii. 7.) This fiery durance is not measurable by our petty particles of time. Alas! it is for ever. "Woe! woe! woe!"\* (Matt. xxiii.) O eternity! eternity! eternity! This word, "ever, ever, everlasting," will even break the hearts of the damned.

Mark what I say: suppose, with me, (after others,†) the whole world were a mountain of sand, and a little wren come but once every thousandth year to fetch one grain of sand; what incomprehensible millions of millions (not to be numbered by a finite being) would be spent before this supposed wonderful mountain could be fetched away! when it could be millions beyond reckoning, before the sands in an hour-glass could be carried away after this rate; but six thousand years, and so but six sands, would be gone since the creation of the world. Well; but supposing yet this wonderful, astonishing thing should be effected; if a damned person should stay in torment so long, and then have an end of his woe; it were some comfort. But when that immortal bird should (according to the pre-supposed portion) have carried away this mountain ten thousand times over, alas! alas! and woe! his anguish and torment will be as great as ever it was, and he no nearer coming out than he was the very first moment he entered into hell.

Beloved, think seriously on this sad supposition. I know not whether your hearts tremble; but I am sure mine does, when I dwell on these things in my thoughts. O who are so stout-hearted among us, that they can "dwell with everlasting burnings;" (Isai. xxxiii. 14;) that they can struggle with this wrath to come, which will never be overcome, never come to an end? Believe it, friends! "the worm dieth not, the fire is not quenched:" they are not mine, but the most sure, yet sad, words with which the most evangelical prophet Isaiah shuts up his long and sweet prophecy. (Isai. lxvi. 24.) And you know, our Lord Jesus, who "spake as never man spake," (John vii. 46,) did frequently utter his mind in the same style.

Thus for explication.

#### CONFIRMATION.

II. FOR CONFIRMATION, *that the wicked shall depart from Christ into an extremity and eternity of torment*, as hath been described, take these particulars, which, laid together, are cogent:—

(I.) *The fore-mentioned explication, grounded upon evident texts of scripture, (not wrested from their genuine meaning,) doth imply the quòd sit, that is, the existency of the subject, namely, that there is a hell, as the basis or hypothesis upon which not only the quid, but quale, is founded in scripture; that is, the essence and essential properties; namely, that there is a real punishment appointed to some, consisting in the pain of loss and sense, both extreme and eternal.—For, "of that which is not, there can neither be essence nor manner of being described."* † But, from what hath been said, you see there are both

\* *Ouai, ouai, ouai*: as if he had said, *Ouk aei, ouk aei, ouk aei*. ["Never, never, never!"]

† DREXELIUS, GERHARDUS, BIRKBECK, &c.

‡ *Non-entis nec est essentia nec modus essentia*.—Maxim.

predicates in scripture, answering to the questions, "What pain?" and, "What manner of pain?" And therefore it must necessarily follow, that there is some subject on which they are affirmed, and to which they do appertain. To this purpose Augustine says truly, that "whatsoever is grieved doth live or exist; and that there cannot possibly be any grief but there must be some real subject to sustain it." \* If, then, the scripture speaks of an eternal pain, it doth certainly suppose [that] some must endure it.

(II.) *The beams of natural light in some of the Heathens have made such impressions on the heart or natural conscience, that several of them have confused notions of a hell, as well as of a judgment to come.*—Profound Bradwardine and others have produced many proofs concerning their apprehensions of this truth.† What made the heathen emperor [Adrian], when he lay a-dying, cry out,—*O animula, vagula, blandula, &c.*, "O my little, wretched, wandering soul, whither art thou now hastening?" &c. "O, what will become of me? Live I cannot, die I dare not!"—but some discoveries of the wrath to come?

Surely it was not merely the dissolution of nature, but the sad consequent, that so startled and terrified Belshazzar, when he saw the hand-writing on the wall. (Dan. v. 5, 6.) Guilty man, when conscience is awakened, fears an after-reckoning, when he shall be paid the wages of his crying sins, proportionably to his demerits. (Heb. ii. 15.) Hence [we find] Tertullian in this matter appealing to the consciences of the Gentiles: ‡ and after him Chrysostom affirmeth, that "poets, and philosophers, and all sorts of men, speaking of a future retribution, have said that many are punished in hell." § Plato is very plain, that "whoever are not expiated, but profane, shall go into hell, to be tormented for their wickednesses with the greatest, most bitter and terrible punishments for ever in that prison in hell." || And Trismegistus affirms concerning the soul's going out of the body defiled, that it is "tossed to and fro with eternal punishments;" ¶ and another, that "it was the common opinion among them, that the wicked were held in chains by Pluto," (so they call the prince of devils,) "in chains which cannot be loosed." \*\*

It would take up too much time, and not be so fit for your Christian ears, to mention what conceits the poets have of Tartarus, (that is, in plain English, "hell,") and the judgment there: wherein, for want of scripture-revelation, they are much out in their fictions con-

\* *Certum est vivere omne quod dolet, doloremque omnem nisi in re vivente esse non posse.*—*De Civitate Dei*, lib. xxi. cap. 3. † BRADWARDINUS *De Causâ Dei*,

lib. i. cap. i. corol. 39; RAYNAUDI *Theol. Nat.*, disp. viii. quest. 4; WENDELINI *Contemplationes Physicæ*, pars i. sect. 2; JUSTINI *Historia*. ‡ TERTULLIANUS

*Adversus Gentes*, p. 78; et *De Resurrectione*, cap. 3. § *Kai gar ωιωται, &c.*, και εν ἄδου κολαζῆσθαι ειρηκασι τους πολλους.—CHRYSOSTOMI *Homil. viii. in 1 Thess.*, sub fine.

|| 'Οτι ὅς αν αμνητος και ατελεστος εις ἄδου αφικηται.—PLATO in *Phædonæ*, p. 52, edit. Francof., 1602. Δια τας ἁμαρτίας τα μεγαίστα και οδυνηροτάτα και φοβερωτάτα παθη πασσχοιντες τον αι χρονον εκει εν ἄδου εν τῷ δεσμοτηριῷ — *Ita ille in Gorgiâ*, sub fine.

¶ MERCURIUS TRISMEGISTUS, cap. x., *Æscularius*. \*\* 'Ο μεν δη πολυς ὄμιλος, &c., τοπον τινα ὑπο τη γῆ βαθον ἄδην ὑπειληφασι.—LUCIANUS *De Luctu*.

cerning the manner of this punishment; yet these imaginations of theirs give some evidence to the thing itself written in their consciences, about which the word of God doth inform us more fully and clearly.\* Every one's guilty conscience (not seared and stifled) calls for our assent to this same doctrine. The secret checks in our own bosom do sometimes affright and appal us, even anticipating torments, and giving the sinner an earnest of that sum of misery, which is "the wages of sin," (Rom. vi. 23.) the payment whereof shall never have an end: so that every conscious wretch may find and feel such a worm crawling in his own breast which, unless it be killed by the Physician, who only cures sin-stung souls with his own blood, will never die. The very Turks speak of "the house of perdition," and affirm that they who have turned God's grace into impiety, shall "abide eternally in the fire of hell, and there be eternally tormented." †

(III.) *It cannot but be equitable, that the wicked, who despised everlasting happiness, should suffer eternal miseries.*—They would not be heirs of an everlasting kingdom; (John v. 40; Isai. ix. 6, 7; Dan. vii. 14, 27; Rev. xiv. 6;) and therefore no marvel [that] they are everlastingly shut out. (Matt. xxv. 12, 46; xviii. 8.) They slight and refuse God's eternal mercy, and the honour which the heirs of glory do accept of upon the terms of the gospel; (John v. 39, 40; Jude 21;) and therefore they must arise to "shame and everlasting contempt," (Dan. xii. 2,) and undergo eternal misery, according to the terms of the law: ‡ for,

\* *Tarturus horriferos eructans faucibus æstus.*

LUCRETIVS *De Rerum Naturâ*, lib. x. 1028.

“And gloomy hell disgorging lurid flames.”—DR. BUSBY'S Translation.

*Tartaræ sedes, et formidabile regnum*

*Mortis inexpletæ.*—STATIUS.

“The infernal shades, and kingdom dread  
Of death insatiate.”—EDIT.

*Viscera præbebat Tityos lanianda.*—OVIDII *Metamorph.* lib. iv. 457.

“Here Tityus lay, his entrails all exposed

To be for ever prey'd upon.”—EDIT.

*Perfidus Ixion.*—HORATIUS *De Arte Poeticâ*, 124. “Treacherous Ixion.”—EDIT.

*Saxum ingens volvunt alii, radiisque rotarum*

*Districti pendunt: sedet, aternùmque sedebit,*

*Infelix Theseus; Phlegyasque miserimus omnes*

*Admonet, et magnâ testatur voce per umbras:*

*Discite justitiam moniti, et non temnere divos.*—VIRGILII *Æneid.* vi. 616.

“Some roll a stone, rebounding down the hill:

Some hang suspended on the whirling wheel.

There Theseus groans in pains that ne'er expire,

Chain'd down for ever in a chair of fire.

There Phlegyas feels unutterable woe,

And roars incessant through the shades below,

‘Be just, ye mortals; by these torments awed,

These dreadful torments, not to scorn a God!’—PITT'S Translation.

*Nec mortis penas mors altera finiet hujus,*

*Horæque erit tantis ultima nulla malis.*—OVIDII *Ibis*, 195.

“No second death shall end the pains of this,

And ill so dread shall never terminate.”—EDIT.

† *Alcoran MAHOM.* cap. 14, p. 160, et cap. 20, p. 198.

‡ *Factus est malo*

*dignus æterno, qui hoc in se peremit bonum, quod esse posset æternum.*—AUGUSTINUS.

“He has become worthy of eternal evil, who has destroyed in himself that good which might have been eternal.”—EDIT.

(IV.) *The violation of those everlasting obligations which lie upon them unto God, do demerit an answerable punishment.*—Since the wicked have trampled upon “the blood of the covenant,” (Heb. x. 28, 29,) and abused the many favours [that] God tendered to them to make them meet for glory, (by which they have “fitted” themselves “for destruction,” Rom. ix. 22, 23,) it is but reasonable they should be punished with “the mist and blackness of darkness for ever,” (2 Peter ii. 17; Jude 13,) who by their profaneness and errors did seek to cloud the beams of God’s infinite goodness, “everlasting light,” and eternal truth. (Rom. i. 18—25; Isai. lx. 19; Rev. xiv. 6; Rom. xvi. 26.) To draw to a period:—

(V.) *If wicked impenitents after this life shall not be punished by God with everlasting torments, then something must hinder either on God’s part or theirs.*

1. *If on God’s part, then it is either,*

(1.) *Because he will not.*—Now what his will is, you have heard revealed, and may know further if you consult the scripture. My text acquaints you plainly with Christ’s mind; and that is the mind of God. Or,

(2.) *Because he cannot.*—Which to affirm, were to deny his omnipotency; to say, he is not God. Or,

(3.) *Because he dare not.*—What were this, but to suppose the Sovereign Judge upon the bench to be, as it were, a cowardly underling to the trembling prisoner at the bar? when his very “breath” can kindle the fiery river of brimstone into which he sentenceth every impenitent malefactor. (Isai. xxx. 33.) Or,

(4.) *Because, like unjust judges, he may be corrupted with bribes.*—But “shall not the Judge of all the world do right?” (Gen. xviii. 25.)

2. *If the hinderance be on the wicked’s part, then, I conceive, it must be either,*

(1.) *Because their living and sinning but a short time here on earth does not deserve eternal punishment in hell.*—For the evil of punishment should be but commensurate to the evil of sin. Now there is no proportion betwixt finite and infinite. I confess, this pretence is ready to shake the faith of many in this point; but if the ground of it be rightly understood, it may confirm the point. For,

(i.) *If the wicked had lived always, they would always have separated themselves from God by sinning against him, and never have repented of their sin, nor been weary of sinning: neither, then, will God be weary of plaguing, or repent of punishing.*—The Schoolmen from Augustine argue, *Peccant in æterno suo: ergo puniuntur in æterno Dei*; \* which will never have an end, but remain while God is God. This may be illustrated by a similitude:—As men, [who, being] addicted to pleasure, do in the night-time eagerly and earnestly pursue their game at chess, tables, or the like, by an inch of candle,

\* AQUINÆ *Suppl.* quæst. 99; SCOTUS in *Sententiarum librum ultimum*; THOMÆ *Prima Secunda*, quæst. lxxxvii. art. 5. “They sin in their eternity: therefore they are punished in God’s eternity.”—EDIT.



which unexpectedly goes out, would questionless have played willingly all night had the light lasted; so wicked men—they desire to spend all their inch of time in the pursuit of their sins. If that would continue, they would continue in sin, and not leave sinning; wherefore they shall not leave suffering. Had they lived for ever here, they would have sinned for ever: but in hell, where they would not live, (Rev. ix. 6,) they must be kept alive, because of their will of sin upon earth.

O wicked wretch, is it not a righteous thing with God (what thinkest thou?) that thy punishment for thy sins should never cease in hell; who, shouldest thou live for ever here, wouldest be an eternal standing provocation to his Majesty? I deny not but the wicked will sin eternally in hell: yet I lay not the stress on that, which some do, as the reason of their eternal punishment; but because they never ceased, nor would have ceased, to transgress God's law, whilst upon earth; \* and eternal punishment was denounced against the first transgression, which every one that lives and dies in sin is not only guilty of, but will not repent of. (Gen. ii. 17; Rom. vi. 23; v. 12; Gal. iii. 10.) He would not be reconciled to God here; (Isai. xxx. 15; Matt. xxiii. 37; John v. 40; Ezek. xxxiii. 11;) and God will not be reconciled to him hereafter; but will say to him always, as Tiberius once said to one that requested death rather than long imprisonment, *Nondum tecum redii in gratiam*, "I am not yet reconciled to thee, that I should show thee such a favour." †

(ii.) *The sinner hath but his choice and option; if he be plagued with eternal death, it is no other than that which he preferred before eternal life.* (Prov. viii. 36.)—The Lord "sets life and death before us;" as by Moses, the typical—so by Christ, the true—Messiah. (Deut. xxx. 19.) If we will choose Christ, and accept of him, we may have eternal life: (John vi. 40, 54; iii. 36:) if not, we must be sure of eternal death. (Ezra viii. 22; Hosea xiii. 9.) He that refuseth the "eternal weight of glory" in one end of the scale, chooseth "eternal punishment" in the other end; as our first parents did choose the curse, by their voluntary refusing of the blessing. Which bad choice of theirs laid obnoxious unto eternal pain both themselves and their posterity; who cannot complain of God for inflicting the death [which] they are by corrupt nature liable to, since, beside their choice in their first parents and in their own persons, they who live under the gospel have as great a mercy tendered by the Second Adam as eternal death is a grievous punishment. Yea, the atheist (who, as it was said of Antiochus Epiphanes, † "takes more pains to go to hell, than some others [do] to go to heaven") must confess that he deserves his wages of eternal death as his pay; since he hath toiled and drudged all his life long in the devil's service, only to fit himself for misery.

\* *Ad magnam justitiam judicantis pertinet, ut nunquam careant supplicio, qui in hâc vita nunquam voluerunt carere peccato.*—GREGORIUS. "It appertains to the great equity of our Judge, that they whose will it was never to cease from sin in this life, should never be free from torture in hell."—EDIT. † Suetonius in *Vita Tiberii*. † Bunting's "Itinerary."

(iii.) *The Schoolmen have observed, from the philosopher, that the punishment ought to be levied according to the dignity of him against whom the offence is committed.\**—He is more severely punished who gives his sovereign a box on the ear, than he that does so to his equal. Now wicked men (and that without repentance) sin against the eternal God, by the violation of his honourable law, which he resolves to “magnify.” (Isai. xlii. 21.) And as they ought not in their own case, so they are unqualified to be competent judges of their own offences; (since they cannot see the thousandth part of that evil [which] there is in the least sin;) and therefore [are] unfit to apportion the punishment which ought to be levied by “the Judge of all the world,” (who knows what is meet, and will do nothing but what is right, Gen. xviii. 25,) proportionably to the offence committed against the Supreme Majesty.† For where there is satisfaction required, there must be proportion; ‡ which would not at all be here in this case, without some kind of infiniteness. And because that cannot be found in any mere creature in value, it must necessarily be in duration: for if, after millions of years, it could ever be said [that] the damned had fully satisfied God’s justice, it might be said [that] they shall be set free, as the prisoner from the gaol, having paid the debt; (Luke xii. 58, 59;) (a thing impossible;) but because the sufferings of the damned, (which are all the satisfaction they can give Infinite Justice,) *ex parte subjecti*, “in regard of the subject,” being finite, and consequently not of infinite value, they must be so in duration, at least *a parte post*, “as to the future,” for the defect of satisfaction in the temporal finite punishment of any mere creature.

## EXCEPTION.

If it be excepted, “Neither by the eternal punishment of men is God’s justice satisfied: for then this punishment would not be eternal, (which is *contradictio in adjecto*, ‘a contradiction in the very thing itself,’) if ever it could be said of God’s justice, ‘Now it is satisfied.’” I reply,

## REPLY.

First. Let it be very well considered, whether God’s justice, being infinite, and consequently an essential attribute in God, doth not require from man upon his delinquency that satisfaction which is *infiniti valoris*, “of infinite value,” he (the party offended) being essentially “of infinite dignity.” Now such a satisfaction, that is, of infinite value, could only be made by Christ; who, being the Surety of the covenant, and [having] suffered in our stead, is Θεανθρωπος, “God-man” in one person, and gave plenary satisfaction unto God. (Acts xx. 28; John i. 14; 1 Tim. iii. 16; Rom. iii. 25.)

\* AQUINÆ *Suppl.* quæst. xcix. art. 1. † *Peccatum in Deum crimen læsæ majestatis.* “Sin against God involves the crime of high treason.”—EDIT.

‡ *Adsit*

*Regula, peccatis quæ pœnas irroget æquas.*—HORATI *Sern.* lib. i. sat. iii. 117.

“Then let the law adapt to every crime

Its proper pain.”—DUNCOMBE’S Translation.

Secondly. Though eternal punishment may not be called "a satisfaction made or given *parti læsæ*, 'to the party offended,'" yet it is that which the party offending must ever be in making or giving, by the order of the Supreme Judge, who is to hear the cause, and apportion the punishment to the fault; because he, (the delinquent,) wanting that infiniteness in dignity of person which doth bear a proportion to the dignity of the party offended, must make this up by an infinite duration of punishment; which may perhaps in some sort be termed *satisfactio legi præstita*, "satisfaction performed to the law," it being *persolutio totius quod est in obligatione*, "the payment of the whole in the obligation." For upon default of paying *debitum officii*, "the debt of duty and obedience," what more is required of *debitum supplicii*, "the debt of penalty and suffering," to be paid, than death in its full latitude,—temporal, spiritual, and eternal? So that in this respect it is no error to call it "satisfaction." But if we speak of a complete satisfaction made *parti offensæ*, "to the party offended," it must be granted that none but the only Son of God did or could give it. Thus for the first great impediment pretended in regard of the subject. Or,

(2.) *It is because there is a possibility of freedom from the prison of hell.*—And then this must be either *by covenant and compact*: which whoever affirms, *proferat tabulas*; \* for it is fancy, not faith, which believeth any such thing without the written word. Or *by commutation*: and what place for such a fancy? Is any so absurd as to think there are any in hell who belong to God, and in heaven who belong to the devil, that there should be matter for such a chimera, such a strange fiction? Or *by force*: and what were this, but to overpower Omnipotency? Or *by fraud*: and what were this, but to outwit Divine Wisdom, and to put a trick upon Him whose "understanding is infinite?" Or *by a price paid*: and what it is that offending man can lay down as a sufficient compensation or satisfaction to an offended God, who is infinite, for the injury done unto him, which God should accept of, is hard to fancy; (1 Sam. ii. 25;) and woful experience (if nothing else will) may convince vain man, that it is impossible to procure. Or *by manumission*: † now this doth belong only to obedient servants; not to "children of disobedience." (Eph. v. 6.) Or,

(3.) *The impediment is because there is an impossibility ex parte subjecti, "in regard of the subject," (as is pretended,) of undergoing torments of an eternal duration by a finite creature.*—And therefore all the hell [which] Socinians, &c., ‡ grant, is annihilation; by reason it is said, the wicked shall be "destroyed." (2 Thess. i. 8, 9.) But, to remove this, remember,

(1.) *The same infinite power of God which preserves angels and men, "vessels of mercy," to the glorifying of his grace, can preserve devils and wicked men, "vessels of wrath," to the glorifying of his justice.*

\* "Let him produce his authority."—EDIT.  
 tides," book 1. sect. ii. chap. 6.

† GODWIN'S "Roman Antiquities,"  
 ‡ SOCINUS, *Catechismus Racoviensis*, CRELLIUS,  
 BIDDLE, RICHARDSON, &c.

(Rom. ix. 22, 23.)—And God will do so, by reason his mercy cannot contradict his justice and truth. Christ, who at the last day will judge others for unmercifulness, best knows what it is to be merciful: and it concerns us to credit the verity of his sentence in my text; though, upon hearkening to the shallow reasonings of flesh and blood, we may be apt to apprehend severity in it. But, as Gregory says truly, “He that cannot find out a reason of God’s doings, may easily find in himself a reason why he cannot find it out.”

(ii.) *The destruction mentioned is rather in a continual fieri than in facto esse, “in a perpetual doing, never finally done.”*—The living of the wicked in hell is a dying life, and their dying is a living death. One arm of God’s power is always bearing up what the other is always beating down.

(iii.) *They shall be destroyed in a moral, not in a natural, sense.*—A man that is dead in law, may live a natural life, but is deprived of that which before was due to him. The wicked have their beings in hell, but are deprived of all that which makes to their well-beings; sequestered from the fruition of God, and all comfort with Him, who is the Fountain of life: instead of which, they cannot be freed from all that tends to their ill-beings. Christ says expressly, they must depart into “everlasting fire” and “everlasting punishment:” therefore, certainly, not to be annihilated; but to abide and remain in torment. For,

First. *He that shall be everlastingly punished, must needs remain in being everlastingly.*—His punishment cannot continue when he is not; he that hath an end cannot be punished without end after he ceaseth to be: \* so that, if the wicked should be annihilated, or absolutely destroyed, and deprived of being, then nothing should be tormented with the never-dying worm, (if the worm die not, it must live in some subject,) and nothing should dwell in unquenchable fire, as the scripture affirms there shall. Again:

Secondly. *Men, as well as devils, may have their essence and being eternally preserved, and yet not “inherit eternal life,” but remain in a moral condition of eternal death.*—For “eternal life,” promised and purchased, in scripture, does not only note our physical or natural being in life, but chiefly our moral well-being in bliss and happiness. And therefore “eternal death” does not deny wicked men being naturally alive, but their being morally alive. They live indeed, but miserably; in a condition absent from all comfortable good, present with all evil. “There shall be weeping and wailing and gnashing of teeth” for ever: (Matt. viii. 12:) therefore there shall some be who shall so weep, &c. And they are the wicked that shall still remain in these remaining torments beyond expression, which are called “the second death.” Not that this death is a consumption of their persons, an absolute wasting of their substances, as to the continuance of

\* *Non-entis nulla sunt prædicata.* “Nothing can be affirmed of that which does not exist.”—EDIT. *Ejus quod falsum est nulla potest esse scientia.* Οὐκ ἔστι το μὴ ὄν ἐπιστάσθαι, id est, ὡς ὄν.—*Ut PHILOPONUS in ARISTOTELEM.* “There can be no knowledge of that which is not;” that is, “as existing.”—EDIT.

their beings; (for though they seek to have their beings destroyed, yet they shall not find their desire accomplished; Rev. ix. 6; yet,—as it is said of Roger, bishop of Salisbury, in king Stephen's time, "He would not have lived" that life in prison, "yet could not die,"\* —they would be annihilated, and cannot :) but this, which is "the worst death," † is a deprivation of all the comfortable good of life,—natural, spiritual, and eternal; with an infliction of the greatest evil, [which] the wicked are then supported and capacitated to lie groaning under for ever.

Thus for the confirmation of the point; wherein we have had likewise (implied) a confutation of the most considerable adversaries to this infallible doctrine of hell. There remains,

## APPLICATION.

III. A short APPLICATION, to be enlarged in your meditations. Learn hence,

1. *To fear sin, and its sad consequent, hell.*—The clear evidence of an eternity and extremity of hell-tortures should stir up in us a holy affection of fearing God, and being afraid (by reason we are guilty) of eternal vengeance. The truth is, we should be so afraid of sin and hell as to be afraid of nothing else, if we would copy out in our practice the lesson [which] Christ commands; namely, "Fear not them who can kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell;" (Matt. x. 28;) "yea, I say unto you, Fear him." (Luke xii. 5.) Christ repeats his precept, that it may not be forgotten. An urgent necessity lies upon us to "pass the time of our sojourning here in fear." (1 Peter i. 17.) We must "work out our own salvation with fear and trembling." (Phil. ii. 12.) We may, we ought to, fear the pain of losing the sight of Jehovah's blessed face and favour; for this is a filial affection, consistent with the greatest love. He that truly loves God, will solicitously fear nothing so much as to displease and lose him. ‡ Yea, and though we may not, with an irrational, or selfish, uneffectual, slavish fear, (which dishonours God,) fear the pain of sense; yet, because hell-torments are such extreme and eternal violations of the primitive integrity of our nature, we may and ought also, with a rational fear, to be afraid of the pain of sense; § but not immoderately and immeasurably more than we are afraid of sin, which is a worse evil in its own nature than hell itself; for all the evil that is in hell doth arise from sin, as the mother of it. O, if we should but hear the bitter complaints of those suffering in hell for their sins, I need not then, I might hope, persuade the stoutest to be afraid of sin and hell; for our ears would even tingle, our hearts tremble, our blood curdle, and our spirits, as it were, congeal to ice, at the noise of their most horrible lamentations. Learn,

\* *Vivere noluerit, mori nescierit.* † *Nulla major aut peior mors quàm ubi non moritur mors.*—AUGUSTINUS. "There can be no greater or worse death than when death never dies."—EDIT.  
 ‡ *Res est solliciti plena timoris amor.* "True love is full of anxious fear."—EDIT.  
 § JEANES'S "Mixture of Scholastical with Practical Divinity."

2. *To flee speedily from sin by real repentance.*—Having this warning to “flee from the wrath to come,” which will inevitably seize upon impenitent sinners; O let us all learn of our Saviour and Judge, from this consideration, to “bring forth fruits meet for repentance!” His reason is in effect the same with this doctrine; namely, Every fruitless tree is cast into the fire, “unquenchable fire.” (Matt. iii. 7, 8, 12.) Yet of ourselves we can bring forth no acceptable fruit, till we be ingrafted into Christ, the true Vine. (John xv. 4—6.) O let us, then, labour to see, and be truly sorrowful for, all our sins; and pray, “Lord, turn thou us, and we shall be turned” from all our sins; (Jer. xxxi. 18;) and accept of a whole Christ for our only Lord and Saviour! O, since we cannot “wash our hands in innocency,” let us be washing them daily in the tears of true penitency! Let us go to the “fountain opened,” to wash in, “for sin and for uncleanness;” (Zech. xiii. 1;) that we may not be cast into the river and “lake of fire and brimstone!” (Isai. xxx. 33; Rcv. xx. 10, 14, 15; xxi. 8.) O, let us now bathe our souls in the blood of Christ; that everlasting burnings may not hereafter seize upon us! Hence learn,

3. *Not to blame gospel-ministers for preaching of terrors.*—Hereby they would stave us off from running headlong into hell; and bring us to repentance, that we may not be cast into that prison, where there is “no place for repentance.” “Knowing the terror of the Lord, we persuade men:” (2 Cor. v. 11;) in love to their precious souls we are bound (being assured we must give an account, Heb. xiii. 17) to awake our hearers, lest they “forget God, and be turned into hell.” (Psalm ix. 17.) We dare not betray your precious souls, to gratify you at present, and indulge you in your sins. As the apostle says, we must “not for meat destroy the work of God;” (Rom. xiv. 15, 20;) for preferment, favour, or respect from you at present, we dare not suffer your immortal souls to perish without warning. O friends, be not angry with us, the ambassadors of Jesus Christ, when we see any of you hastening down the broad way which leads to hell, (as sure as we are here now,) if we then cry, “Fire! fire!” to bring you back. You have no more reason to think us your enemies for this warning of you, and “telling you the truth” in love, (Gal. iv. 16,) than any of your children [would] have to think [that] the most dear and tender parents amongst you were their enemies, when, seeing them through carelessness ready to fall into fire or water, they should cry out, “O, take heed, children; or you are irrecoverably lost!” Learn,

4. *Not to grudge sinners their portion in this world.*—David’s advice should be our practice, enforced from this very doctrine; namely, “Not to fret ourselves because of evil-doers, nor to be envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb.” (Psalm xxxvii. 1, 2.) They “shall be turned into hell:” (Psalm ix. 17;) their foolish prosperity will destroy them: their “candle shall be put out;” (Prov. xxiv. 20;) and that in a snuff which will never

cease stinking. Why, then, should we be offended at *their* prosperity here, *who* are reserved to an extremity and eternity of torment hereafter? It is a gross mistake to "call the proud happy;" (Mal. iii. 15;) or to think the godly "most miserable," (1 Cor. xv. 13—19,) because they are here sometimes a little under a cloud. The Psalmist was tempted to it; but the knowledge of this doctrine in "the sanctuary" did soon rectify his judgment, and made him conclude that God had "set them in slippery places, to be cast down into destruction, and utterly consumed with terrors, and perish for ever." (Psalm lxxiii. 3, 17—19; Job xx. 6, 7.) We had more need to pity, than repine at, our wicked neighbours having their good things here; when we consider how hard a matter it is to have good things here with Dives, and with Lazarus, too, hereafter in Abraham's bosom. (Matt. xix. 24; Luke xvi. 25.) Learn,

5. Lastly. *To admire, and be greatly affected with, the superlative love of Christ, in undergoing that punishment in our stead (if we will receive him for our Lord and Saviour) which will be extreme and eternal torment to all that do refuse him.*—And if he be judge, they who receive not his ambassadors in his name are of that number. (Matt. x. 14, 15, 40, 41.) O who would not, then, "kiss the Son," that believe the wrath of God will inflict these eternal torments? O Christians, (such I wish we may all be in deed and truth,) let us bless and "kiss" this blessed Son of God, (Psalm ii. 12,) that bare for us this insupportable wrath; "even Jesus, which delivered us from the wrath to come," (1 Thess. i. 10,) and "triumphed over principalities," (Col. ii. 15,) and over the grave and hell. (Hosea xiii. 14; 1 Cor. xv. 54, 55.) The greatness of the damnation we are exposed to by nature, (Matt. xxiii. 14,) doth greaten the salvation purchased by grace. (Heb. ii. 3.) O blessed Jesus! thou wast cursed here, and tastedst the death that was accursed; (Gal. iii. 13; Heb. ii. 9;) even this in thy sentence. Thou wast bruised, afflicted, and broken of God for us: but thou wast "taken from prison and from judgment" and everlasting condemnation; (Isai. liii. 5, 7, 8; Rom. viii. 1; Mark iii. 29; Heb. vi. 2; v. 7;) for "it was not possible that thou shouldst be holden of any pains:" (Acts ii. 24 :) so that, though every believer shall see a temporal, (Psalm cxvi. 3,) yet "shall he never see" eternal, "death;" (John viii. 51;) but "inherit eternal life."

## SERMON XXVII.

BY THE REV. THOMAS WOODCOCK, A.M.

FORMERLY FELLOW OF JESUS COLLEGE, CAMBRIDGE.

## OF HEAVEN.

*Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matthew xxv. 34.*

THE description of heaven is a work fitter for an Aaron, "the high priest of the Most High," when, upon Mount Hor, he is stripping himself of the vile body of sin; or for a Moses, when, on the top of Nebo, after a Pisgah-prospect, (as the Jews comment,) he died at the kiss of God, (Canticles i. 2,) refunding that "breath of life," (Gen. ii. 7,) and expiring his soul into the bosom of God: (Deut. xxxiv. 1—5:) nay, more fit to be described by a pen taken from the wing of a cherubim, than the stammering tongue of any mortal man. For, whoever attempts to speak of a heavenly state while himself is on earth, his discourses of that must needs be like the dark dreams and imaginations of a child concerning the affairs of this world, while itself is yet swaddled and cradled in the womb. Yet discourses of heaven were never more seasonable upon earth. When Anaxagoras was accused as not studying politics for his country's good, he replied, "I have a very great care of my country,"\* pointing up to heaven. If ever Christians had cause to make all honest haste to heaven, it is in a sinful and a "perverse generation." When the waters cover the earth, whither should a dove-like soul fly, but to the ark of God? When God's judgments and his avengers of blood threaten us on every hand, what city of refuge can we run to, but the sanctuary of God? When we know not how soon the members of Christ's body, in conformity to their Head, may be called to sweat drops of blood, it is wisdom for us with our bitter herbs to keep the passover, and to think on that "large upper room" wherein we may be feasted at the supper of the Lamb. (Luke xxii. 12.) Therefore, with holy David, when "the floods of ungodly men made him afraid," (Psalm xviii. 4,) let us take the "wings of a dove, fly away, and be at rest," in that desert of men, but Paradise of God, (Psalm lv. 6, 7,) while we meditate on these words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

A little before the text, you have such a division of this world as you shall never see (as many divisions as there are) till you come to judgment:—a herd of hairy, rough, lustful goats, on the left hand; which, like Pythagoras's second number, are accused for departing

\* *Εμοί μὲν σφοδρὰ μελεῖ τῆς πατριδος.*—DIOGENES LAERTIUS.



from unity, and have a sharp sentence, with the unprofitable servant : *Διχοτομήσει αὐτον*, "Cut him asunder, and appoint him his portion with the hypocrites." (Matt. xxiv. 51.) But the sheep, on the right hand, are all folded up in the arms of Christ : "Come, ye blessed," &c.

In which words, you have,

I. *A possession.*

II. *The admission into that possession.*

In the possession,

(I.) *The nature and qualification of it* : It is a "kingdom."

(II.) *The preparation of it* : "From the foundation of the world."

In the admission,

1. *The title* : and that is inheritance.

2. *The heirs* : the "blessed of my Father."

3. *The formal introduction* : "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

I. *The possession* ; and in that,

(I.) *Its nature and quality.*—It is a "kingdom : " "God is the King of all the earth." (Psalm xlvii. 7.) "The Lord reigneth ; let the earth rejoice ; let the multitudes of isles be glad thereof ;" (Psalm xcvi. 1 ;) for no places [are] so subject to tempests, inundations, and changes in the air and state, as they. Every creature pays him allegiance in the kingdom of his power. But the sceptre of his grace is stretched out over Zion : he is "King of saints ;" (Rev. xv. 3 ;) who are not only subjects to his power, but his holy will, being made "willing in the day of his power." (Psalm cx. 3.) But yet the seeds of rebellion are in their hearts : but when they enter the kingdom of his glory, they shall not only become perfect subjects, but kings and conquerors over his and their enemies : "Come, enter into this kingdom prepared for you." Now, in every kingdom erected, there is something to be deposed, which they are to be divested of ; something to be imposed, which they are to be invested in.

1. First, therefore, *to make way for this kingdom,*

(1.) *The black regiment of errors, ignorance, and misapprehension, shall be disbanded.*—Though all the subjects of Christ's kingdom here are freed from "damnable heresies," (2 Peter ii. 1,) and recovered from the absolute dominion of the prince of darkness, yet they are subject to such errors and mistakes as may make them troublesome, not only to the church of God, but to the world. Tertullian Montanizeth ; Cyprian re-baptizeth ; and Origen "brings" others from those errors [which] himself fell into,\* (as he did St. Ambrose from the Valentinian heresy,) "to the orthodox faith."† But these and all other shadows on the minds of saints shall vanish when the morning shall appear, as the darkness of the night is routed by the rising sun. All those groundless scruples that now gravel tender hearts, and whatever "offends, shall be gathered out of this kingdom." (Matt. xiii. 41.)

\* *Cujus ingenium ecclesia sacramentum.*

† *Τῆς τῆς ἐκκλησιαστικῆς ὀρθοδοξίας*

*προστίθεται λόγῳ.*—EUSEBIUS *Hist. Eccles.* lib. vi. cap. 13.

All laborious studies, controversies, and polemical disputations, shall then have a final determination. All subtle distinctions, Jesuitical equivocations and evasions, (the usual masks and genuine vermilion of that scarlet whore, whereby to render the foulest actions specious to the eye of the world,) shall be then "swept away" as a "refuge of lies." (Isai. xxviii. 17.) Death will be the *απεροββρησις*, "moulting-time," to deplume men of all those fantastic opinions and Mercurian fancies which they now wing their heads withal. All those scales of ignorance, wherein they pride themselves as the leviathan, and fling the world into estuations, (Job xli. 15, 31,) shall then drop off their eyes. (Acts. ix. 18.) Their leopard's spots and Ethiopian skins, (Jer. xiii. 23,) contracted by too hot a sun, and to open a converse with the prosperities of this world, shall be taken off. And though now upon our "eye-lids" sits the very "shadow of death," (Job xvi. 16,) yet there the meanest understanding shall confute the ignorant determinations of a whole sanhedrim of rabbis, and look down upon all the grandeur of human policies and reasons of state with as scornful an eye as we now look up with to the meanest cobweb in our windows.

(2.) *All that turbulent rout of affections shall be cashiered.*—As all those clouds of ignorance shall be blown over, so all that thunder and lightning of passion which they involve and travail with shall pass away. All those furious waves which now ebb and flow in men's hearts, according to the various and lunatic impressions of worldly interests and imaginations, which make men storm like the winds, rage like the seas, and "foam forth their own shame," (Jude 13,) shall be reduced to a calm. These murmuring Gadarenes and their swinish lusts shall be buried in a Dead Sea. We shall hold all these winds in our fists,\* and these waves in the hollow of our hands. (Prov. xxx. 4; Isai. xl. 12.) All those peevish, fiery politics, ecclesiastics, and blinders of natural conscience, wherewith men sting one another in these days of sin, shall be eternally extinguished. Those mutinous commotions of spirits which now dethrone judgment and conscience in men's breasts, and therefore enforce judgment-seats without them to be set up, shall be as calmly subdued as the sun puts out the fire. Thunders, lightnings, pestilences, earthquakes, shake not the world so much as men's passions. The pride and envy of a Cæsar and a Pompey were able to enrol three hundred thousand heads in the dust. The impetuous motions of these lustful affections breed those miserable necessities [which] men talk of: but, as Augustine says, "those necessities will be ended, when these lusts are conquered."† Then men will be "more than conquerors;" (*ὑπερνικώμεν* Rom. viii. 37;) and shall be able to conquer themselves, their passions, which victors themselves obtain not to do here. Men are now like brutes, staked down to particular interests, humours, and lusts: but then, and not till then, "free-will itself shall take up its free-

\* *Æolus sis affectuum tuorum.*—NIEREMBERGIUS *De Arte Volendi*. "Be thou, like Æolus, the master of those winds, thine affections."—EDIT. † *Tum finiuntur istæ necessitates, quàm vincuntur illæ cupiditates.*—AUGUSTINUS in *Epist.* 70.

dom;” \* and all those “wills of the flesh” (Θεληματα σαρκος, Eph. ii. 3) shall have a total and final circumcision, when this eighth day and great sabbath of the saints is come.

(3.) *The whole body of bodily infirmities shall be shaken off.*—So long as the soul weareth the body, it carries an almanac about it, by virtue of those passions which “button” † soul and body together, and convey its distempers to the mind; and the soul, on the other hand, as primarily affected with sin, [conveys its distempers to the body,] as a rusty sword infects the scabbard. But when the body, called *πηνη*, *vagina*, “the sheath” of the soul, by the prophet Daniel, (Dan. vii. 15,) shall drop off, the soul, like the flaming sword, or cherubim rather, (Gen. iii. 24,) shall enter into the Paradise of God. How long is the soul, that “candle of the Lord,” (Prov. xx. 27,) in the dark lantern of the body, ere it shine at all! And when it begins to flame forth, the lantern burns: one feverish distemper or other comes, and that is raked up as a spark in its ashes. That great publican of time, sleep, what an excise upon custom hath it out of our lives! † And our bellies are the graves of a great part of our days. § But “meats for the belly, and the belly for meats: but God shall destroy both it and them;” (1 Cor. vi. 13;) that is, *quoad usum*, “as to their present use.” “As, in a ship, all the masts, sails, poop, and stern, abide, when in the haven, as they were in the voyage; so all the tackling of the body may remain in heaven.” || Elijah dropped his “mantle,” none of his clothes: (2 Kings ii. 13:) so the looser humours, dull phlegm, and melancholy, which clog us with indispositions, and make us “heavy-hearted and dull-spirited” in holy duties, ¶ shall be all drawn off; and then we shall serve God without any lassitude, fainting, or tediousness. Heaviness “may endure for *this* night, but joy cometh in *that* morning,” (Psalm xxx. 5,) when, with the sun, we shall “rejoice as a giant to run our race.” (Psalm xix. 5.)

(4.) *All that legion of foul spirits, with their armoury of temptations, shall be confined for ever in their chains of darkness.* (Jude 6.)—The prince of this world shall be deposed, when this kingdom taketh place; the great “old serpent, cast into the bottomless pit.” (Rev. xx. 3.) No serpent shall hiss in that Paradise. And though all this world, the *πειρατηριον*, “scene of his temptations,” (Job vii. 1, *juxta Sept.*) should remain after its purifying by fire, and all creatures, as man’s servants, be clothed with a better livery, when their master is advanced; yet they could no more fasten a temptation on a saint in glory, than you can now shoot an arrow into the heart of the sun. Though Satan and the world are now always nibbling at a Christian’s heels, [so] that, as many ejaculations as the soul hath to God, it finds as many injections from the devil; yet “the God of peace” will then finally “bruise Satan under their feet.” (Rom. xvi. 20.)

\* *Liberum arbitrium erit liberatum.*—AUGUSTINUS. † Προσπερονται.—JAMBlichus in *Vita Pythagoræ*. † SENeca *De Brevitate Vitæ*. § *Venter vitæ Charybdia*. “The belly is the greedy gulf of life.”—EDIT. || *Ut in carinâ prora puppisque, &c.*—TERTULLIANUS *De Resurrectione Carnis*. ¶ Οπισθοβαρεις.—MARCUS ANTONINUS. Βαρικαρδιοι.—*Psalm. iv. 2, juxta Septuaginta.*

The ground, that now lords it over men; and is the lordship, not the man; and ploughs up his heart with careful solitudes, and casts its furrows and wrinkles in his face; shall never give thorns and thistles to his eyes more: but he shall be able to serve God *απερισπαστως*, “without any vellications, convulsions, cramps, or distractions,” (1 Cor. vii. 35,) from the sour fermentations of the flesh and the world.

2. As these enemies shall be deposed and disappear; so there is something to be superinduced, in order to the consummation of this happiness.

(1.) First, therefore, *all the subjects of this state shall be clothed with long white robes, which “is the righteousness of the saints.”* (Rev. xix. 8.)—They shall be “in the beauties of holiness from the very womb” and first opening “of that morning.” (Psalm cx. 3.) Every infant grace shall then have its adolescence into “a perfect man, and to the measure of the stature of the fulness of Christ.” (Eph. iv. 13.) Here is imperfection, intermission, and remission, in our devotions of the highest elevation. David himself, when his heart was most strung with divine affections and in the best tune, yet he had his cadences: his Hallelujahs and highest strains of praise came off with *Selah*, a “prostration” of voice and an affectionate pause.\* But that choir of souls, once entered the *Sanctum Sanctorum*, “Holy of Holies,” shall sing, “Blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever,” (Rev. v. 13,) with an “Amen; Hallelujah,” (Rev. xix. 4,) with the most distended faculties and intensions of soul to all eternity, in that “house of praises,”† and at the marriage-supper of the Lamb. Here every Christian hath his garments “made white in the blood of the Lamb,” *candore sanguinis*, (Rev. vii. 14,) being justified from his iniquities by faith in Jesus: but when they shall be translated to that mountain of bliss, their faces shall appear as the sun, and their garments of light, as the top of Lebanon, shall shine as “white as snow,” *candore nivis*. (Matt. xvii. 2; Mark ix. 3.) Here, like poor common soldiers, some get one piece of armour; others, another: one is skilled at one weapon; others, at another. Job gets a helmet of patience; David, a girdle of truth on his loins; and Peter, a shield of faith; after they had been trained up to the use of them in many combats. But there every one shall have put upon him the whole “armour of light,” (Rom. xiii. 12,) not to fight, but triumph, in. For God will be to them “all in all:” (1 Cor. xv. 28;) and the Sun himself being their shield, (Psalm lxxxiv. 11,) [the] sanctuary and holy temple of his holy ones, (Rev. xxi. 22,) yea, the clothing of his saints; (Rev. xii. 1;) all sublunary glories, like your half-mooned honours, shall be under their feet; but an asterism and crown of everlasting righteousness shall be upon their heads.

(2.) As they shall have this royal apparel when they enter into this

\* סלה *Prostravit*.—BUXTORFIUS. † בית הוללים *Hebrais domus nuptialis dicitur*. “Among the Hebrews the house where a wedding has taken place is called ‘the house of praises.’”—EDIT.

kingdom as their robes, so *they shall have their "palms in their hands."* (Rev. vii. 9.)—The doors of the Holy of holies were made of olive-trees; palms, cherubims, and open flowers [being] carved on them; (1 Kings vi. 33, 35;) which signified that absolute peace, complete victory, angelical felicity, and an "incorruptible" crown of glory, "that never fadeth away," to be *their "inheritance" that enter into that place.* (1 Peter i. 4.) There is no worm in the fruit of this Paradise, but tranquil order in the soul;\* "the fruit of righteousness here being peace, and the effect of it" joy "and assurance for ever." (Isai. xxxii. 17.) Surely there, where we shall be "joined unto the Lord," and become "one spirit," (1 Cor. vi. 17,) his mind and will perfectly taking place in us; our "peace will be as a river, when our righteousness shall be as the waves of the sea." (Isai. xlvi. 18.) No reflections upon sins or sorrows past with bitterness of spirit, as now we have in our greatest triumphs and festivities; as the Jews, in their feasts of tabernacles, had their willow-boughs among their palms, (Lev. xxiii. 40,) while they remembered the dangers [through which] they passed in the wilderness, on their festival-revolutions: but every review (if actual felicity can possibly give way to it) will only widen and dilate the soul for a more ample fruition of the present state, even "that peace of God which passeth all understanding." (Phil. iv. 7.) So that, as Augustine says, "If you ask what this enjoyment is of God, what kind of action, or rather rest; to speak truth, I know not:" † and no wonder, when that which is enjoyed here "contains more than any understanding can comprehend:" ‡ *Ἡ ὑπερχουσα πάντα νοου.*

(3.) *To make up the kingdom, there must be a crown; and so there is.*—But this crown is the King himself. Here the King of glory enters in at our everlasting gates; (Psalm xxiv. 7;) but there we shall enter in to the King of glory: "I am thy exceeding great reward." (Gen. xv. 1.) But there are three wreaths in this crown:—

(i.) *God, considered as the object of vision, the crystal ocean of all truth.*—And there we shall be able to read every truth in the original, and see it in him, as our faces in a glass; not only those truths that are so mainly conducing to our happiness, but those more speculative, "to the satisfaction of curiosity itself." † Luther, discoursing at supper the night before he died, said that, as Adam after his sleep knew his wife to be bone of his bone, and called all the creatures by their names; so after we shall "awake," we shall not only "be satisfied with God's image," (Psalm xvii. 15,) but shall know one another; yea, all things to be known. Philosophy will then be, not a dead contemplation, but a meditation of life: and every idiot now, shall then have the collection and pure extract of all the notions in the world; while the book of life lies open and legible before his face,

\* *Pax est tranquillitas ordinis,—ordinata requies appetitionum, &c.*—AUGUSTINUS *De Civitate Dei*, lib. xix. cap. 14. "Peace is the tranquillity of order, the well-regulated repose of the desires."—EDIT.

† *Si quæris de visione Dei, qualis est actio, aut quies potius; ut verum dicam, nescio.*—*De Civitate Dei*, lib. xxii. cap. 29.

‡ *Etiâ curiositas satietur.*—ANSELMUS.

—the ideas and representations of all beings in God the Father, the mirrors of all grace and truth in Jesus Christ, the beauty of all delights and sweetnesses imaginable in the Holy Spirit; and all these in all, and all in one, with infinite variety in unity, transcendent to all imaginable reflexions of glory. But who of us dark creatures can bear this inaccessible light? \* And therefore He appeared in the temple in divine darkness, (1 Kings viii. 10,) all the purest light in the world being but a shadow of God. If an idolatrous temple of Diana was so bright, that the door-keepers cried always to them that entered in, "Take heed to your eyes;" it is difficult to imagine how even an immortal eye should "see Him, and live." (Exod. xxxiii. 20.) Therefore to "him that overcometh He will give the morning star;" (Rev. ii. 28;) a light to strengthen the eye to behold his glory, † as all the stars can look upon the sun. We shall then not only have all the riddles of providence unfolded, seeing how one politician was used to crack another's crown, and one serpent broke the head of another; but the glorious majesty of God shall be reflected to us in the all-glorious body of Jesus Christ, as the "rainbow round about the throne." (Rev. iv. 3.) Nay, some think, the very angels shall assume airy bodies, to feed the eyes of the saints withal, and to be in a nearer capacity of conversing with them. Yea, St. Augustine says, we shall see God in his saints and their glorious actings, as well and as manifestly as we now see men's bodies in the vital actions of the bodies. ‡

(ii.) The next wreath in this crown is *the perception of divine goodness, to the satisfaction of our love, as [well as of] all other desires.*—This is the great sabbath of loves; and the soul, like a phoenix, shall lie down in a bed of spices, and live, like a salamander, in those coals of juniper, (Canticles viii. 6,) desiring ecstasically to be in its best self and *archetypon*, [archetype,] God himself. But "who of us can dwell with the devouring flames? who of us can lie down with everlasting burnings?" (Isai. xxxiii. 14;) even the love wherewith God loveth himself, and loveth his saints. But then we shall find his love strengthening us to love him with his own love; and these dull, earthly hearts of ours, by beholding that Sun, shall be converted into fixed stars, reflecting back his own glory. We shall then feel the sweetness of God's electing love from all eternity; the love of our blessed Jesus, which was stronger than death. (Canticles viii. 6.) Yea, we shall then enjoy the Spirit of love, who is love itself, (1 John iv. 8,) and whose "loving-kindness is better than life." (Psalm lxxiii. 3.) And as one says of Paul, that "as iron, put into the fire, becomes all fire, so Paul, inflamed with charity and love, becomes altogether love;" § if the philosophers say, the reason of the iron's cleaving to the loadstone so continually is, because the pores of both bodies are alike, and so there are effluxes and emanations that slide through them and unite them together; now this will be the magnet-

\* Ὅσπερ τα των νυκτεριδων ομματα προς το φεγγος, &c.—ARISTOTELES. "Like the eyes of bats, when they come in contact with the splendour of day."—EDIT.  
 † *Lumen confortans, uti Scholastici loquuntur.* "A strengthening light, as the Schoolmen speak."—EDIT.  
 ‡ *De Civitate Dei*, lib. xxii. cap. 29.  
 § *Sicut ferrum, immisum in ignem, totum fit ignis, sic Paulus, accensus charitate, totus fit charitas.*

ism of heaven,—that our wills shall perfectly fall-in with the divine will, and nothing seem good to us, but what is good in God's esteem : so that we shall then need no threatenings to drive us, nor promises to lead us ; but divine goodness will so perfectly attract us, that we shall be naturalized to God and goodness, and be no more able to turn off from that ineffable sweetness than the loadstone is to convert itself to the west.

(iii.) The last wreath is the result of both the former : from vision and fruition of infinite truth and goodness, reflected in the centre of the soul, springs up *delight to all eternity*.—Heaven is nothing but “the joy of truth.” \* After a tedious racking of our brains on a knotty problem, if we discover any satisfaction, with what an exultancy do we break out into the mathematician's phrase, “I have found, I have found, † what I a long time studied for !” What joy will it be, then, to see every truth in God, as our faces in a glass, without all studying ! For the joys of heaven are therefore oftener compared to drink than meat in scripture, because there is no labour in chewing upon them, nor any diminution of them ; but they slide in smoothly, and fully replenish the soul with delight. The pleasures of sense are short, no longer than the œsophagus, a glib swallow, a grateful hogough [haut-gout] ; ‡ but there the choir of divine powers shall be fixed in an everlasting fruition of eternal felicities. Now the saints may have some fits of that joy ; but then they shall have their fill. Now they have many “a sweet hour, but a short one ;” § but then joy shall be a standing dish, and we shall be “satisfied with the fatness of God's house.” (Psalm xxxvi. 8.) Now their memories are slippery ; but then there shall be an actual sensation of divine joys continually, when we shall see God face to face. “The concupiscible part shall be filled with a fountain of righteousness ; the irascible, with perpetual tranquillity.” || We shall come within the verge of God's own happiness, when we shall “enter into our Master's joy,” (Matt. xxv. 21,) when we shall joy more in his happiness than in our own. There shall be “joy upon joy, joy above all joy, joy without which there is no joy.” ¶ “We shall be perfectly at leisure for God and see him, we shall see him and love him, we shall love him and praise him, in the end without all end.” \*\* For as the seventh day had no evening mentioned, (Gen. ii. 2,) and the New Jerusalem hath no night ; (Rev. xxi. 25 ;) its length, breadth, &c.,—all alike cubed for perpetuity : (Verse 16 :) And if ever we be happy, we must be assured of the eternity of that state : for, else, fear of the loss doth lessen our joy ; or else we think it is perpetual, and yet it is not, and so we are miserably in our ignorance and mistake : And as the joy of that state is not lessened by future fears, so neither by past or present

\* *Gaudium de veritate*.—AUGUSTINUS, *alicubi*. † Εὕρηκα, εὕρηκα.—

ARCHIMEDES. ‡ Λεῖα κίνησις καὶ ἀσχλησία.—ARISTIPPUS in DIOGENE LAERTIO.

“Gentle motion and placid repose.”—EDIT. § *Suavis hora, brevis mora*.—

BERNARDUS. || *Concupiscibile replebitur fonte justitiæ ; irascibile, perpetuâ tran-*

*quillitate*.—Idem. ¶ *Gaudium super gaudium, gaudium vincens omne gaudium,*

*gaudium extra quod non est gaudium*.—AUGUSTINUS *De Civ. Dei*, lib. xxii.

\*\* *Facimus et videbimus, videbimus et amabimus, amabimus et laudabimus, in fine sine fine*.—Idem, *ibid.* cap. 30.

Sorrows, "all tears" being then to "be wiped from their eyes:" (verse 4:) and the view of their nearest relations in the bottomless pit shall no more be an alloy to their joy, than if they saw so many fish caught in a net; but they shall rejoice as well in the justice of God glorified in the ruin of his incorrigible enemies, as in the glory of his mercy in their own salvation. All those feeble affections that are now so strongly contracted to poor particularities, shall be divorced, when once we come to be espoused to those dilated joys in the immense Deity.

But yet there are two accessory coronets [which] we may add to this crown of happiness as completers of it:—

(i.) When *the bodies of the saints shall be re-united to their souls*, there shall be an accession of joy.—As the Schools say, the body must have its dowry, ere it be espoused to Christ. If the vile body of an ambitious and imperious Alexander had such a *crasis* and "temperament," that it gave a perfume to the air when he was dead; \* doubtless those that have conquered the world, and are to triumph for ever in the world to come,—their very bodies shall give, as the flowers of that Paradise, a very fragrant smell; being members of the body of Christ, whose very crucified body was "an offering of a sweet-smelling savour unto God." (Eph. v. 2.) Anselm tells us, the bodies of saints shall be so endued with strength, that they will be able to remove the whole earth with one touch of their foot; when, on the contrary, the wicked shall be so weakened by sin and wrath, that they shall not be able to remove a very worm from feeding upon their eyes. And the prophet says, that Meshech and Tubal "are gone down to hell with their weapons of war: and they have laid their swords under their heads; but their iniquities shall be upon their bones, though they have been the terror of the mighty in the land of the living." (Ezek. xxxii. 27.) But the bodies of the saints shall be "spiritual bodies;" (1 Cor. xv. 44;) that is, *spiritui subdita*, "every way subject to the motions and desires of the soul," full of agility. As Macarius says, God made not man wings as birds, (though his nest be above the stars,) because, after the resurrection, he should have, in Tertullian's phrase, "angelified flesh;" † and, as the apostle says, *εν ατομω*, "in a moment we shall all be snatched, and changed," *εν ριπη οφθαλμου*, "in the twinkling of an eye, to meet the Lord." (1 Thess. iv. 17; 1 Cor. xv. 52.) There shall be such agility of body and nimble collection of the parts, that the body shall be no more liable to a stroke or a wound, than the air of the heavens or the sun itself. And as the soul now drinks-in dark informations, obscure apprehensions, and cloudy notions, by the corporeal senses, those painted windows of these houses of clay; yet when the soul is become a vessel replenished with immortal and unspotted light, it will transmit such rays into the very body, that it "shall shine as the stars," nay, as the glorious body of the sun in "the firmament, for ever and ever." (Dan. xii. 3; Matt. xiii. 43.)

(ii.) The second accessory to this crown is *the blissful society of all*

\* *Referente* QUINTO CURTIO.

† *Carnem angelificatam.*—*De Resur. Carnis.*



*the saints and angels about the throne.*—In this life it is the happiness of true believers, that, “whether Paul, or Apollos, or Cephas,” all their eloquence, learning, gifts, and graces,—they are all theirs for their benefit and spiritual advantage. (1 Cor. iii. 22.) But then, whether prophets or apostles, (whose imaginary relics some go many a weary pilgrimage to see,) all the martyrs with their glorious scars of honour; nay, angels, cherubims, seraphims, and all that blessed choir of spirits, who have done them, while they were in dangers here, many an invisible courtesy which they could never thank them for, they being “ministering spirits, sent forth to minister for them who shall be heirs of salvation;” (Heb. i. 14;) all these are theirs. If a Diagoras, when he saw his three sons crowned in one day at the Olympic games as victors, died away while he was embracing them for joy; and good old Simeon, when he saw Christ but in a body subject to the infirmities of our natures, and had him in his arms, cried out, “Now, Lord, lettest thou thy servant depart in peace: for mine eyes have seen thy salvation;” (Luke ii. 29, 30;) what unspeakable joy will it be, to see your Christian friends and relations, to whom you have been instrumental in their new birth and regeneration, all crowned in one day with an everlasting diadem of bliss which never shall decay! There shall be no hypocrite then for you to lose your love upon, which is now the great cooler of your charity, and keeps your affections in a greater reserve: but there none but true eagles and heaven-born souls will be able to look upon that Sun in glory. You shall then rejoice, that there are so many pure spirits able to praise and love that God whom you could never yet, nor will then be able to, love and praise enough, or as you desire.

When the glorious angels begin their hallelujahs, the saints shall also join in one common choir: they shall “be joyful in glory, and sing aloud upon their” everlasting “beds” of rest. (Psalm cxlix. 5.) O how the arches of heaven will echo, when the high praises of God shall be in the mouths of such a congregation! For, as, when one eye moves, the other rolls; and when one string in concord with another is struck, the other sounds; such a blend and sympathy of praises shall there be in that heavenly chorus, with these “high-sounding cymbals,” (Psalm cl. 5,) in most flourishing expressions and anthems upon the divine glory. If the sun, moon, and stars “did,” as Ignatius says, “make all a choir, as it were, about the star” that appeared at Christ’s incarnation; \* and there be joy in heaven at the conversion of a sinner; (Luke xv. 7;) no wonder, then, [that] “the morning-stars shall sing together, and all the sons of God shall shout for joy,” (Job xxxviii. 7,) when there shall be a “general assembly and church of the first-born, and the spirits of all the just shall be made perfect.” (Heb. xii. 23.) And though there may be “one star differing from another in glory,” (1 Cor. xv. 41,) yet there will be no envying [of] one another’s happiness; † but every one [will] bear his part, whatever it be, in the lower or higher praises of the

\* Χορὸς ἑνενοῦτο τῶν ἀστέρων.—In *Epist. ad Ephes.*

† Videbit civitas illa quiddam inferior non invidabit.—AUGUSTINUS *De Civ. Dei*, lib. xxii. cap. 29.

God of glory, with a most harmonious variety, in perfect symphony. For there we shall love one another as ourselves, love God and our blessed Saviour better than ourselves; and he will love us better than we can love ourselves, or one another. "O how many and how great joys shall he possess, who shall keep an eternal jubilee in the enjoyment of so many and so great beatitudes and felicities of others, as truly as of his own!" \*

I have done with the possession and its qualification: it is a "kingdom."

(II.) I now come to *its preparation*: "Prepared for you from the foundation of the world." But how is this kingdom of so long preparation, when Christ tells his disciples, "I go to prepare a place for you," when he departed hence? (John xiv. 2.)

1. First. Therefore, *this kingdom was prepared even when the foundations of the world were laid*.—For there "the morning-stars did sing together." (Job xxxviii. 7.) God created the heavens, and then the earth; and the spiritual world of angels above, before the foundation of the earth below: though, as some judge, Moses mentioned it not,—being to teach a dull people by sensible objects, concealed the notion of spirits,—lest they should idolatrously worship, and attribute the creation of the world to, them. And so the empyrean heaven and seat of glory, some venture to say, God then made; and determinately, too, in the equinoctial east of Judea, called therefore "the navel of the whole earth." To confirm it, they tell us, Adam was made with his face toward the east; and so they worshipped eastward three thousand and odd years: and thence Christ [was] called *ανατολη*, "the east," or "day-spring," "from on high;" (Luke i. 78; with Zech. iii. 8: *πρῶτος* ["the Branch"]; ) and the blood was to be sprinkled on the mercy-seat eastward seven times. (Lev. xvi. 14.) But we may answer the curiosity of this inquiry about the *ubi*, and "determinate place," as he of old was answered, that asked what God was doing before he created the world: "He was making hell for such unbelieving querists, and heaven for the reward of an humble believer."

2. *It was prepared from the foundation of the world, in regard of Divine predestination*.—For that which is last in obtaining, is first in the intention of rational agents. So God, from eternity designing his own glory in the salvation of the elect and their blissful fruition of himself, may be said to have set the crown upon them while they were in the womb of his decree, and to have prepared them a kingdom before they were born. And though God made all the world for man, yet it was to be kept under his feet: He reserved Himself to be the crown of his hopes and portion of his heart: "He chose us in Christ before the foundation of the world." (Eph. i. 4.) Therefore all was ready. But,

3. *In regard of Divine dispensation, the carrying on [of] the whole economy hath been from the foundation of the world; and so, being*

\* *O quot et quanta gaudia obtinebit qui de tot et tantis beatitudinibus sanctorum jubitabit.*—ANSELMUS, *alicubi, ni fallor, in Libro de Beatitudine.*

[seeing] the kingdom is not yet given up all unto the Father, it may be still said to be preparing.—For though, God being our heaven, it was always ready; yet by our fall we lost our title to this Paradise. Christ intervenes to divert the flaming sword of vengeance, enters [into] a covenant with his Father, sends the glad tidings of it into the world before he came, (Gal. iii. 8,) typifies in “the fulness of time,” (Lev. xvi. 6; Heb. ix. 7; Gal. iv. 4,) makes atonement, (Rom. v. 11; 1 John ii. 2,) proclaims reconciliation and pardon to penitent sinners, sends his word and Spirit to wait to be gracious, to solicit the world, till all that are the truly-called guests are invited and brought-in. Then he shuts up the door of mercy, opens the grave, summons all to judgment by the last trumpet, makes the separation, and then pronounceth this benediction. So that, though the kingdom was from the foundations of the world prepared, yet, in regard [that] every kingdom includes subjects as well as sovereign, Christ, when he was going, that so he might send his Spirit to comfort his disciples and to gather in more subjects, may be said to “prepare a place for” them, though most significantly he went to prepare *them* for that kingdom. But parabolical and metonymical expressions must not have too rigid an interpretation exacted from them. But our Saviour having bid his disciples to go before and prepare a place for him to eat the passover with them in, he tells them that he is going to prepare the supper of the Lamb, and a place for them, to which “they shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God:” (Luke xiii. 28, 29 :) and this, to raise the appetites of their faith and hopes, when a supper of so many thousand years’ preparation is the entertainment [which] they are invited to.

II. And so I come to the second part of the text; and that is *the admission into this prepared possession*: “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

1. When a kingdom is proposed, every man is ready to be catching at a crown: but therefore our Saviour tells us, it must be had by inheritance; that is *the title by which we must be admitted*: *Κληρονομησας*, “Inherit.” As the Jews had Canaan divided and apportioned to the several tribes by lot, (Num. xxvi. 55,) so some too curiously and boldly adventure to assign to every saint a mansion bigger than the whole earth; which is true, indeed, in this sense, in regard [that] immensity and God himself is “the lot of their inheritance.” (Psalm xvi. 5.) But it is an inheritance in regard [that],

(1.) There is a claim made to it only by the new-born and first-born of God; and so *by right of birth*.—“Except a man be born again, he cannot see the kingdom of God.” (John iii. 3.) The spirit of a slave cannot manage the sceptre of a prince. Nay, they that look to sit on thrones of glory with Christ, must “follow him in the regeneration” of the body, (Matt. xix. 28,) that must die ere it be quickened; (1 Cor. xv. 36;) for “flesh and blood” in corruption, moral or natural, “cannot inherit the kingdom of God:” (verse

50; Exod. xxxiii. 20 :) which made the father cry out, "O, then, Lord, let me die, lest I die, that so I may see thee!" \* Now if an unregenerate body cannot enter, much less an unregenerate soul. "An infamous person" † in the civil law may be excepted against as not fit to be an heir; and shall the laws of men be purer than the laws of God? If the "pure in heart" only can "see God" here in reflexions, (Matt. v. 8,) and "through a glass darkly;" (1 Cor. xiii. 12;) then surely *they* must be "without spot or wrinkle," (2 Peter iii. 14,) *who* must see him face to face. Heaven is entailed upon holy souls: it is their birth-right: for, no other but *they* that keep "the commandments of God, have right to eat of the tree of life, or enter in through the gates into" that Jerusalem and vision of peace. (Rev. xxii. 14.)

(2.) They inherit *by right of adoption*.—For Christ is heir; and we, heirs of his righteousness, and so co-heirs of his glory, and "heirs of God: if sons, then heirs." (Rom. viii. 17.) Now we are the sons of God by adoption. Regeneration makes us not perfectly holy, and so not perfectly sons, and so not heirs: and therefore "we receive the adoption of sons;" (Gal. iv. 5;) and being "called to be, we are, sons;" (1 John iii. 1, 2;) and "if sons, then heirs." For if a son be passed by in his father's will, and not named, nor a reason of the passing of him by, the testament is invalid in civil law, when another is made heir: and God's nature and love transcend all the compassions of men, and are a greater obligation than any laws among them; so that, if thou canst make it out that thou hast the Spirit of adoption, thou art as sure to inherit this kingdom, as thou mayest be sure thou art not by name excepted from the inheritance in the gospel of Christ, which is his will and testament.

(3.) It is inherited *by right of donation and gift*.—"Fear not, little flock; for it is your Father's will to give you the kingdom." (Luke xii. 32.) And though "the wages of sin be death," and men are but justly rewarded therein for their demerit; yet "eternal life is the gift of God." (Rom. vi. 23.) And it is not such a gift as is a salary or stipend for our work, *οψωνιον*, "pay" for our service: for, when we have done all that we can, "we are but unprofitable servants," (Luke xvii. 10,) and deserve nothing, unless it be to "be beaten with many stripes." (Luke xii. 47.) It is not an honorary gift; as he that had lost an arm in battle—his commander-general gave him an arm of gold, as an honourable reward of his service: but, alas! *τι περισσοον*, "what singular thing" can we do, (Matt. v. 47,) to merit any thing at God's hands? when, the more we do, we are the further from merit; in regard [that] we are the more indebted to our Master, who gave us the opportunity and grace to perform it. Nor is it an eleemosynary gift of charity, such as we extend to poor fellow-creatures; for that is but a piece of justice and self-love, if we have that in abundance which others want,—to relieve them. Every act of charity is but a piece of equity, a paying of our

\* *Moriar, ne moriar, ut te videam.*—AUGUSTINI *Confessiones*.

† *Turpis persona.*

—JOACH. MYNSINGERI *Comment. in Instit. Civil.*

debts ; for we are to owe every man love. (Rom. xiii. 8.) But God owes us nothing : nor is he bound to pity our poverty, which we have by our own default contracted on ourselves ; but this gift of God is a mere *χαρισμα*, “gratuitous act of bounty and grace.” But when it is promised and given, then it is but an act of justice to grant possession : and so the title is inheritance, but by way of free donation.

(4.) *By right of redemption* they may be said to inherit.—For, under the law the next of kin was to redeem a sold or mortgaged possession. (Ruth iv. 3—5.) Accordingly Christ took our nature upon him, that he might be of our consanguinity. He became “a curse for us,” (Gal. iii. 13,) was “made sin ;” (2 Cor. v. 21 ;) that he might ransom penitent believers from the curse : and having satisfied “to the uttermost,” (Heb. vii. 25,) and bought us with a responsible price, (1 Cor. vi. 20,) he hath right to give his sheep eternal life ; (John x. 28 ;) and therefore it is called “the purchased possession.” (Eph. i. 14.) In law, he that buys a slave may dispose of him as he pleases by his will : accordingly Christ hath made his will, to dispose of all those [whom] he hath bought : “Father, I will that, where I am, these may be also.” (John xvii. 24.) And so they are heirs by will and testament of Him that took upon Him the right of redemption.

2. Now I come to the second thing in the second general ; and that is *the heirs of this inheritance*, described in these words : “Ye blessed of my Father.” “It is the father’s work to bless” his son ;\* and when Isaac blessed Jacob, he made him his heir : so God’s blessing makes us a title to this inheritance.

(1.) First, then, “*ye that are blessed of my Father from the foundation of the world*” in his electing love.—And they whom he hath so blessed,—they shall be “blessed.” The word *ευλογημενοι* signifies “well-spoken to.” Now God’s eternal thoughts are his “words,” *verba mentis* ; and they that were in his thoughts from eternity,—their names were written in the book of life. God had eternal purposes of grace to them : “Thine they were, and thou gavest them me.” (John xvii. 6.) They were blessed in the thoughts of his heart before all generations. This is an elective kingdom ; yet we are “saved, not according to” the merit of “our works” done or foreseen, “but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” (2 Tim. i. 9.) And in vain did Christ covenant with his Father, or make a testament for us, unless the heirs purchased were foreknown ; “heirs being the ground-work of a testament.” †

(2.) *Well-spoken to in the word of God by the powerful vocation of his Spirit*.—They are “called to be holy ;” (Rom. i. 7 ;) and he “blesseth them with all spiritual blessings in heavenly places by Christ Jesus.” (Eph. i. 3.) There are none [who] come, but they that are invited, to the supper of the Lamb ; (Rev. xix. 9 ;) they that God hath persuaded to “dwell in the tents of Shem ;” (Gen. ix. 27 ; Canticles i. 4 ;) whom he hath “drawn with the cords of

\* *Patris est benedicere.*

† *Hæres caput testamenti.*

his love," (Hosea xi. 4.) and made them a people of a free-will offering "in the day of his power;" (Psalm cx. 3;) whom "the day-spring from on high hath visited," (Luke i. 78,) and the womb of the morning of the day of grace hath brought them forth; those that God hath "allured, and brought into the wilderness," that he might "speak to their hearts." (Hosea ii. 14.) None shall be followers of the Lamb, but those that are "called, and chosen, and faithful." (Rev. xvii. 14.)

(3.) *Well-spoken of in the word and promises of the gospel.*—Those that are "meek, poor in spirit, pure in heart, merciful, persecuted for righteousness' sake, and merciful;" [?] for all these "shall obtain mercy;" (Matt. v. 3—12;) as it follows in the verses after the text, "Come, ye blessed," &c.: "For I was an hungred, and ye gave me to eat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." And He said, "Verily I say unto you, Inasmuch as ye have done it unto one of these my brethren, these little ones, ye have done it unto me." (Matt. xxv. 35, 36, 40.) "For not the hearers, but the doers," of the word are blessed: (Rom. ii. 13:) the heirs of these promises are the only heirs of glory. (Heb. vi. 17.)

(4.) *Blessed in the final pardon, absolution, and justification, which shall be pronounced at the last day.*—Ye shall inherit, whom the righteous Judge of all the world shall acquit and discharge from your sins; to whom God shall say, "Son, be of good cheer; thy sins are forgiven thee;" (Matt. ix. 2;) nay, *Eurye*, "Well done, good and faithful servant; enter thou into thy Master's joy: thou hast been faithful over a few things, I will make thee ruler over many things." (Matt. xxv. 21.) O how good a word will this be to a soul, as soon as it is got up out of the wilderness of this world! Yet "thus shalt thou be blessed that fearest God." (Psalm cxxviii. 4.) He will give thee then, to be sure, "a new name, and a white stone," and "write upon" thee, as a pillar, or a trophy erected after victory, "his own name:" (Rev. iii. 12, 17:) and when God shall thus bless thee, and speak to thee, thou wilt need never a word more to make thee happy; but the generations that come up after thee shall, when they rise up to heaven, "call thee blessed."

3. And so I come to the third particular,—*the formal introduction of these blessed heirs into their inheritance*: "Come, ye blessed," &c.

(1.) *Δευτε vox avocantis*, "This ['Come'] is the speech of one that gives us an everlasting avocation from the troubles and vanities of this present world." Christ will speak to them in this manner, only in more emphatical significancies: "Come, poor souls; where have you been all this while? Poor sheep, where have you been wandering, upon the barren mountains of the earth, climbing the cliffs of preferment and worldly honours, as if you had been of the number of the goats, and had no title to the blessings on my right hand? In what a pickle have you been, in a nasty world which 'lies altogether in filthiness,' (1 John v. 19,) in a muddy body of sin,

*pepsed*\* with a number of temptations! You have lain a long time 'among the pots,' griming yourselves, and defiling your garments amongst the Egyptians on my left hand. Ay, but now you shall have 'the wings of a dove,' which are all 'covered with silver, and her feathers with yellow gold.' (Psalm lxxviii. 13.) I will never more give 'the soul of my turtle-dove' into the hands of her enemies; (Psalm lxxiv. 19;) you shall never more be cooped up in a cage with such a company of unclean birds. No; come, 'my love and dove,' and fly away." (Canticles v. 2.)

(2.) *Vox admittentis*, "It is the speech of one that admits us into this inheritance." Christ is pleased to condescend so low as to style himself "the door;" (John x. 7;) nay, the Keeper of the door. He opened a door of hope by his death, a door of faith by his preaching the gospel, a door of life by his resurrection, and heaven-gates, also, by this admission. And when he hath admitted his heirs of glory, and taken them out of this deluge of sin and sorrow into that ark of salvation, he will shut them in, as God did Noah; (Gen. vii. 16;) and though they have "an abundant entrance ministered to them into the everlasting kingdom of our Lord and Saviour Jesus Christ," (2 Peter i. 11,) yet, when entered, the door is shut, and no egress or back-door of apostasy can be found in that state. Adam was created out of Paradise, to show that his admission, even in his innocency, was of grace; much more is it of grace upon a recovery from his fall. Christ, while in the kingdom of his patience, doth call his to many a penitent groan, to mournful prayers and many tribulations, which make a very bed of dust to be a soft couch of repose; and he calls them thither: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." (Isai. xxvi. 20.) "Come, child, go to bed in the grave." O, but then his voice will be sweet, (Canticles ii. 14,) when he shall call to them to come up to "this mountain, to a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." (Isai. xxv. 6.)

(3.) *Vox letissimè excipientis*, "It is the speech of one that bids us welcome to the feast too:" "Come, my friends." Ay, it is, "Come, and welcome," now. "Come, poor heart: thou hast been coming a long time. I went myself to call thee. I 'sent my messengers, rising up early, and sending them continually,' to invite thee to come in. (2 Chron. xxxvi. 15.) I sent my Holy Spirit, also, like a dove from heaven; and it did light upon thee, and gave thee an olive-branch of peace in the wilderness of thy fears. When it allured thee, and called thee from all thy wanderings, then I sent my black rod for thee by that grim serjeant, death; to strip thee of thy foul body of sin, not to be touched but by the angel of death. Then I sent my angels, to bring thy soul to the courts of thy God. And now, by the sounding of the last trumpet, I have called for thy sleepy body to arise out of 'the dust of death.' (Psalm xxii. 15.) And now

\* Perhaps a misprint for "pestered."—EDIT.

[that], after all these messengers, thou art come, I will not upbraid thee for thy delays: but come, come, blessed soul, with as many welcomes as there are saints and angels in glory. I have 'prepared a place for thee;' (John xiv. 2;) thou art 'come into my garden: eat, O friends; drink, yea, drink abundantly, O beloved.'" (Canticles v. 1.)

## INFERENCES.

And so I have done with the explication of the several branches of the text. Now let us see what fruit they bear, that may be "sweet to our taste." (Canticles ii. 3.)

## INFERENCE I.

First, then, *if there be a kingdom prepared before the foundation of the world for the blessed saints and holy ones, then "what manner of persons" are we in all unholy conversation and godlessness in this generation!* (2 Peter iii. 11.)—Men are as dead to religion, as if heaven was but a dream; and as hot upon sin, as if hell had no fire, or was all vanished into smoke; as atheistical and wretched, as if neither heaven, hell, nor earth, did feel either a God or any memorandums of his providence. Therefore, a little to fortify this notion, which artificial wickedness hath endeavoured to expel and expunge out of natural consciences, I shall endeavour to confirm your faith by scripture and reason.

The Socinians deny the revelation of eternal life and a state to come to have been propounded under the Old Testament; and, the reward being only earth, their law and obedience to be but carnal and low: which is to level the Jews to the order of brutes; that so the Gentiles under the gospel might be advanced to the state of men; and so, by virtue of the new prize of immortal life proposed, they should have a new command, as their race to run: which is all as true as that all the tribes of Israel were converted into Issachars, "strong asses couching down between two burdens." (Gen. xlix. 14.) "But wisdom is justified of her children." (Luke vii. 35.) And the Chaldee Paraphrase renders those words, "If thou doest well, shalt thou not be accepted?" (Gen. iv. 7,) by this gloss: "Amend thy works in this world," *et remittetur tibi in seculo futuro*, "and thou shalt be forgiven in the world to come." And the Targum says, the very dispute betwixt Cain and Abel was concerning a world to come. And those carnal heretics that are "sensual, not having the Spirit; in what they know naturally, as brute beasts, corrupt themselves;—they are gone into the way of Cain." (Jude 10, 11, 19.) But when God tells Abraham, "I am thy exceeding great reward;" (Gen. xv. 1;) and Jacob cries out, "I have waited for thy salvation, O Lord," even when about to die; (Gen. xlix. 18;) God, styling himself their God, "is not," by our Saviour's authority, "the God of the dead, but of the living." (Matt. xxii. 32.)

Therefore God held out eternal life in the promises; yea, and in the very command too: "Do this, and live." (Lev. xviii. 3; Gen. iii. 12.) The reward of that obedience there enjoined was no less than this everlasting life; as appeareth by our Saviour's interpret-



ation, when the lawyer came to him, "saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live:" (Luke x. 25—28:) that is, "Thou shalt have what thou desirest; namely, 'inherit eternal life.'" And the very reproach of the Sadducees, and the distinction of their sect from Pharisees and others, argue sufficiently [that] the world to come was a very common notion among all the Jews. And indeed the whole land of Canaan was but a comprehensive type and shadow of heaven; and all their religion, but "a shadow of good things to come" in the kingdom of heaven, (Heb. x. 1,) as well as in the kingdom of the Messiah; whose "day they then saw, and were glad." (John viii. 56.) And if the gospel contain the promise of eternal life, then they had it in Abraham's days; for "the gospel was preached before to" him; (Gal. iii. 8;) yea, and before to Adam,—that the Seed of the woman should break the serpent's head; (Gen. iii. 15;) and the skins of the sacrifices, wherewith he was clothed, might suggest the putting on of that promised Seed and his obedience, who was to be "bruised for the iniquities" of his people. (Isai. liii. 5.)

But now, to awaken atheistical souls, that deny not only the revelation of this kingdom of God under the Old Testament, but its reality and existence under the Old and New; consider these four things very briefly, as the limits of this Exercise command:—

1. *The whole creation is a book which always lieth open, wherein we may read that there is a God, who made the goodly structure and fabric of heaven and earth.*—Who else could be able to "hang" the vast body of "the earth upon nothing?" or to girdle the sea and all its mountainous waves with a rope of sand? (Job xxvi. 7, 10;) to "spread the heavens as a curtain," (Psalm civ. 2,) and hang up those vast vessels of light in the skies? There must be a Being [who is] existent from and of himself; and so, being improduced, is infinitely perfect, and comprehendeth all those perfections dispersed through the whole creation, and infinitely more. Yet what he makes is like himself: every creature bears his footsteps; but the "heavens are the works of his fingers," (Psalm viii. 3,) and man bears the very "image of God." (Gen. i. 27.)

We see [that], in the several stories and degrees of the creation, love and communicativeness to their offspring grow more and more, the higher you go; it grows more in brutes than plants, in men than in brutes. In God, therefore, love and goodness, which are most communicative, are most transcendent. Now, God himself is the heaven we plead for; he is the region of souls and spirits: and for the resurrection of the body, his infinite power can surely "give to every seed its own body." (1 Cor. xv. 38.) Though one part of our flesh was sublimated into the fire; another, precipitated into ashes, and cast into the midst of the sea, devoured by a fish, taken and eaten

again by men ; and another part, dissipated into the air, and sucked into some other body : yet, if a chymist can out of the ashes of a flower re-produce the flower in its former beauty ; nay, out of the dung of beasts re-produce the very herbs they have eaten, notwithstanding what is passed into nourishment, by the architectonical parts and spirits yet abiding in those relics ;\* much more can God recover our bodies from all possible dispersions and conversions into other bodies, when all the world shall be his furnace, and every thing resolved into its first seminal parts by the reverberation of the flames ; and give to every body “ the flower of resurrection,” † and a refflorescence into glory.

2. *As there is a God, and so that kingdom, so there are heirs.*—And they are immortal souls, and therefore fitted to be “ in Divine conjunction.” † For “ that which is contiguous to an eternal spiritual being, is eternal and spiritual.” § But man is here only himself, when in communion with God and spiritual things. And God,—when he infused the reasonable soul, he breathed into man נְשֵׁמַת חַיִּים “ the breath of lives.” (Gen. ii. 7.) And Tertullian, who had too gross a conception of the nature of the soul, yet calls it “ the sheath and scabbard of Divine breath, heir of his bounty” [“ the priest of his religion, the sister of his Christ”]. || In the exercise of those acts of apprehension, judgment, and argumentation, it is impossible such steady and orderly, consequential actions should be performed by a fortuitous concourse of atoms ; or its reflexive acts much less by the purest flame ; no body being able to penetrate itself, nor to dive into itself, without a disorder of its parts.

But religion, rather than reason, being “ the great difference of a man from brutes,” ¶ it is a sign he is made for communion with a better being ; and therefore, as Augustine says, “ Thou hast made our heart, O Lord, for thee ; and it will never rest till it come to thee : and when I shall wholly inhere and cleave to thee, then my life will be lively ; but now, being not full of the enjoyments of thee, I am a burden to myself.” \*\*\* The world was made for brutes to live in, but for man to contemplate the wisdom and power of God. †† He made many brutes, but one man ; that he might be chiefly “ for the society of God, and keep coherence to his Maker.” ††† And, alas ! the world is but a dry morsel to an immortal soul ; whose vast chaos of desires cannot be satisfied by it, though every drop of comfort in it were swelled into an ocean. There is upon the soul such a drought without God, as

\* BORELLUS *medicus Parisiensis ita refert.* “ This is related by Borel, physician to the king of France.”—EDIT. † *Florem resurrectionis.*—TERTULLIANUS *De Resurrectione Carnis.* ‡ *Ev θεῶν ἐκαστῆν, uti Platonici.* “ As the Platonists say.”

—EDIT. § *Omne contiguum æterno spirituali, est æternum spirituale.* || *Faginam afflatus Divini, liberalitatis suæ heredem, religionis suæ sacerdotem, Christi sui sororem.* ¶ *Religio penè sola quæ hominem discernat a multis.*—LACTANTIUS, lib. vii. *De div. Præmio.* \*\* *Quum tibi inhæsero ex toto me, viva erit vita mea, plena te tota : nunc autem, quia plenus tui non sum, oneri mihi sum.*—AUGUSTINI *Confessiones.*

†† *Θεωπια Θεου ὁρασις.*—LACTANTIUS, lib. vii. *De div. Præmio.* “ The Greek word for ‘ contemplation ’ is derived from two words signifying ‘ seeing God.’ ”—EDIT. ††† *Dei socius.*—AUGUSTINUS *De Civ. Dei*, lib. xii. cap. 20. *Ut cohareat Autori.*—Lib. xxii. cap. 1.

[that] all the waters in the world cannot quench it; (Canticles viii. 7;) such an endless thirst after truth and goodness in the general notion, as [that] it can never be satisfied, till it find out "the fountain" of this water "of life." (Psalm xxxvi. 9.)

3. *This eternal state is the common sense of the world; and the voice of natural conscience hath in all ages proclaimed it.*—Every nation hath some deity or other, and so a religion. Heathens sacrifice; though, it may be, it be to the devil, who cruelly sucks their very blood. Turks and Saracens must have the black drop cut out of their breast, and their circumcision. Every religion puts some restraints upon men's lusts and lives. Now, though I believe [that], though there were no reward or a future state, religion would be as good for our bodies as prunings are to trees, "health to our navels, marrow to our bones;" (Prov. iii. 8;) yet its severities would in no degree [go] down with men, were it not for the urgings and prickings-on of natural conscience. But Christians above "all men were most miserable, if in this life only they had hope;" (1 Cor. xv. 19;) whose principles enjoin the highest degree of self-denial, patience, and bearing of the cross.

But every good man,—let the mad world prate as it will, and vomit all its gall and bitterness in reproaches and persecutions; yet, if he suffer for righteousness' sake in innocent patience, his own conscience gives him an acquittance and a secret absolution, so as he can "glory even in tribulation." (Rom. v. 3.) Yea, every devout soul more or less tasteth of those first-fruits of heavenly delight, in being conscious of his duty discharged "in simplicity and godly sincerity," (2 Cor. i. 12,) whatever calamities may attend him in this life; which if they were not pledges of a fuller crop in that future harvest of joys, the best men were most unhappy by that great frustration and disappointment of their expectations. And so wicked men, though the world may applaud their actions as highly virtuous, by a sordid spirit of flattery; yet "their own consciences affright them, and smite them with many a deadly and deaf blow,"\* which nobody else doth hear or observe. Cain may build his cities and his walls as high as the clouds; yet there is that within (as *he* said to the emperor) that will ruin all. "His countenance falls;" (Gen. iv. 5;) and the guilt of his brother's blood maketh his soul to blush, and pulleth down his high looks.

The highest-formed sinners, that have sinned themselves into despair, have nothing left them "but a certain fearful looking-for of judgment and fiery indignation, which shall devour such adversaries." (Heb. x. 27.) Others, that have sinned themselves into the highest presumptions, never come to any senseless ease, till they attain to "make a covenant with hell;" (Isai. xxviii. 15;) and can be content to suffer torments to eternity with the enemies of God, rather than to part with "the pleasures of sin" which are but "for a season;" (Heb. xi. 25;) and seem to have that written on the tables of their

\* *Quos diri conscia facti*

*Mens habet attonitos, et surdo verbera cædit.*—JUVENALIS Sat. xiii. 194.

hearts, which that wretch subscribed under the image of God and the devil: "Lord, if thou wilt not, here is one that begs of me to be his; and his I will be."\* Now if there be a law, a judge, punishments, and rewards in some degree here, then every man is a prophet in this case of this future state.

4. *The promiscuous dispensations and providences of God in this world, "all things coming alike to all;"* (Eccles. ix. 2;) nay, *the wicked, it may be, have their belly full of a large "portion in this life,"* (Psalm xvii. 14,) *when the godly have their "teeth broken with gravel-stones and covered with ashes:"* (Lam. iii. 16:) *these argue [that] there is a day to come, when the scales shall be turned.*—Abel is slain for his piety, when Cain lives and builds cities: Herod reigns, Herodias danceth, when John Baptist's head is served in a charger. And though God sometimes by extempore and sudden justice hangs up some wicked wretches in chains, yet many times the most wretched oppressors are too strong and high for justice in this world; and they that live like lions, die like lambs; they have liberty in their lives, and "no bands in their deaths." (Psalm lxxiii. 4.) Dionysius, a bloody tyrant, dies quietly in his bed; when David lies roaring all night, (Psalm xxxii. 3, 4,) and a good Josiah falls in battle: which made the prophet cry out, "Wherefore doth the wicked devour one more righteous than himself?" (Hab. i. 13.) "The just" must, therefore, "live by his faith" in the world to come; (Hab. ii. 4;) or else all piety will die. Therefore there shall be a judgment hereafter: "For God is not unrighteous to forget their work and labour of love" and patience. (Heb. vi. 10.) "Doubtless there is a reward for the righteous: verily there is a God that judgeth in the earth." (Psalm lviii. 11.)

#### INFERENCE II.

*Is the life to come such a kingdom? Then here is field-room for all our ambition, avarice, and contention, to show itself.*—Be ambitious for something: if we must be ambitious, let us all king it here. What scuffling and scrambling is there for crowns and sceptres in the world, out of that impetuous lust of domineering! whereas a profane Esau sold his birthright, which had a kingdom and a blessing too in it, for a mess of pottage; (Gen. xxv. 34;) Lysimachus, when inflamed with thirst, proffered his kingdom for a draught of cold water; and how much gold, or how many kingdoms, would Dives give, if he had them, for a drop of cold water, (Luke xvi. 24,) or to be delivered from that one kingdom of the devil! And shall Christians contend about these things?

Alas! Christian religion was never made for a secular engine: we may as soon turn axioms of truth into swords and spears, the rules of holy living into cannons and muskets, and prayers and tears into powder and shot, as make religion a troubler of the order and peace of the world, that is of a dove-like, innocent temper; (Matt. x. 16;) full of meekness, humility, "gentleness, easiness to be

\* *Domine, si tu non vis, iste me rogat.*

entreated, without partiality, and without hypocrisy ;" (James iii. 17;) can suffer any evil, but do none ; can live and secure itself better by suffering, than the crafty world by acting. To use sinful means to avoid suffering or preserve worldly greatness, is like him that, when one hoped to see him at his diocess ere long, replied, he feared he should be in heaven before that time should come. It is not Christian religion, but that Anti-Christian spirit which diffuseth itself all over Christendom in its doctrines and agitations, its philters and poisons, that inflames it more with contentions and wars than any part of the world besides. (Matt. xii. 25.) For religion truly Christian takes only "the kingdom of heaven by violence." (Matt. xi. 12.) Let one Roman emperor busy himself in catching flies ; another gather cockle-shells with his army on the sands, after great preparations for an expedition ; silly emblems of the most valiant attempts of many highly-famed mortals ! But let Christians march with all zeal only for the holy land of promise.

All those *tittles* of honour (for we pronounce them too long) which the world plays with, as children with farthing-candles, blowing them in with one breath, puffing them out with another ; if they had never so good a patent,\* yet what will they come to, when "the heavens shall roll up as a scroll?" (Isai. xxxiv. 4 ; Rev. vi. 14.) Much more shall these shrivel up as a piece of parchment before the flames, when all the arms and ensigus of honour shall be blazoned alike in a field-ardent at the judgment-day. Beauty, that blossom of flesh and blood, which now carries so many captives at her wheels, tyrannizing over fond mortals' affections, when we come to those beauties of glory, will be no more comely than a dry skull, in comparison of the ravishing lustre that will be in the most deformed body of the poorest lazarillo, whose brightness will transcend the loveliest face more than the rarest jewel doth a vile piece of jet. And though perhaps difference of sexes may remain, for all Scotus's gloss, that "in Christ Jesus there is neither male nor female ;" yet "they will only delight the eye, not incline to any vicious thought ;"† all lust being fired out, and no spark of concupiscence left in the saints ; but grace triumphing in those objects that conquered it here ; when they shall be "as the angels" of God, (Mark xii. 25,) only pure flames of divine love and joy. When all the pure gold in the world shall be melted out of the veins of the earth and men's coffers into one common stream, and all pearls and precious stones should lie as the gravel on the side of that river, yet they would scarcely be thought fit then to make a metaphor of for the very pavement of the New Jerusalem, one sight whereof will dim and deface all the glory of the world.

## INFERENCE III.

*Must the title be inheritance? Then look to your evidences,—re-  
generation and adoption.*—As ever you look for this kingdom, prove your Father's will, and yourselves sons. It is no matter how your

\* *Membrana dignitatis.*—SENECA. "A patent of nobility."—EDIT. † *Delectant in vitium, non inflectent ad vitium.*

names are written on earth,—in dust or marble, in reproach or renown,—if they be written in heaven. Some say, this world is but a shadow of that above : (and it was so, before sin had blotted and defaced all :) therefore look for the lineaments of that kingdom above to be portrayed on you.

All are for a heaven ; but, as Eusebius says there were many spurious gospels,\* so Basilides asserted three hundred [and] sixty-five heavens, as many heavens as days in a year. The Turks, delighting in flowers and their tulipomania, dream of such a Paradise. A silly countrywoman, coming upon the Exchange, was so amazed at the view, that she fell down, and said, [that] she had oft heard of heaven, but never was in it before. The voluptuous epicure will have his a poetical heaven of nectar and ambrosia ; the ambitious, a heaven of honours and gallantry. But holy Abraham passed all these, by “looking for a city that had foundations.” (Heb. xi. 10.) The kingdoms of the world want legs and foundations to stand upon ; and while men dream of such paradises, they do but build castles in the air, without any basis but imagination. But look you for the “new heavens, wherein dwelleth righteousness.” (Isai. lxv. 17 ; 2 Peter iii. 13.) Get a copy of grace in your hearts out of scripture-records, the court-rolls of heaven ; and then you have “laid hold upon eternal life.” (1 Tim. vi. 19.) It is easy to be a saint of the earth, a state-saint, a designing saint, nay, a church-saint ; but it must be a heavenly saint, one truly holy, that is “meet to be partaker of the inheritance of the saints in light.” (Col. i. 12.) Examine, therefore, What authority and entertainment have the most searching truths and cutting providences of God with you ? What spiritual wickedness, that never hurt your body, purse, or fame, have you forsaken for Christ ? This sincere beauty of holiness is able to make you ornaments even to heaven itself.

#### INFERENCE IV.

*Is this kingdom prepared for those that are blessed of the Father ? O, then, labour to obtain your Father's blessing, though you “seek it with tears.”* (Heb. xii. 17.)—Now the Father says, “Blessed are the pure, the poor in heart, the merciful, they that pray for them who persecute them.” (Matt. v. 3—11.) Be careful not only to have “oil in your lamps,” grace in your hearts ; but get your lamps “trimmed ;” be upon your watch : for you know not [at] what hour your Master comes. (Matt. xxv. 4, 7, 13.) Look how you improve your talents, what good you do in the world. Remember, it runs thus in the last account : “I was an hungry, you fed me ; naked, you clothed me ; in prison, you visited me ;” (verses 35, 36 ; ) and, “Every man shall be rewarded according to his works :” (Matt. xvi. 27 :) and the more you have of heaven and divine love here, the more you shall have hereafter ; for one piece of it will lie in comfortable reflections upon what good we have done in the world. Though every one hath

\* *Ebionitarum, Encratitarum, Nazaræorum, &c.* “Those of the Ebionites, Encratites, Nazarenes,” &c. — EDIT.

his penny, that comes-in at the eleventh hour, (Matt. xx. 9,) namely, all that is essential unto happiness; yet "one star differeth from another star in glory." (1 Cor. xv. 41.) Art thou, therefore, in authority? Use it for God? Art [thou] rich? Alas! "riches make themselves wings, and fly away: (Prov. xxiii. 5:) up, then, and be doing good, and make thyself wings of thy wealth for heaven by all charitable expressions. There is no way to "lay your treasure up in heaven," (Matt. vi. 20,) but by laying it out here; no way to lend God anything, but by giving to the poor. How will hopes of preferment nourish conformity?

Tully tells us, "A prince is to be fed with glory, and drawn to worthy acts by the allurements of honour and renown." Did but Christians feed more upon "the heritage of Jacob" and their immortal hopes, (Isai. lviii. 14,) they would act more for their immortal honour. Such meditations do, as the philosopher says of speculations, "immortalize" men,\* and make them spiritual ones indeed; or, as Ambrose phraseth it, carry them upwards, as birds of Paradise,† all "upon eagles' wings," (Exod. xix. 4,) to soar on high.

## INFERENCE V.

*Will Christ say, "Come, ye blessed," &c.? Then here is an Io triumphe ["a song of triumph"] over all the world.—*Let it look as grim as it will upon thee, yet Christ will smile. Though it gnash its teeth upon thee, yet Christ will open his lips, and "kiss thee with the kisses of his mouth." (Canticles i. 2.) Though the world *lapides loquitur*, "speak words as hard as stones" about Stephen's ears, yet Christ will speak comfortably. If the world say, "Go, get you hence;" yet Christ will say, "Come." If that say, "Go, ye cursed;" Christ will say, "Come, ye blessed." Though men say, "Go, ye cursed generation, who are hated of all men;" yet Christ will say, "Come, ye blessed of my Father." They say, "Turn out;" Christ will say, "Turn in." They cry, "I way from houses and lands and wives and children and all for Christ's sake;" yet be not discouraged, poor heart; for Christ will recompense thee a hundred-fold, and thou shalt have a kingdom for thy cottage. And when they have done all this, they rejoice that their plot hath taken effect; for they designed your ruin long ago. Ay, but Christ's thoughts of love run higher yet: "Come, blessed soul; inherit the kingdom prepared for thee from the foundation of the world." The world may thrust thee out with both hands; Christ will receive thee with both arms. When Cyrus gave one of his friends a kiss, another a wedge of gold; he that had the gold envied him that had the kiss, as a greater expression of his favour. What, if thou hast not the onions of Egypt, if thou have the quails and manna in the wilderness? If thou beest † "a man of God's hand," (Psalm xvii. 14,) if thou beest one of his heart, there is small ground to complain.

\* *Ανοδοποιήσις*.—ARISTOTELIS *Ethica*.  
 † *Volucris in spiritu factus*. "Having become like a bird in spirit."—EDIT.

† The insertion of *not* after the word "beest" seems to be required, since David in that passage prays to be delivered from such men.—EDIT.

Upon all: if an Epicurus was the best of the philosophers without an Elysium; if a Platonic lecture of the immortality of the soul made another cast his life away, that he might enter upon that state; if an Aristotle upon Euripus's banks, being not able to resolve himself of the cause of its motion, dissolved himself by casting himself into the stream, saying, "If I cannot take thee, take thou me:" when we have such a glory as "eye hath not seen, nor ear heard; nor can it enter into the heart of man to conceive the things which God hath prepared for those that love him:" (1 Cor. ii. 9:) how shamefully are we run aground, if we cannot "have" a kind of "lust" (την επιθυμιαν εχων) "to be dissolved;" (Phil. i. 23;) and [if], when Christ holds this price in his hand, and cries, "Come, ye blessed," we do not answer, "Come, Lord Jesus; come quickly!" (Rev. xxii. 20.)

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## SERMON XXVIII.

BY THE REV. THOMAS CASE, A.M.

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### THE CONCLUSION.

*Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.*—2 Timothy i. 13.

At the beginning of this month's Exercise I entered upon this text, and then resolved the matter contained therein into these four **DOCTRINAL OBSERVATIONS**:—

1. Evangelical words are "sound words." Or, All gospel-truth is of a healing nature.

2. It is of great use and advantage, both for ministers and private Christians, to have the main, fundamental truths of the gospel collected and methodized into certain models and platforms.

3. Such forms and models are very carefully and faithfully to be kept.

4. Faith and love are, as it were, the two hands, whereby we may "hold fast" gospel-truth.

I singled out the second of these doctrines to be the subject of that first introductory sermon which fell to my lot in the course of this Morning Exercise. I shall now, for the conclusion of this service, make choice of the third doctrine; namely,

**DOCTRINE II.** *Such forms and collections of the special heads of gospel-doctrine are to be kept and observed with all care and diligence.*

The other two doctrines, namely, the first and last, may be useful somewhere or other in the managing of the present truth; which is, *that forms and models of gospel-truths are carefully to be kept, &c.*



The Greek word *εχει* hath both significations in it; namely, to "have," and to "hold;" to "get" such models, and to "keep" them when we have them. Our English word implieth the first, and expresseth the second: "Hold fast;" that is, First have them, and then let them not go when you have them. And the word in the next verse expounds this to the same sense, both in the Greek and in the English: *Φυλαξον, Custodi, "Keep."* Keep as in safe custody, as under lock and key. "That good thing which was committed to thee." What was that? Some extend it to his whole evangelical ministry, which was committed to Timothy with the gifts and graces conferred therewith by divine ordination. Others restrain it to "the form of sound" doctrine in my text; which Timothy had received either by word of mouth, or *in scriptis*, ["in writing,"] from St. Paul. Whichsoever, or both, as he must have it, so he must preserve it safe and sound: "Hold fast," "Keep," &c.

Thus in the Old Testament the kings and princes of Israel must get a copy of the law of God; and when they have it, they must keep it, and keep close to it. For, first, he must "write him a copy of the law in a book:" and then it must "be with him, and he shall read therein all the days of his life." (Deut. xvii. 18—20.) The good king Hezekiah caused his secretaries to make a transcript of Solomon's Proverbs; a bundle or model of divine aphorisms, both for knowledge and practice: "These are also the Proverbs of Solomon, which the men of Hezekiah king of Judah copied out." (Prov. xxv. 1.) These were to be laid up safe as a sacred *depositum*; and carefully preserved for the public use and service of the church.

The Jews' phylacteries, mentioned by our Saviour in Matt. xxiii. 5, were, in their first institution, of the same nature; that is to say, "certain memorials appointed of God, by the help whereof they might have the law of God always in their minds and memories:"\* which the pride of the scribes and Pharisees, not contented with the command of God, had enlarged into broad scrolls of parchment, upon which were written certain abridgments of the law, which they wore (over and above God's institution) about their arms and necks and heads; which practice of theirs, although a superstitious addition to the divine appointment, yet it held forth God's design; which was, the having and preserving [of] models of divine principles, both for knowledge and practice.

It is the express command of God, in the close of all the prophets in the Old Testament, "Remember ye the law of Moses, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." (Mal. iv. 4.) Though gospel-times were drawing nigh, yet the law of Moses must not be forgotten; but must be kept exact and entire, as an eternal rule of righteousness.

In the New Testament the frequent repetition of those words of command,—“Hold,” (2 Thess. ii. 15; Heb. iii. 14,) “Hold fast,” (1 Thess. v. 21; 2 Tim. i. 13; Heb. iii. 6; iv. 14; Rev. ii. 25; iii.

\* The Hebrews call them *טוֹטֹפֹת* *totaphoth*; the Greeks, *φυλακτηρια*, from *φυλασσω* *conservatoria*, quibus memoria legis conservabatur.

11,) "Keep," (1 Cor. xi. 2; xv. 2; 1 Tim. vi. 20; 2 Tim. i. 14; Rev. i. 3; xxii. 9,) "Continue," (John viii. 31; Acts xiv. 22; Gal. ii. 5; Col. i. 23; 1 Tim. iv. 16; 2 Tim. iii. 14,) "Abide," (John xv. 7; 1 John ii. 14, 24; 2 John 9,)—these, I say, and others of like nature, all of them relating to gospel-doctrine, either in general, or in some of the special forms and models thereof, give sufficient testimony to the point in hand. For further proof whereof, I shall need to add no other grounds or reasons than what we made use of to the confirmation of the first doctrine. Those very considerations which commended to us the having of such collections and models of gospel-truths, do commend also the keeping and holding of them fast as a sacred treasure. The end of having is keeping, and the end of keeping is using. We cannot use, unless we keep; and we cannot keep, unless we have. The reasons, therefore, why we should get such models of evangelical truths, will sufficiently evidence the necessity of holding them fast.

All, then, that I shall do in the prosecution of the doctrine shall be to show you, *how, or in what respects, such collections or forms of doctrine are to be held fast.*

Now the rules and directions for the keeping of them are to be suited to the several orders and sorts of persons concerned in this great trust and *depositum*. And they are of three ranks and conditions; namely, 1. *Rulers and magistrates*; 2. *Ministers*; 3. *Christians of a more private rank and relation*. Suitable to each station and capacity must the rule be.

#### MAGISTRATES CONCERNED IN THIS CHARGE.

1. *Rulers and magistrates*,—they are to "hold fast" such "forms of sound words."

(1.) *Rulers and magistrates*,—*they are to keep these models and platforms of fundamental truth.*—And that for these three reasons:—

*For a test of the public ministry.*

(i.) *That there may be a certain test for the public ministry.*—That so they may know whom they ought to encourage with their countenance and maintenance; as it was Hezekiah's praise that he "spake comfortably to all the Levites that taught the good knowledge of the Lord." (2 Chron. xxx. 22.) Certainly magistrates are to take notice what kind of doctrine is preached in their dominions; for they are bidden to "be wise," and to "be instructed:" (Psalm ii. 10 :) which importeth more than a bare *negative* act,—that they should take heed only [that] they do not oppose Christ's doctrine; but something *positive*,—that they should protect and countenance it. The magistrate has a great trust as to sacred things, for which he is responsible to God; and many ways may he offend in the not-discharging of it; as, by opposing the truth, by tolerating errors, and, which is a higher degree, by countenancing those that broach them. To tolerate false doctrines, is a sin; but to share out his respects equally to the heterodox and orthodox, is a greater; much more, when

the heterodox are only countenanced, and those that preach the good word of the Lord in the land are burdened with reproaches and all manner of contempt. Certainly the least that can be expected from him is, that the true religion, by his civil sanction, should be preserved from reproach; and the professors of it, from being affronted in the exercise thereof.

*Because civil peace is bound up in ecclesiastical.*

(ii.) *Because, without preserving of unity and uniformity in religion, civil peace cannot be long maintained.*—No differences being carried on with so much heat and earnestness of contention as differences in matters of religion. For, that which should be a judge of strifes, then becomes a party; and what should restrain our passions, feeds them. Therefore, when one scorneth what another adoreth, there must needs be great contentions and exasperations of mind; \* and when every man is left to hold what he lists in matters of religion, all manner of mischief and confusions must inevitably follow; and every one stickling for the precedency of his party, there can be no solid union of heart under so vast and boundless a liberty. Tumults in the church do necessarily beget confusions in the commonwealth; † for the church and state, like Hippocrates' twins,—they weep and laugh, and live and die, together.

*For the keeping of youth untainted.*

(iii.) *That youth may be kept untainted, and seasoned with good principles in churches and schools.*—The durable happiness of the commonwealth lying much in the education of youth, which is the seed-plot of future felicity. And we use to say, that “errors in the first concoction are hardly mended in the second;” when youth are poisoned with error in their first education, they seldom work it out again in their age and riper years.

But because the power of magistrates in sacred things is much questioned; and we are usually slandered, as a rigid sort of men that would plant faith by the sword, and are more for compulsion of conscience than information; I shall a little give you a taste of what we hold to be the magistrates' duty in and about sacred things. We say, therefore, that religion may be considered as *to be planted, or as already planted, in a nation.*

*What is to be done when religion is to be planted.*

*When it is to be planted* and hath gotten no interest or footing among a people, the preachers and professors of it must run all

\* ————— *Summus utrinque  
Inde furor vulgo, quod numina vicinorum  
Odit uterque locus.*—JUVENALIS Sat. xv. 35.

“High runs the feud; and this the cause of all,—  
Each holds the other's gods no gods at all.”—BADHAM'S Translation.

† *Nonnunquam tumultus ecclesiarum antegressi; reipublicæ autem confusiones consecuta sunt.*—SOCRATIS SCHOLASTICI Hist. Eccles. lib. iv. in præmio. “Not unfrequently have ecclesiastical disturbances preceded; but they have soon been followed by commotions in the state.”—EDIT.

hazards, and boldly own the name of Christ, whatever it cost them. The only weapons which they have to defend their way, are prayers and tears. And whatever proselytes they gain to the faith of Christ, they must use no resistance, but only "overcome by the blood of the Lamb, and by the word of their testimony; not loving their lives to the death." (Rev. xii. 11.) And thus did the Christian religion get up in the face of the opposite world; "not by any public interest and the power of the long sword, but merely by its own evidence and the efficacy of God's grace accompanying the publication thereof."\* And though it were a doctrine contrary to nature, and did teach men to row against the stream of flesh and blood; yet it prevailed, without any magistracy to back it. The primitive Christians, how numerous soever they were, never made head against the powers then in being; but meekly and quietly suffered all manner of butcheries and tortures, for the conscience of their duty to God. And what we say concerning religion in the general, holdeth true also concerning reformation, or the restitution of the collapsed state of religion. When men oppose themselves against the stream of corruptions which, by a long succession and descent, run down against them, and are armed by law and power, they are "in patience to possess their souls," and to suffer all manner of extremity for giving their testimony to the truths of God: and in this case we only press the magistrate to "be wise" or cautious that he do not oppose Christ Jesus, (Psalm ii. 10,) "by whom kings reign, and princes decree justice." (Prov. viii. 15.)

*What the magistrates' duty is, when religion is planted.*

But *when religion is already planted* and received among a people, and hath gotten the advantage of law and public edicts in its favour, not only for its security and protection, but also for its countenance and propagation; then it becomes the people's birthright, (as the law of Moses is called "the inheritance of the congregation of Jacob," Deut. xxxiii. 4,) and ought to be defended and maintained by the magistrate, as well as other laws and privileges which are made for the conservation, welfare, and safety of that nation. Yea, much more: because, if the magistrate be "the minister of God for good," (Rom. xiii. 4,) then he is to take care of the chief good, which is religion, as concerning not only the bodies, but souls, of the people committed to his charge; and therein to take example from the holy magistrates of the people of the Jews, who were zealous for God in this kind.

*The government of Christ is to be owned publicly.*

(i.) For, first, it is the will of Christ, who was appointed to be King of nations as well as "King of saints," (Rev. xv. 3,) not only to erect himself a government in the hearts of his people, but also to be publicly owned by nations, as to the religion which he hath established. There is a national acknowledgment of Christ, as well as a

\* *Ne videretur autoritate traxisse aliquos, et veritatis ratio, non pompæ gratia, prævaleret.*—AMBROSIVS.

personal and ecclesiastical. Christ is *personally* owned, when we receive him into our hearts: He is *ecclesiastically* owned, by his worship in the churches of the saints: and *nationally* owned, when the laws and constitutions of the civil government are framed so as to advance the interest of his sceptre, and the Christian religion is made a national profession. This is spoken of in many places of scripture. (Gen. xvii. 8; xviii. 18; Isai. lv. 5; lx. 12; Matt. xxviii. 19, 20.)

*A contempt to Christ, when his interest is slighted.*

(ii.) When religion is thus received and embodied into the laws of a nation, it is the greatest scorn and affront that can be put upon Christ, that such an advantage should be lost and carelessly looked after, when other privileges and birthrights of the people are so zealously and with such heat and sharpness of contest vindicated and asserted.

In scripture God often debates the case with nations upon this account. In Jer. ii. 9—13, he calls upon the sun to look pale upon such a wickedness, and the creatures to stand amazed,—that any people should be so foolish as to cast off their God. So, in Isai. xliii. 22; Micah vi. 2, 3; Hosea viii. 12, God complaineth of Israel [that] they were grown weary of him. The sum of all those scriptures is this:—If magistrates, who are to open the gates for the King of glory to come in, (Psalm xxiv.,) and to welcome Christ into their dominions, should be so far from opening the gates to him, that they should turn him out when once entered, and should look upon “the great things of his law as a strange thing,” (Hosea viii. 12,) that wherein they were not concerned, or which they knew not what to make of; what a vile scorn is this, put upon the majesty of God!

It will be more tolerable for a nation who had never known Christ, than [if], after a public and national owning of him, they should be cold, indifferent, and negligent in his interest. If the business had been to introduce a religion, the crime of refusal were not so great, as when the business is to conserve and defend a religion already received, that it may be transmitted to posterity.

*The magistrate is to see that religion, when once established, be not violated.*

(2.) Briefly, then, that which we say is this,—that a religion, received by a nation, and established by laws, should not be violated; and the magistrate is to see that it be preserved against all open opposition and secret underminings, and in no case contemned and scorned.—The consciences of men are liable only to the judgment of God; but their words and practices come under the magistrate’s cognizance. Inquisition into men’s thoughts we condemn; but taking notice of their hard speeches and contemptuous revilings and public opposition against the truth, is that which we commend in the Christian magistrate. The law of Theodosius concerning heretics doth fully express our sense: “If men will perish by holding pernicious

doctrines, let them perish alone ; but let not others perish with them, by their holding them out.\* The canon in this case is, "Their mouths must be stopped." We contend not [for] punishment so much (unless in point of blasphemy †) as prevention. If seducers be not severely chastised, yet, like wild beasts, they "must be muzzled," (that is the metaphor: *Οὐς δεῖ ἐπιστομιζεῖν*), that they may do no harm : their "mouths must be stopped," lest, by "teaching things which they ought not, they subvert whole houses." (Titus i. 11.) Once more : we are not such rigid imposers as the world doth make us to be ; as that in lesser things, wherein good men may err or differ, we should presently call-in the power of the magistrate to avenge our quarrel. We know there is a due latitude of allowable differences, wherein the strong should bear with the weak ; (Rom. xv. 1 ; ) and are so far from making use of civil censures in such cases, that we think the church should not use any extreme course, but rather all manner of patience and indulgence.

And thus much for the magistrates' duty : the ministers' follows.

MINISTERS GOD'S WITNESSES AND TRUSTEES TO KEEP THE  
TRUTHS OF GOD.

2. *Ministers* are to "hold fast this form of sound words ;" for they are God's witnesses to the *present* age, and trustees for the *future* : "The glorious gospel of the blessed God, which is committed to my trust ;" (1 Tim. i. 11 ; ) and, "O Timothy, keep that which is committed to thy trust," &c. (1 Tim. vi. 20.) Now they are to keep it,

*By catechising.*

(1.) *By catechising and instilling these principles into the hearts of young ones.*—Foundation-stones must be laid with great exactness and care ; for they support the whole building. It seems, by Heb. vi. 1, 2, that there was an apostolical catechism, wherein some principles were laid as a "foundation" for all other Christian doctrine.

*Preaching.*

(2.) *By assiduous preaching.*—That they may explain and apply these principles, and still keep up the remembrance of them in the church. God, that hath appointed apostles and prophets to write scriptures, hath also appointed pastors and teachers to explain and apply scriptures. Therefore are evangelical ministers called "prophets," because they are to interpret the oracles of God ; נְבִיאִים *nabi*, signifying "an interpreter," as well as "a foreteller of truths to come." (Eph. iv. 11.) It is a part of our trust to keep these things still a-foot : "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," (2 Tim. ii. 2,) by solid explications, without innovating either as to the matter or expression ; for uncouth words make way for strange doctrines.

\* *Sibi tantummodo nocitura sentiant ; aliis obfutura non pandant.*  
blasphemer must die. (Lev. xxiv. 16.)

† The

(3.) *To vindicate them from the glosses and oppositions of seducers.*—For the good shepherd must not only fodder the sheep, but hunt out the wolf. This is part of our trust; for we are “set,” saith the apostle, *εις απολογιαν*, “for the defence of the gospel.” (Phil. i. 17.) And we are “to convince gainsayers,” to “hold fast the word of truth:” (Titus i. 9 :) the word *αντεχομενος* signifieth to “hold fast a thing which others would wrest from us,” and implies that ministers should be good at holding and drawing, and be able to maintain the truth, when others would force it out of their hands.

Two things will hinder us in the discharge of our duty herein:—

*Ministers must not be of too easy a spirit.*

(i.) *A faulty easiness.*—“The wisdom that is from above is gentle, and easy to be entreated;” (James iii. 17;) but it is in that which is good. In other things we must be obstinate and resolute, and not betray the truths of God by our condescensions and compliances. It is said of Chrysostom that he was *δι’ απλοτητα ευχερης*, “by his own simplicity and candour often drawn into inconveniencies.” When this goodness of nature is apt to abuse us, ministers should awaken themselves *by a zeal for God’s glory*. Shall we be yielding, when his truths are despised, his name blasphemed? No; let us resist them “to the face,” and “give not place, no, not for an hour.” (Gal. ii. 5, 11.) As also *by a compassion over souls*. Shall we suffer them to be seduced, and by droves led into error; and be sinfully silent? God forbid.

(ii.) *By a fearful cowardice.*—The prophet complains [that] none are “valiant for the truth upon the earth.” (Jer. ix. 3.) We must stand to these principles, though it cost us bonds and imprisonments, yea, life itself. (Acts xx. 23, 24.) “A good shepherd will lay down his life for the sheep:” Christ did, for their redemption; (John x. 11, 15 :) and we must, for their confirmation in the faith; and not be light and vain, off and on, as our carnal interests [may] be more or less befriended.

Thus for the ministers’ duty: the people’s followeth.

PEOPLE MUST HOLD FAST.

3. *The people* are to “hold fast” these truths. Christians of all ranks and sizes,—they are to hold them fast in their judgments, memory, practice, and in contending for the truth.

*In their judgments.*

(1.) *In their judgments.*—Every Christian should have a platform of sound doctrine; not only some scraps and fragments of knowledge, but a distinct and clear delineation of gospel-truth; that they may know things, not only at random, but in their order and dependence,—how they suit one with another.

*Christians liable to two mistakes.*

Two faults are Christians usually guilty of:—

*To rest in affection without judgment.*

Either, [first,] they content themselves *with warm affections without knowledge*; and then are like a blind horse, full of mettle, but ever and anon stumbling. Their wild affections misguide them, not being directed and governed by an answerable light.

*In loose notions without method.*

Or, secondly, they content themselves *with loose notions, without seeing the truths of God in their frame*; and so are never stable and rooted in the faith. Therefore this should Christians first look after,—the “riches of the full assurance of understanding” in the mysteries of godliness. (Col. ii. 2.)

*In their memories.*

(2.) Christians must keep such models of truth *in their memory*.—The memory is like the ark, wherein the holy things of God are to be kept. The Spirit of Christ Jesus is given, not only to “teach us all things,” but to “bring all things to our remembrance:” (John xiv. 26 :) and scripture is written upon this occasion,—not to lay-in new truths, but to keep the old in remembrance: “This second epistle, beloved, I now write unto you by way of remembrance.” (2 Peter iii. 1.) His first epistle was like the sermon; the second, as the repetition: the first, to inform the judgment; the second, to help their memories. So must ministers peg-in one sermon with another, never leave repeating the same truths, till they are fastened upon their auditors: “To write the same things to you to me indeed is not grievous, but for you it is safe.” (Phil. iii. 1.) Men’s understandings are dull to conceive, hard to believe; and their memories, apt to forget: therefore we should press, if not *αει ταῦτα*, “always the same things,” which Hippias liked not; yet *περι των αυτων*, “much about the same matters,” as Socrates advised. The memory is a leaking vessel: “therefore,” as the apostle exhorts, “it concerns us” *περισσοτερως ἡμας προσεχειν*, “more abundantly to attend,” “to give the more diligent heed,” “lest at any time we should let them slip,” (Heb. ii. 1,) and thereby we lose the ministers’ and our own labour. (2 John 8.)

*To live truth.*

(3.) Hold fast the models of divine truth *in your practice*.—A practical memory is the best memory: to live the truths which we know, is the best way to hold them fast.

There are heretical manners as well as heretical doctrines. “Profane Christians live against the faith, whilst heterodox Christians dispute against the faith.”\* There be not a few that live antinomianism and libertinism, and atheism, and Popery, whilst others preach it. Apostates are practical Arminians; a profane man [is] a practical

\* *Infidelis disputat contra fidem, improbus Christianus vivit contra fidem.*—AUGUSTINUS.



atheist. Whilst others, therefore, live error, do you live the truth; whilst others deny the gospel, do you live the gospel: "As ye have received" the truth as it is in Jesus, "so walk ye" in it, to all well-pleasing. (Col. ii. 6; i. 10.) Without this, a man forsakes the truth, while he doth profess it: "They profess that they know God; but in their works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Titus i. 16.)

*To hold forth truth to others.*

Yea, to live the truths we hear, is the way, not to hold them only, but to hold them forth to others; as the apostle speaks: *Επεχοντες*, "Holding forth the word of life," (Phil. ii. 16.) It is a metaphor taken either from the fire-lights upon the sea-coasts burning all night; the use whereof is, to give notice to seamen of some neighbouring rocks and quicksands that may endanger their vessel: or else from torch-bearers in the night-time; who hold out their lights, that passengers may see their way in the dark. According to which metaphor our Saviour calls true, real Christians "the light of the world, a city set on a hill," to enlighten the dark world with their beams of holiness. (Matt. v. 14.) It is a blessed thing, when the conversations of Christians are practical models of gospel-truths, walking Bibles, holding forth *τας αρετας*, "the graces," or "excellences," "of Him who hath called them out of darkness into his marvellous light." (1 Peter ii. 9.)

*To contend for the truth.*

(4.) Christians are to hold fast models of truth *by contending for the truth against all the opposition of the reprobate world; in contending [for] and publicly owning the truth, whatever it cost them.*—God ordereth the love which the people show to the truth, not seldom, to be a restraint to carnal magistrates, when they would introduce mischiefs into the church by force and power: "He feared the multitude." (Matt. xiv. 5.) "They feared the multitude, because they took Him for a prophet." (Matt. xxi. 46.) "They let them go, because of the people." (Acts iv. 21.) Thus doth God make use of the people—though contemptible for their quality, yet considerable for their number—as a bank of sand to keep back the waves of furious and opposite greatness. Yea, when the flood of persecutions is already broken-in upon the church, their zealous owning of the truth keeps it alive, and is a means to propagate it to after-ages. We owe our present truths, not only to the disputations of the doctors, but the death of the martyrs, who were willing to "resist unto blood, striving against sin;" (Heb. xii. 4;) by whose flames after-ages see the truths of the gospel more clearly.

USES.

USE I. The first use may serve for LAMENTATION.

We live in a frozen and dull age, wherein men have learned to hold fast every thing but the truth. Rich men will hold fast their estates;

though Christ, his church and cause, have never so much need of them. Ignorant people will hold fast their ignorance; "ever learning, but never able to come to the knowledge of the truth." (2 Tim. iii. 7.) Superstitious people will hold fast their superstitious customs and idolatries. Vain people will hold fast their fashions and modes. Seduced wretches will hold fast their errors: *Non persuadebis etiamsi persuaseris.*\* Yea, they are bold and impudent in justifying and propagating their false doctrines: "They bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth." (Jer. ix. 3.) While multitudes are *outrageous against* the truth, few, very few, are *courageous for* it. We may take up that complaint: "How is the faithful city become a harlot!" How "is our gold become dross, and our wine mixed with water!" (Isai. i. 21, 22.) Who would have thought [that] England could have so quickly forgotten Jesus Christ, and "changed the truth of God into a lie?" Have the nations been guilty of such a thing? (Jer. ii. 11.) The world once "wondered to see itself turned Arian:" England may wonder and be astonished to see itself turned Arminian, antinomian, Socinian, Anabaptist, Quaker, Papist, atheist; any thing but a Christian! "This is a lamentation, and shall be for a lamentation." (Ezek. xix. 14.) "O that my head were waters, and mine eyes rivers of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. ix. 1.)

USE II. And now, my brethren, to make some brief APPLICATION of what hath been said in order to this Morning Exercise.

#### APPLICATION TO THE MORNING EXERCISE.

As you have heard, so you have seen. This month now elapsed hath brought to your view a *ὑποτυπωσιν*, or "model," "of sound words." You have had, as it were, the sum and substance of the gospel preached over in your hearing. I know, it falls far short, both in respect of matter and method, of a perfect body of divinity, an exact and full delineation of all the chief heads and principles of religion: but, considering the smallness of the circle of this monthly course in which this model was drawn, I dare take the boldness to say, there hath as much of the marrow and spirits of divinity been drawn forth in these few morning lectures, as can be rationally expected from men of such various studies and assiduous labours in the ministerial work. Former ages have rarely heard so much divinity preached over in many years, as hath been read in your ears in twenty-six days. These few sermons have digested more of the doctrine of faith, than some large volumes, not of a mean consideration, now extant in the church of God,

Truly, every single sermon hath been a little *ὑποτυπωσις* within itself. Each subject in this Morning Exercise hath been handled in so ample a manner, and with so much judgment, acuteness, and perspicuity, that it may well pass for a little treatise of divinity; wherein many profound mysteries have been discussed and stated, not with

\* "How powerful soever thy persuasions, I will not be persuaded by them."—EDIT.

more judgment in the doctrine, than with life and vigour in the use and application.

“The preachers have sought to find out acceptable words: and that which was” spoken “was upright, even words of truth:” (Eccles. xii. 10 :) insomuch that a man that had never heard of a gospel before,—this month’s conduct had been sufficient, not only to have left him without excuse, but, with the wise men’s star, to have led him to Christ.

The more I dread to think what a tremendous account *you* have to make, *who*, after twenty, thirty, forty years’ revelation of the gospel, have the addition of this month of sabbaths also to reckon for, in that day “when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ;” (2 Thess. i. 7, 8;) if, while in this mirror “beholding as in a glass the glory of the Lord,” you are not “changed into the same image from glory to glory, even as by the Spirit of the Lord.” (2 Cor. iii. 18.)

I shall not undertake, as formerly,\* to extract the sum and substance of what you have heard: I have some hope to be saved that labour, upon a better account. I shall recount to you the heads only and points of Christian doctrine which have been handled in this monthly Exercise; that now, in the close of all, you may behold, as in a map or table, the method and connexion which they hold amongst themselves.

ANAKE+AAAIQXIZ, OR A SUMMARY REPETITION OF THE HEADS OF DIVINITY PREACHED UPON IN THIS COURSE.

The *first* divine (after the preparatory sermon) that preached to you, began with that which is the first and chief object of knowledge and faith, that  $\text{A}$  [Alpha] and  $\text{\Omega}$  [Omega] in divinity:—

SUBJECT I. *There is a God.*—“But without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” (Heb. xi. 6.) Hereupon, because, if there be a God, then he is to be worshipped; and if to be worshipped, then there must be a rule of that worship; and if a rule, it must be of God’s own appointment: therefore, the *second* day’s work was, against all other books and writings in the world, to evince this truth:—

SUBJECT II. *The scriptures contained in the books of the Old and New Testament, are the word of God.*—“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” (2 Tim. iii. 16.)† By these scriptures that great mysterious doctrine of the Trinity, which the light of nature can no more discover than deny, was asserted and

\* “Morning Exercise,” May, 1654. [See note on p. 27 of this volume.] † By referring to the former part of this volume, the reader will find that our author has here transposed the order in which the third and fourth sermons were preached and printed. —EDIT.

opened, as far as so profound a mystery can well admit : and so the *third* morning's work was to show,

**SUBJECT III.** *That in the Godhead there is a Trinity of persons in unity of essence ; God the Father, God the Son, and God the Holy Ghost ; " God blessed for ever."*—"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one." (1 John v. 7.)

**SUBJECT IV.** *The creation of man in a perfect, but mutable, estate, by the joint power and wisdom of these three glorious persons,* was the *fourth* subject, opened from that text : "Lo, this only have I found, that God hath made man upright ; but they have sought out many inventions." (Eccles. vii. 29.) Man thus created, God entered into a covenant with him ; and so,

**SUBJECT V.** *The covenant of works which God made with Adam and all his posterity,* succeeded, in order to be the subject-matter of the *fifth* morning-lecture. The text was, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat : but of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die." (Gen. ii. 16, 17.) This covenant [was] no sooner made (almost) than broken : the work of him that preached the *sixth* sermon was,

**SUBJECT VI.** *The fall of Adam ; and therein more specially of peccatum originale originans,* or "original sin in the first spring and fountain of it." The scripture [was], "Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned." (Rom. v. 12.) The fruit and sad effect whereof being the loss of God's image and the total depravation and corruption of man's nature ; the *seventh* thing that fell naturally to be handled was,

**SUBJECT VII.** *Peccatum originale originatum, or original corruption in the stream and derivation of it to posterity :* from, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Psalm li. 5.)\* This is the source of all that evil that hath invaded all mankind : that, therefore, which naturally succeeded in the *eighth* course of this Morning Exercise was,

**SUBJECT VIII.** *Man's liableness to the curse, or the misery of man's estate by nature.*—"Cursed be he that confirmeth not all the words of this law to do them ;" (Deut. xxvii. 26 ;) or, "And were by nature the children of wrath, even as others." (Eph. ii. 3.)†

**SUBJECT IX.** *Man's impotency to help himself out of this miserable estate,* was the next sad prospect presented to your view, by that reverend brother that preached the *ninth* course : and he took his rise from, "For when we were yet without strength, in due time Christ died for the ungodly." (Rom. v. 6.) That the doctrine of man's impotency, when it had laid him in the dust, might not leave him there, the *tenth* preacher discoursed to you of,

\* The text actually preached from was Rom. vi. 6. See p. 115.—EDIT.

† The latter passage was the one discoursed upon. See p. 135.—EDIT.

**SUBJECT X.** *The covenant of redemption*, consisting of the transaction between God and Christ from all eternity: from that text: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." (Isai. liii. 10.) In the *eleventh* place,

**SUBJECT XI.** *The covenant of grace revealed in the gospel* came next to be unfolded, as being (if I may so say) the counterpart of the covenant of redemption; which the preacher to whom the eleventh course fell opened to you out of Heb. viii. 6: "But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises." This done, it was very reasonable to let you hear of the Mediator of the covenant; which was performed by the *twelfth* minister, who preached to you,

**SUBJECT XII.** *Jesus Christ, in his person, natures, and offices*: from that scripture: "For there is one God, and one Mediator between God and men, the man Christ Jesus." (1 Tim. ii. 5.) Next to his natures and offices, it was proper to treat of the two states of Jesus Christ: and therefore the *thirteenth* preacher opened to you,

**SUBJECT XIII.** *Christ's state of humiliation*, out of Phil. ii. 7, 8: He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." The *fourteenth*,

**SUBJECT XIV.** *Christ's state of exaltation*, out of Phil. ii. 9—11: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Time not allowing a more copious and distinct inquiry into this "great mystery,—God manifested in the flesh;" that which came in the *fifteenth* place under consideration, as most proper, was,

**SUBJECT XV.** *The satisfaction which Christ made to divine justice*: and that was done on that text: "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." (Col. i. 20.) And because the redemption made by Christ upon the cross signifieth nothing in effect without the application of it to the conscience, the minister to whom the *sixteenth* turn fell treated of,

**SUBJECT XVI.** *Effectual calling*, from, "Moreover, whom he did predestinate, them he also called." (Rom. viii. 30.)\* In and by which call the soul being really, but yet spiritually, joined and united to Jesus Christ; that which fell next under consideration in the *seventeenth* course of this Exercise was, that exceeding precious mystery,

**SUBJECT XVII.** *The saints' union with Jesus Christ*. His scripture was, "He that is joined unto the Lord is one spirit." (1 Cor. vi. 17.)

\* It will be seen, by reference to p. 269, that the twenty-eight verse of the same chapter was the real text.—EDIT.

And inasmuch as union is the foundation of communion ; interest in Christ, the fountain and spring-head of fellowship with Christ ; the subjects which followed naturally to be handled, were justification and filiation.

SUBJECT XVIII. *Justification* in the *eighteenth* course, out of Rom. v. 1 : " Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." And the *nineteenth*,

SUBJECT XIX. *Filiation, or divine sonship to God* : which branching itself into these two great privileges of the covenant, *adoption* and *regeneration*,—the one, whereby our state is changed ; by the other, our natures,—they were twisted together into one sermon, on that portion of scripture : " But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name : which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John i. 12, 13.) In which filiation, it being evident, by the scripture quoted, that faith hath such a special ingrediency ; therefore it was seasonable in the next place to speak of,

SUBJECT XX. *Saving faith* ; which was the subject preached on the *twentieth* morning of this month's Exercise ; the text being, " Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts xvi. 31.) And although repentance be usually before faith in the order of sense and feeling ; yet faith being before repentance in the order of nature and operation ; it being the *primum mobile* in the orb of grace, as unbelief in the orb of sins ; (Heb. iii. 12 ; ) hence it was proper, next after faith, to speak to you of,

SUBJECT XXI. *Repentance* ; which was handled by him that preached the *one-and-twentieth* lecture ; his place of scripture being, " Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts v. 31.) And because true repentance is always accompanied with " fruits meet for repentance," (Matt. iii. 8,) therefore, as the great and comprehensive fruit thereof, the *twenty-second* Exercise was spent in setting forth,

SUBJECT XXII. *The nature, necessity, and excellency of holiness* : from these words of the apostle : " Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. xii. 14.) This giveth the believer a capacity, though not a merit, of a joyful resurrection : and the next preacher—took, therefore,

SUBJECT XXIII. *The resurrection* for his subject, upon the *twenty-third* morning ; and for his text, those words of St. Paul : " Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts xxvi. 8.) And as upon the resurrection follows the day of judgment, in the same method the discourse of,

SUBJECT XXIV. *The last judgment* succeeded, and was the work of the *twenty-fourth* day. The preacher's text was : " Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts

xvii. 31.) The sentence of that day was the next thing in order to be considered : and although the sentence of the elect be first in the process, yet, because it is last in the execution, (as appeareth in comparing Matt. xxv. 34 with verse 46,) therefore,

SUBJECT XXV. *The torments of hell* was the sad and startling subject which the *twenty-fifth* preacher insisted on, from, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv. 41.) And when the righteous have had the honour, as assessors with Christ, to behold with their eyes that sentence executed upon the reprobate, and their persons dragged away into everlasting burnings, by the ministry of the infernal angels ; then the joyful sentence shall be accomplished upon the elect of God, and they shall ride in triumph with Jesus Christ, the "King of saints," into the gates of the New Jerusalem : and so the *twenty-sixth* and most blessed subject, with which the last minister did most sweetly close this Morning Exercise, was,

SUBJECT XXVI. *The joys of heaven* : and his text was, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. xxv. 34.)

And thus, honourable and beloved, I have presented you with the epitome or compendium of sound words which hath methodically been delivered in the course of this month in divers of the chief heads and points of gospel-doctrine.

There is no man that is acquainted with the body of divinity, but may easily observe this method or system to have been in some points (possibly) redundant, but in more defective. He that will object the former, may consider that every man sees not by the same light ; inso-much as, if twenty divines should have the drawing up of twenty several models of divinity, not two of them would meet exactly in the same heads or order : in this case, therefore, *veniam petimusque damusque vicissim*.\* And he that will object the latter, must also remember that, if we had taken-in more points, there must have been more days ; which the course of this Exercise doth not allow.

Sufficient to the days hath been the labour thereof ; and when we cannot do all we would, it is honourable to do what we can. To the glory of God be it spoken ! since this Exercise was first set up, such a month hath not been known in this city.

#### USE III. A WORD OF EXHORTATION.

What now remaineth, men and brethren, but that, the ministers of the gospel having done their work in holding out unto you a form or model of sound words, you stir up yourselves in the strength of Jesus Christ to do yours ? † And what is that, but that which is commended here to Timothy ?—that you "hold fast the form of sound

\* HORATIUS *De Arte Poeticâ*, 11. "We mutually expect and show indulgence."—EDIT.  
 † *Ἐν ἐμοὶ γὰρ ἐστὶ τὸ εἰπεῖν, ἐν σοὶ δὲ τὸ προσθεῖσθαι, ἐν θεῷ δὲ τὸ τελειῶσαι*.—CYRILLUS HIEROS. in *Præf. ad Catecheses*. *Nostrum est dicere, vestrum verò agere, Dei autem perficere*. "It is my province to speak ; yours, to act ; but God's, to perfect."—EDIT.

words, which" you have received of them. They have held it forth : it concerns you to hold it fast.

1. See, therefore, that you hold it fast *in your understandings*.—My brethren, in this month's Exercise you have had many of the chief heads and points of the Christian faith unveiled to you ; not only as so many single truths and several precious jewels to lie by you, but, (that to which possibly most of you have been strangers hitherto,) as far as the design could well suffer, methodized,\* as it were, into a chain of pearls to wear about your necks ; truths "fitly joined together and compacted" into a body, "by that which every joint supplieth."

Now your duty is to wear this chain or bracelet carefully, that it may not be broken. Your labour must be to imprint this method of truths in your minds and judgments : by virtue whereof you may be able to know them in their series and connexion ; and when you hear any of these points handled in sermons, you may be able to know one truth from another, where they are to be fixed in the orb of divinity, and so to refer them to their own proper place and station ; which will prove to be a greater advantage to your proficiency in the knowledge of Christ than you can easily believe. It is observable in Rom. viii. 28, when the Holy Ghost having hinted effectual calling as the ground of that blessed truth,—“that all things work together for good to them that love God,”—yet he mentions it again in the very next verse. And why, but to show us what place it obtains in the golden chain of salvation, how it takes its room between predestination and justification ? “Whom he did predestinate, them he also called : and whom he called, them he also justified.” (Verse 30.) Of so great moment it is, not only to know gospel-truths, but how to posture them in their proper rank and file, where every truth is to stand ! This advantage in a great measure you have had by this month's Exercise : see that you improve it to the clearing of your understandings in the method of gospel-doctrines.

2. Hold them fast *in your memory*.—Truly the order of this month's Exercise, if you be not wanting to yourselves, will not contribute less strength to your memories than light to your understandings. The truths themselves have been a treasure given you by your Heavenly Father ; and the method will serve you for a sack or purse to keep them in. And truly it would be a labour neither unprofitable nor uncomely, to take so much pains yourselves, and to teach your families to do so too ; namely, to con this model without book : and the Lord teach you to get them by heart !

You may, once a week or so, revolve them thus in your minds :—

I. *There is a God.*

II. *The scriptures are the word of God.*

III. *In the Godhead there be three persons or subsistences ; Father, Son, and Holy Ghost ; “ God blessed for ever.”*

\* Μη νομισεις τας συνηθεις ειναι ομιλιας, αλλα τα κατ' ακολουθιας διδομενα διδαγματα.—Idem, ut supra. Non existimes institutiones istas homiliis esse similes, &c. ; sed hæc quæ per ordinem traivimus documenta, &c. “Do not suppose that these instructions are of the same nature with homilies, but rather that they are precepts delivered in a consecutive order.”—EDIT.



IV. *God created man in a perfect but in a mutable estate.*

V. *The covenant of works God made with man in his innocency.*

VI. *Original sin in the first spring of it, in Adam's first transgression.*

VII. *Original corruption derived from thence into man's nature.*

VIII. *Man's liableness to the curse ; or, the misery of man's state by nature.*

IX. *Man's impotency to help himself out of this estate.*

X. *The covenant of redemption ; or, the transaction between God and Christ from all eternity about man's salvation.*

XI. *The covenant of grace revealed in the gospel.*

XII. *Christ, the only Mediator between God and man, considered in his person, natures, and offices.*

XIII. *Christ's state of humiliation.*

XIV. *Christ's state of exaltation.*

XV. *Christ's satisfaction to Divine Justice.*

XVI. *Effectual calling.*

XVII. *Union with Christ.*

XVIII. *Justification by Christ's righteousness.*

XIX. *Sonship to God, consisting in adoption and regeneration.*

XX. *Saving faith.*

XXI. *Repentance.*

XXII. *Holiness.*

XXIII. *The resurrection.*

XXIV. *The last judgment.*

XXV. *Hell.*

XXVI. *Heaven.*

Christians, this and other such-like catalogues or forms of the articles of Christian faith, imprinted upon your memories, will be of great benefit and service to you. Do ye serve your memories, and your memories will serve you. Labour to get them so imprinted upon your memories, that they may never be blotted out.\*

3. Hold fast, yea, hold forth, these precious truths delivered to you, in *your lives and conversations*.—Christians, let it be your care (and, behold, it shall be your “wisdom” in the eyes of all the beholders, Deut. iv. 6) to live this Morning Exercise, the glory whereof hath filled this assembly for a month together. To engage and quicken you herein, let me mind you of one rare advantage [which] this model carrieth with it, above most of the acute and learned treatises of Schoolmen, or solid tractates of catechetical divines, who have taken great pains in opening and stating the principles of Christian religion.

The reverend divines who have travailed in this service of your faith, have, in their several sermons, with singular skill and piety, brought down principles unto practice, and improved all their doctrines to use and application : wherein they have showed themselves “workmen that need not to be ashamed ;” wise builders, that know how

\* Τα λεγομενα μαθησις, και τηρει εις τον αιωνα.—CYRILLUS HIEROS, in *Præf. ad Catecheses*. “Learn that which is addressed to you, and observe it for ever.”—EDIT.

to handle the trowel as well as the sword, and that made it their design to build up their hearers in holiness as well as in knowledge. The school and the pulpit met together; the doctor and the pastor have kissed each other. They have not discussed the doctrines of faith in a jejune, frigid, speculative way only; but what they cleared to the judgment, they wrought it home upon the heart and affections,\* with such warmth and sweetness as that the hearers seemed for the present to be carried into the mountain of transfiguration; where they cried out, with Peter, "It is good for us to be here." (Matt. xvii. 4.) So that, although their sermons were very large, yet the greatest part of their auditories thought they had done too soon, and went away "praising God, that had given such gifts unto men."

O let it be your care, dearly beloved, that, as this model hath been delivered unto you, so you "may be "delivered into" it.† What a sore judgment will abide such as suffer all these morning-influences to pass away as water over a swan's back; that come the same from these morning-visions [as] they came to them! "How shall we escape, if we neglect so great salvation?" (Heb. ii. 3.)

Hold it forth, I say, Christians, in your lives: "The conversation is a better testimony to the truth than the confession."‡ I have met with a general vote in the auditory that attended this morning-ordinance, that these sermons might be printed; that so what hath once passed upon your ears, might be exposed to your eye; whereby you might stay and fix upon it with the more deliberation. Whether I may prevail with the brethren, or no, for their second travail in this service, I know not. There is one way left you, wherein you may gratify your own desires, and print these sermons without their leave, though, I am confident, not without their consent; and that is,—Print them in your lives and conversations. Live this Morning Exercise in the sight of the world; that men may take notice [that] you have "been with Jesus." You have been called up with Moses into the mount to talk with God: now [that] you come down, O that your faces might shine! that you would commend this Morning Exercise by a holy life, that you may be "manifestly declared to be the epistle of Christ ministered by us!" (2 Cor. iii. 3.) "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 16.)

To that end take along with you these two great helps in the text,—faith and love: "Hold fast the form of sound words in faith and love." I know, some expositors interpret these as the two great comprehensive heads of "sound words," or gospel-doctrine, in this *ὑποτυπωσις*,—faith and love: faith toward God; and love toward men: faith the sum of the first table; and love, of the second: or faith in Christ; and love to Christ: or faith as comprehending the *credenda*, "things to be believed;" love as comprehending the *facienda*, "things to be

\* *Omne tulit punctum qui miscuit utile dulci.*—HORATIUS *De Arte Poetica*, 343. For a translation of this passage, see p. 25.—EDIT. † Rom. vi. 17: *Εἰς ὃν ὑπεδόθητε τυπον διδασχης*. "The form of doctrine into which ye were delivered." ‡ *Efficiat vitæ quàm linguæ testimonium.*—BERNARDI *Confessionis privata Formula*.

done." But I am sure, it is not against the analogy of faith or the context, to improve these two as mediums to serve this command of "holding fast sound" doctrine. And so in the entrance it was propounded as the fourth doctrine; namely, *Faith and love are, as it were, the two hands whereby we "hold fast the form of sound words."*

## FAITH.

(1.) First, then, Christians, look to your *faith*.—That is a hold-fast grace, which will secure your standing in Christ. As unbelief is the root of apostasy, and falling back from the doctrine of the gospel; (Heb. iii. 12;) so faith is the spring of perseverance: "Kept by the power of God through faith unto salvation." (1 Peter i. 5.) Faith keeps the believer, and God keeps his faith. Now faith keeps the believer close to his principles upon a twofold account.

*Faith realizeth gospel-truth.*

(i.) *Because faith is the grace which doth realize all the truths of the gospel unto the soul.*—Evangelical truths, to a man that hath not faith, are but so many pretty notions, which are pleasing to the fancy, but have no influence upon the conscience; they may serve a man for discourse, but he cannot live upon them. Suffering truths in particular are pleasing in the speculation in times of prosperity; but when the hour of temptation cometh, they afford the soul no strength to carry it through sufferings, and to make a man "go forth unto Christ without the camp, bearing his reproach." (Heb. xiii. 13.)

But of faith saith the apostle, It is *ὑποστασις* and *ελεγχος*: "the substance of things hoped for, and the evidence of things not seen." (Heb. xi. 1.) Faith makes all Divine objects, although very spiritual and subtle in their own nature—faith makes them, I say, so many realities, so many solid and substantial verities: it gives them a being, not in themselves, but unto the believer; and of invisible it makes them visible: as it is said of Moses, He "saw Him that was invisible." (Verse 27.) How? "By faith:" (verses 23, 24:) that which was invisible to the eye of nature, was visible to the eye of faith. Faith brings the object and the faculty together. Hence now men yet in their unregeneracy, though haply illuminated to a high degree of gospel-notion, in time of tribulation will "fall away, and walk no more with" Jesus; because, through the want of faith, divine truth had no rooting in their hearts; all their knowledge is but a powerless notion floating in the brain, and can give no reality or subsistence to gospel-verities. Knowledge gives lustre, but faith gives being; knowledge doth irradiate, but faith doth realize; knowledge holds out light, but faith adds life and power.

It is faith, my brethren, whereby you stand. Faith is that whereby a man can live upon the truth, and die for the truth: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. i. 12.) Look to your faith, Christians; for, again,

*Faith fetcheth strength from Christ.*

(ii.) *Faith will help you to fetch strength from Jesus Christ, to do, to suffer, to live, to die for Jesus Christ, and the truths which he hath purchased and ratified by his own blood.*—"I can do all things through Christ which strengtheneth me." (Phil. iv. 13.) Faith invests the soul into a kind of omnipotency: "I can do *all things*." Other men's impossibilities are faith's triumph. Faith is an omnipotent grace, because it sets a-work an omnipotent God. "In the Lord have I righteousness and strength," is the boast of faith: (Isai. xlv. 24 :) *righteousness* for justification; and *strength* for sanctification, and for carrying on all the duties of the holy life. This is insinuated in my text: "Hold fast," &c., "in faith which is in Christ Jesus." So that, if it were demanded, "How shall we hold fast?" the answer is, "By faith." "How doth faith hold fast?" "In Christ Jesus;" namely, as it is acted by, and as it acts upon, Jesus Christ. Jesus Christ is a fountain of strength; and that strength is drawn out by faith. Hence David's resolve: "I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only." (Psalm lxxi. 16.)

## LOVE.

(2.) The second grace which you must look to is *love*.—Love is another hold-fast grace. "I held him, and would not let him go," said the spouse of her beloved. (Canticles iii. 4.) I tell you, sirs, love will hold fast the truth, when learning will let it go. The reason is, Because learning lieth but in the head; but love resteth in the heart, and causeth the heart to rest in the thing or person beloved. "I cannot dispute for Christ," said the poor martyr, "but I can die for Christ." Love will say to the truth, as *she* said to her mother-in-law: "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." (Ruth i. 16, 17.) Love is the glue that makes the heart cleave to the object; as it is said of Shechem, "His soul clave unto Dinah the daughter of Jacob." (Gen. xxxiv. 3.) Love is the twist of souls: *Crederes unam animam in duobus esse divisam*; \* "It is but one soul that informs lovers."

Christians, if you would hold fast the truth, love it. Love hates putting away: whenever your love begins to decay, you are in danger of apostasy. "For this cause God shall send them strong delusion, that they should believe a lie:" (2 Thess. ii. 11, 12 :) for what cause? Why, "because they received not the love of the truth." (Verse 10.)

Christians, look to your standing. There is much of this judicial blast abroad: the generality of professors have contented themselves with and rejoiced in the light of the truth, and in the notion of the

\* MINUTIUS FELIX in *Octavio*.

truth, and in the expressions of the truth; but they have lost their love to the truth. Parts without grace have been the precipice of this evil and adulterous generation: the foolish virgins of this age have got oil only in their lamps, but none in their vessels; and so perish. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (2 Peter iii. 17.)

Let it be your care to receive the truth in the power of the truth, in the impressions of the truth upon your hearts, in the love of the truth. Love the truth, even when the truth seems not to love you; when it makes against your carnal interests; when it calls for your right eye and your right hand,—the right eye of your sinful pleasure, the right hand of your dishonest gain; when the truth comes to take away all your false principles, and to take away all your false evidences; not to leave you worth a duty or a church-privilege, not to leave you so much as a creed or a Pater-noster or a good meaning; but casts you out of all which self and flesh have counted your gain in point of salvation, (as Phil. iii. 7,) to the loathing and abhorring of your persons, &c. : (Ezek. xvi. 5 :) Yet even then, I say, "receive the truth in the love of it." God intends you more good in it than you are aware of: and therefore say, with young Samuel, "Speak, Lord; for thy servant heareth;" (1 Sam. iii. 10;) and with Bernard, "Do, Lord, wound me, scorch me, slay me; spare me not now, that thou mayest spare me for ever." \*

(3.) There is yet another means, and that is in the verse next to my text, relating to the same duty, though under a various expression: Την καλην παρακαταθηκην, "That good thing which was committed unto thee *keep*." (2 Tim. i. 14.) "The good or excellent trust and *depositum*" was either the ministerial office, with the gifts and graces which Timothy received by ordination for the edifying of the church; or else "the form of sound words" here committed to him in my text. Whichsoever, this duty is inculcated upon Timothy again and again,—that he must "*keep*" it: Φυλαξον, "Preserve" it as under lock and key. And saith Beza, "He *keeps* his *depositum* that improveth it so, that the depositor finds no cause why he should take it away."

But how shall Timothy, or any other evangelical minister or Christian, be able so to keep it? † It followeth: Δια Πνευματος Ἁγίου, "By the Holy Ghost." The duty, indeed, is very difficult; but by calling in the help of the Spirit of God, believers shall be enabled to do it. And he is "not far from every one of" them; for so it follows: "By the Holy Ghost which dwelleth in us." He is in them as a principle of life and power; by his virtue and influence "helping their infirmities," (Rom. viii. 26,) and "working in them mightily." (Col. i. 29.) Great is the opposition that believers meet withal: and Satan and this present evil world have been too hard for many. Not professors only, but ministers also, men that seemed to be stars of the

\* *Ure, seca, corripes, ut aeternam parcas.*—BERNARDUS.  
 † It is an occupying till Christ comes." (Luke xix. 13.)—EDIT.

† *Occupatio est.* "It

first magnitude,—they have proved to be but falling-stars, mere comets, that for a time make a great blaze, but quickly extinguish: “They went out from us,” because “they were not of us.” (1 John ii. 19.) But real saints, true believers, shall hold out: why? “Because greater is He that is in them, than he that is in the world.” (1 John iv. 4.) “Keep, by the Holy Ghost that dwelleth in us.”

Christians, “walk in the Spirit,” (Gal. v. 16,) and pray for the Spirit; cry mightily to God for the continual presence and operation of the Holy Ghost: and, for your encouragement, take along with you that blessed promise of our Saviour: “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke xi. 13.)

“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.” (1 Tim. i. 17.)

THE  
MORNING EXERCISE AGAINST POPERY :

OR,

THE PRINCIPAL ERRORS

OF

THE CHURCH OF ROME

DETECTED AND CONFUTED,

IN

A MORNING LECTURE,

PREACHED LATELY IN SOUTHWARK ;

BY

SEVERAL MINISTERS OF THE GOSPEL,

IN OR NEAR LONDON.

MDCLXXV.

To the law and to the testimony : if they speak not according to this word, it is because there is no light in them.—Isaiah viii. 20.

Ἡ θεοπνευστος ἡμῶν διατησατω γραφή και παρ' οἷς αν εὑρεθη τα δογματα συναφδα τοις θεοις λογοις, επι τουτοις ἡξει παντως της αληθειας ἡ ψηφος.—BASILIUS in *Epist. ad Eustathium Medicum*.

“Let the divinely-inspired scriptures direct and regulate our lives ; and among whomsoever those doctrines which are in harmony with the oracles of God may be found, that people will uniformly possess the precious stone of Divine Truth.”—EDIT.

*Utile est libros plures a pluribus fieri, diverso stylo non diversa fide, etiam de quaestio-  
nibus iisdem ; ut ad plurimos (ad alios sic, ad alios autem sic) res ipsa perveniat.*—  
AUGUSTINUS *De Trinitate*, lib. i. cap. 3.

“It is really useful for many men to compose different works, even on the same subjects ; differing indeed from each other, in the style which they employ, but not in the faith which they profess. The salutary truths which they severally convey will thus be extended to a much wider circle of readers ; for, while one kind of composition will gain ready acceptance with some men, a different kind will be received with equal pleasure by others.”—EDIT.

## TO THE READER.

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THOSE famous ministers of Christ, Luther, Melancthon, Calvin, Zuinglius, Bucer, and the rest of them who justly are styled "Reformers of religion," did say more against Popery, than any of the Papists have yet been able to give a solid answer to: and indeed it was by wise and uninterested men judged, above a hundred years ago, a desperate cause, being so much against both scripture and right reason. The church of Rome, therefore, that it might uphold and defend itself, hath had recourse unto CRUELTY, POLICY, SOPHISTRY.

1. As for their CRUELTY: what place almost is there that rings not of it? The Massacre at Paris, the Irish Rebellion, the Gunpowder Treason, those flames in which so many were burned in the persecution under queen Mary, do plainly show, that the Romish Beast is the most cruel one that ever was, and is extremely eager to tear in pieces all that refuse to worship him. Those many thousands of men, women, and children, who have been most barbarously butchered by bloody Papists in France, in Ireland, in Bohemia, in Piedmont, in England, may inform all what arguments they use to promote their religion, when once they have any power in their hands; and what kind of dealing is to be expected where Popery shall prevail; unless there be a subjecting of bodies, estate, reason, sense, faith, and conscience also, unto their tyranny and usurpation.

And lest these instances of cruelty which I have mentioned should be extenuated, as making nothing against Popery, because several of that religion have condemned them; it will not be amiss to add, that Thuanus, an historian of their own, gives this information: that "the Pope, when he heard of the massacre from his Legate at Paris, read the letter in the Consistory of Cardinals, and solemnly gave thanks to Almighty God for so great a blessing conferred upon the Roman See and the Christian world."\* It was also decreed, that a jubilee should

\* *Nuncio de tumultu Parisiensi allato, mirum quantâ lætitiâ Romæ exultatum est. Lectis in Cardinalium Senâtu Pontificii Legati literis decretum est, ut inde rectâ pontifex cum Cardinalibus ad B. Marci concederet, et D. O. M. pro tanto beneficio Sedi Romanæ, orbique Christiano collato, gratias ritu solenni ageret.*—*Historiarum*, lib. liii. pp. 1604, 1605, &c. *Et lege quæ sequuntur.*



be published; the causes whereof were, to return thanks to God for destroying in France the enemies of the truth and of the church, &c. Soon after, the Pope sent Cardinal Ursin in his name to congratulate the king of France, who, in his journey through the cities, highly commended the faith of those citizens who had a hand in the massacre, and distributed his Holiness's blessings among them; and at Paris, being to persuade the reception of the council of Trent, endeavoured it with this argument, "that the memory of the late action, to be magnified in all ages, as conducing to the glory of God, and the dignity of the holy Roman church, might be, as it were, sealed by the approbation of the holy synod."

If this massacre be thus justified, commended, magnified, where there was also so much treachery, (for the Protestants were invited to a marriage between the houses of Valois and Bourbon; and then in the dead of the night many thousands\* of them, without distinction of age or sex, were butchered, so that the channels ran down with blood into the river,) surely, we may conclude, that the most horrid murders will be defended, as long as that which they call "the catholic religion" is thereby promoted. I grant, indeed, there are some good-natured Papists who say, they dislike such bloody doings, whatever may be pretended for their justification. But it is more than probable, that these very gentlemen, supposing the Pope had full power to wield both swords, if they should dare to talk against his cruelty, would presently be called, and feel the stroke of his swords as, *heretics*.

2. POLICY is another prop of Popery. By "policy" I do not mean that prudence in managing of state-affairs which is joined with integrity, justice, honesty: but that craftiness and subtlety where no regard is had either to truth or conscience, but any thing is done, though never so much against the rules of righteousness, that carnal ends may be brought about. The Pope having arrogated such power to himself that he can absolve subjects from their oaths of allegiance, can take off the obligation of covenants and promises, and give dispensations to transgress the laws of God; hereby a door is opened to all unrighteousness, and Papists may be allowed to dissemble, to lie, to be perjured, as long as it is for *the catholic cause*. The writings of Machiavel have been studied more thoroughly by many of the Romanists, than the scriptures of the apostles and prophets.

\* The number of persons slain in this massacre at Paris, and other places, amounted unto thirty thousand.

And those who have conversed with the Jesuits, and understand the mystery of Jesuitism, find them such exact Abithophels, that they will counsel to any thing, though never so ungodly, if it tend to the upholding of their faction.

Lastly. For their SOPHISTRY: in this respect their Schoolmen, who have endeavoured to argue for Popery, are famous. But when what they say is duly weighed, it appears to be but sophistry, and no more. In the main points of controversy between the church of Rome and us, their arguments are answered in these ensuing sermons; the truth also is confirmed by scripture and reason, and then an improvement made in order unto practice. This mixture of polemical and practical divinity together, it is hoped, will be very useful.

The ministers who preached these lectures endeavoured to accommodate themselves to the capacity even of ordinary hearers: for the common people, considering the industry of Romish emissaries, are in great danger of being seduced; and this book, through the blessing of God, may be an antidote. I could have wished that the sermons had been delivered to me all together, that they might have been printed in better order, and sorted together according to the subject-matter of them. But if the reader please to consult the table at the beginning, he may read them in order, if he be so minded.\*

To conclude: since England was formerly such a tributary to the See of Rome, and such vast sums of money were carried yearly from hence thither; we are not to doubt but the Pope looks upon us with grief, that he has lost us, and with an earnest desire to regain us. His instruments are more than ordinarily busy to this end, insomuch that both king and parliament have taken public notice of it. This lecture therefore against Popery is very seasonable; and if (which I earnestly beg) this labour be made successful to reduce any of them who have been seduced, or to arm and defend the people against one of the greatest visible enemies that Christ has in the world, I shall exceedingly rejoice that my pulpit was so much honoured by my fathers and brethren when they preached in it, and that ever such a project against Popery came into my mind.

NATHANAEL VINCENT.

\* In the present edition, the order is observed which Mr. Vincent here recommends, and which is denoted in the subjoined "Table of Theses." This, too, is the order in which they are quoted by modern writers, whenever any particular sermon is specified.—EDIT.

## THE THESES OR TRUTHS MAINTAINED IN THESE SERMONS AGAINST THE PAPISTS.

### THESIS I.

THE scripture was written for the use of the laity, and should be translated into known tongues, that they may understand it ; and should be heard and read by them. Text, 1 Thess. v. 27. (Formerly sermon V.)

### II.

The scripture is a sufficient rule of Christian faith, or record of all necessary Christian doctrines, without any supplement of unwritten tradition, as containing any necessary matter of faith ; and is thus far sufficient for the decision of controversies. Text, 2 Thess. ii. 15. (Formerly sermon VI.)

### III.

The testimony of the church is not *the only* nor *the chief* reason of our believing the scripture to be the word of God. Text, Luke xvi. 29. (Formerly sermon X.)

### IV.

There is no external, supreme, and infallible judge in the church of God, to whom all Christians are obliged to submit their faith and conscience in all matters of religion. Text, Matt. xxiii. 8—10. (Formerly sermon I.)

### V.

There is no such church instituted by Christ, as all Christians joined to one mere human head, either personal or collective : but Christ is the only universal Head. Text, 1 Cor. xii. 27, 28. (Formerly sermon II.)

### VI.

Kings and emperors are not rightful subjects to the pope ; neither hath he power, for pretended or real heresy, to excommunicate and depose them, nor to absolve their subjects from their oaths of allegiance : but even the clergy are subject to secular princes, and their bodies and estates under their government. Text, Acts xxvi. 2. (Formerly sermon III.)

### VII.

The Pope of Rome is that " Antichrist," and " Man of Sin," spoken of in the Apocalypse, and by the apostle Paul. Text, 2 Thess. ii. 3—10. (Formerly sermon IV.)

### VIII.

The Protestants did upon just grounds separate from the church of Rome. Text, Luke vi. 22. (Formerly sermon XIV.)

### THESIS IX.

The Lord Jesus, who is the only foundation of his church, is the preserver of its duration, in some measure, visibly throughout all ages. Text, Matt. xvi. 18. (Formerly sermon XXV.)

### X.

The Papists dangerously corrupt holy worship, by their sinful prayers to saints and angels. Text, Rom. x. 14. (Formerly sermon XV.)

### XI.

Purgatory is a groundless and a dangerous doctrine. Text, 1 Cor. iii. 15. (Formerly sermon XXIV.)

### XII.

No sin is in its own nature venial; but every sin is deadly, and deserves eternal damnation. Text, Rom. vi. 23. (Formerly sermon VIII.)

### XIII.

The good works of believers are not meritorious of eternal salvation. Text, Psalm lxii. 12. (Formerly sermon XI.)

### XIV.

There are not any works of super-erogation. Text, Luke xvii. 10. (Formerly sermon XVI.)

### XV.

The doctrine of justification is dangerously corrupted in the Roman church. Text, Rom. iii. 24. (Formerly sermon XII.)

### XVI.

It is not lawful to make images of God, nor to worship him as represented by an image; nor to direct our worship to an image as a medium; nor scandalously to seem to worship images, by doing it corporally as idolaters do, though we pretend to keep our hearts to God. And the Papists presumptuously leave the second commandment out of the Decalogue. Text, Matt. iv. 10. (Formerly sermon XIII.)

### XVII.

Public prayer ought not to be made in an unknown tongue. Text, 1 Cor. xiv. 15. (Formerly sermon IX.)

### XVIII.

The pope and his clergy, by false, presumptuous pardons and indulgences, have heinously injured Christ, the church, and souls of men. Text, Heb. x. 14. (Formerly sermon XIX.)

### XIX.

That doctrine in the church of Rome which forbids to marry, is a wicked doctrine. Text, 1 Tim. iv. 2. (Formerly sermon XVII.)

### THESIS XX.

The Papal doctrine in denying the possibility of assurance is false, and hath a dangerous tendency to destroy the true peace and comfort of souls in the certain hopes of everlasting happiness. Text, 2 Peter i. 10. (Formerly sermon XVIII.)

### XXI.

Baptism and the Lord's supper are the only sacraments of the covenant of grace under the New Testament. Text, Prov. xxx. 6. (Formerly sermon XX.)

### XXII.

There is no such thing as transubstantiation in the eucharist; and it is idolatry in the Papists to worship the consecrated bread, though they think it is turned into the body of Christ. Text, 1 Cor. xi. 23—25. (Formerly sermon XXI.)

### XXIII.

The Papists go presumptuously against the institution of Christ, and change and corrupt his ordinance, and are injurious to the people, in denying the use of the cup to them in the Lord's supper. Text, Matt. xxvi. 26—28. (Formerly sermon XXII.)

### XXIV.

In the Mass there is not a true and real sacrifice of Christ himself for the sins of the dead and living. Text, Heb. x. 12. (Formerly sermon XXIII.)

### XXV.

Popery is a novelty; and the Protestant religion was not only before Luther, but the same that was taught by Christ and his apostles. Text, Jer. vi. 16. (Formerly sermon VII.)

THE  
MORNING EXERCISE AGAINST POPERY.

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SERMON I. (V.)

BY THE REV. CHRISTOPHER FOWLER, A. M.

FORMERLY FELLOW OF RATON COLLEGE.

THE SCRIPTURE WAS WRITTEN FOR THE USE OF THE LAITY, AND SHOULD BE TRANSLATED INTO KNOWN TONGUES, THAT THEY MAY UNDERSTAND IT; AND SHOULD BE HEARD AND READ BY THEM.

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THE SCRIPTURE TO BE READ BY THE COMMON PEOPLE.

THE controversy before us is, Whether the scriptures are to be read, and heard, of and by the lay-people; and whether they are to be translated into the vulgar tongues. The Papists deny; we affirm. My business will lie in three propositions:—

I. *That the people are to hear and read the scriptures.*

II. *That THEREFORE the scripture is: the word of God was written for them, and to them.*

III. *Therefore it is to be translated into vulgar tongues.*

The first is an express precept; the second is a reason to prove the first; the third is an inference from both.

And seriously, when I have been musing upon this question, I profess heartily, I have been surprised with amazement, how such a controversy should arise among Christians (if Christians). Might not a man as well dispute whether a carpenter should have his line and rule to work by, or a soldier wear his sword in the midst of enemies? Shall I question whether the air be necessary for breath, or bread for life, or the light of the sun for our secular affairs? Sure enough, the word of God is all this,—a rule most perfect, a sword most victorious, air most fragrant, food most wholesome, and light most clear. The word of an angel, precisely considered, is no ground for faith, nor rule for life, duty, and worship. The word of God, read and heard, saith our church, is so great a good, “that the benefits arising thence are inexpressible, unconceivable.” “The Bible!” saith that painful, pious, learned bishop Hooper: “Why,” saith he, “God in heaven, and the king in earth, hath not a greater friend than the Bible,” in his Epistle Dedicatory to King Edward VI. But I shall say no more of these nor of any Protestants, because they are parties, and therefore their testimony, though most true, is not proper. This word is for the soul; and is not the soul more than life? This light is “to give the knowledge of the glory of God in the face of Jesus

Christ ;” and is not this infinitely beyond all our natural and civil concerns? All these things here below, either within us or without us, are short-lived and vexation ; but this makes a man wise, and that to salvation, and that through the knowledge of and faith in our Lord Jesus : and after all this and much more that might be said concerning this treasury of all wisdom and knowledge, shall it be a question whether the people, so highly concerned in these things,—shall they hear or read the scripture? This, to me, is wonderful.

But the question is put beyond all question as to our adversaries : it is defined, determined, by the council (as they call it) of Trent, in the negative,—that the lay-people shall not read, or hear the scriptures read ; no, nor have a Bible in the vulgar tongue, under great penalties. Nay, the priest reads it not in their public worship. The words are these : *Si quis legere aut habere præsumpserit*, “If any shall presume to read or have a Bible :” what then? Why, the penalty is this : *Absolutionem peccatorum percipere non posset* : “He may not,” nay, “He cannot,” “be absolved from his sins :” they exclude such a man from remission of his sins ; it seems, the reading of the Bible is a sin unpardonable. The people are taught to believe, that what the Pope binds on earth is bound in heaven. Surely, then, I judge this must be the sense of the canon ; namely, If a man that reads the scripture, or hath a Bible in his house, comes to confession, and is absolved, that absolution is invalid : he is not *subjectum capax* [“a capable subject”] ; he doth *ponere obicem* [“place an obstacle”] ; there is a bar lies in his way to hinder his absolution ; and that bar is his reading or having the Holy Bible. My reason is this : though he had a thousand Bibles, and did confess it to the priest as his fault, he would absolve him, and the absolution would stand good : so that, to have a Bible and *read* it, puts a man into the state of damnation ; and no man can read the scriptures but under the greatest penalty ; namely, under the pain of damnation. By this Trent *conciabulum*, “conventicle,” you see, woe be to the Bible, and all the friends thereof! Benedict Turret, in his Preface to the *Index Librorum prohibitorum et expurgandorum*, tells us, that *misericiæ erga Dei librum nullus locus est*, “there is no place of mercy left to the book of God.” “Men fly from the gospel,” saith he, “in the Italian or Spanish tongue,” *peste citius*, “faster than they would run from the plague of pestilence.”

**OBJECTION.** But you will say, “The council’s prohibition of the Bible is with a limitation ; namely, if you have a Bible without a licence from the bishop. They do not forbid licensed men the reading ; and therefore wrong them not.”

**ANSWER.** I answer, It is true, they do speak to that purpose ; I will not wrong them ; but give me leave to do the truth and you right, by telling you that their pretence of a licence is a very flam, a mere gullery, an abominable cheat, as I shall show you in its place.

Further : that this book may not spread abroad, the high priest and elders in this council straitly charge and command all booksellers and all dealers in books, that they sell not or any other way part with any

one of these books to any person, upon the forfeiture of the price of the said books, and to undergo all other punishment according to the *arbitrium*, "will and pleasure," of the bishop. I confess, this is drawn up very cunningly, with much craft; as indeed all their doctrines are expressed with artifice and subtilty. But if you read the mandate of the archbishop of Toledo by the authority of Paul V., there the punishment is this; namely, "For the first time, he shall be punished" *suspensione officii*, "[with] suspension from his office, loss of his trade, for two years; banishment twelve miles from the town" *ubi bibliopolium habuit*, "[where he had his book-shop,] for two years; and fined twelve hundred ducats," *mille ducentorum ducatorum mulctâ puniendus*. This for the first fault. But for the second time, *si recidat*, then "the punishment to be doubled, and other punishments," *ex inquisitoris arbitrio eroganda*, "according to the will of the inquisitor." And all this, *si quis habere aut emere vel vendere ausit*, "if any dare be so hardy as to have or buy or sell a Bible. And those traders that are not so skilful as to understand the catalogue of books prohibited, must either take a man of skill into their shop, or shut up their shop-windows: for whosoever shall offend in this case,"—though *per neglectum* or *ignorantiam*, *a pœnâ nullâ ratione exemptum iri*,—"though they offend through neglect or unskilfulness, shall not be exempted from punishment upon any account whatsoever."

And Paul V., by his *breve sub annulo piscatoris*, dated at Rome, 1612, forbids all persons, *ne legant aut teneant*, "that they should not read or keep those books, under the punishment of the greater excommunication, and other censures;" but bring them, by a certain day, to be prefixed by the holy inquisitor-general, into the holy office of the Inquisition. And accordingly the said inquisitor in his *Pontificalibus* specifies in his mandate this to be done within ninety days,—all books prohibited in the Index to be brought into the office. Now amongst the books in the Index which are prohibited by pontifical authority, the Bible is the special book forbidden. And to make all sure as much as may be by men and others, there are toward a hundred of Latin versions of the Bible prohibited in this catalogue; and to be yet more sure that the Bible, of all books, may not escape, this inquisitor-general, by the Pope's authority, doth call-in, not only books prohibited in the Index, but *librum aut libros in regulis generalibus comprehensos*, "book or books comprehended in the general rules." Now the fourth general rule (observe, I pray) is made solely against the Bible in any vulgar tongue;—they are not to be endured;—nay, against any parts of it;—as, suppose, some of David's psalms, or some of Paul's epistles;—nay, "whether they be printed or written," *sive excusa, sive manuscripta*; nay, all summaries or brief heads of the Bible; nay, *quantûmvis historica*, "although it be a compendium of the historical parts of it:" all is forbidden. And "if any man, of what calling or dignity soever, be he bishop or patriarch, be he marquis or duke;" (where is the tradesman or farmer or gentleman now?) "if any of these shall dare the contrary, they are rebels to our mandate," *immorigeri*, "disobedient to holy church;" and shall be sus-



pected of heretical pravity : and, I promise you, that is a fair way to the Inquisition ; that is, the loss of liberty, pains of the body, forfeiture of goods, and loss of life, *ut plurimum* [“ as is generally the case ”].

OBJECTION. “ But, whatever you say, the council doth permit reading the Bible in the vulgar tongue, provided you have a licence.”

ANSWER. I told you before, this licence was a mere blind, a fallacy, a flam : but because I am in hand with my author, and to stay your stomachs till I come to handle this in its due place, for present I will only tell you this ; namely, that pope Paul V., in his brief lately quoted, doth recall all such licences. I will give you the sum of it. It begins thus : *Ad futuram rei memoriam* : \* “ Since, as we understand, the licences of reading the books of heretics, or books suspected of heresy, or books otherwise prohibited and condemned,” (there comes in the Bible,) “ obtained under certain pretences, do too much increase in the kingdoms of Spain,” *in regnis Hispaniarum* ; “ and understanding that there is more danger to the unlearned than profit to the learned by and from the said licences : we, therefore, upon whom the burden of watching over the Lord’s flock is incumbent, being willing to provide a seasonable remedy, and walking in the steps of our predecessors, popes of Rome ; ” (mark that for anon ; ) “ we do annul, cass, revoke,” *irritamus et viribus penitus evacuamus*, “ utterly make void, all such licences, faculties, and grants ; and by the tenor of these presents we do decide [decide] and declare the same to be cassate, void, and null,” *easque nemini suffragari posse* : † “ granted by whomsoever, whether our predecessors, ourselves, our penitentiary, ordinaries, or bishops whomsoever ; and granted to what persons soever, whether abbots, patriarchs, marquesses, dukes, or any other persons ecclesiastic or mundane ; ” *quicumque autoritate fulgeant*, ‡ “ whether they have had their licence by letters apostolical, in form of a brief under the seal, or any other peculiar way to make the licence firm and lasting ; we revoke and annul all to the utmost ; ” *non obstantibus constitutionibus, ordinationibus apostolicis*, “ any constitutions and ordinations apostolical to the contrary in any wise notwithstanding ; under the pains and censures of the church to the highest ; ” *et invocato, si opus est, brachio seculari* ; § that is, under the penalty of a gaol, a dungeon, a fagot. “ And we command all archbishops, &c., to take care that these our letters be forthwith published in all provinces, cities, diocesses,” *absque aliâ requisitione eis desuper faciendâ* ; that is, “ without demurring, disputing, demanding why or wherefore.”

Here is sure work ; not a crevice, a chink, left unstopped. Do you not see what care here is taken to suppress all licences ; nay, though under the pope’s seal ? See what a roaring Bull here is ; and what is your licence now, I pray ? A fig-leaf. In the midst of this brief his Holiness gives a *mandamus* to the inquisitor-general, the archbishop of Toledo, to prosecute this brief to the utmost ; not to suffer any person, though never so great, to have or keep or read or buy or sell a Bible : which accordingly he did execute, as before.

\* “ For the future remembrance of the thing.”—EDIT.

† “ And that they can

avail no one.”—EDIT.

‡ “ With whatever authority they may glitter.”—EDIT.

§ “ And, if needful, invoking the arm of the magistrate.”—EDIT.

For other books I am not concerned; for bastardly patches added to the fathers, which are many; and castrations of them, which are gross; if I could, I may not, meddle with that affair. I only take notice of the *Index Expurgatorius*,—how these fathers of Rome blot out, and command to be blotted out, the sayings of the ancient fathers, as they are placed in the indexes made either by the interpreters or the publishers of them: as, for instance, in Athanasius, set forth Græco-Latin; in the index there was set down thus: *Scripturæ sacræ etiam plebi et magistratibus cognoscendæ. Deleatur.* That is, “The holy scriptures are to be known even of the common people and the magistrates.” “Blot that out,” say they. Again: *Scriptura sacra ita clara est ut quisque, &c.*: “The holy scripture is so plain that any one may understand.” “Blot that out.” Five more sayings there are about the sufficiency of the scriptures, and that they only are to be heard. *Deleantur*, “Blot them all out: these sentences will puzzle young students, confirm the heretics.” But, indeed, the true reason is, “They will discover our wickedness and heresies.” So they deal with St. Austin’s works. (*Basileæ, ex Officinâ Froben.*) *Purgatorium non inveniri in scripturâ*: “Purgatory not to be found in the scripture.” *Deleatur*, “Let it be expunged,” say they. And good reason; for, such passages will make your kitchen cold. And special order is given by these fathers that care be taken to “blot out all such passages” *ex quocunque alio indice* [“from every other index”]: specially the fourth edition there named; *et ex aliis similibus* [“and from other similar ones”]. And, *lib. ii. De Bapt. contra Donat.*, there is this short passage: *Non est in evangelio*: “There is no such thing in the gospel.” *Dele*, “Blot it out.” So they serve Chrysostom. (*Basileæ, ex Offic. Frob., 1558.*) *Sine scripturâ nihil asserendum; scripturæ divinæ omnibus volentibus perviæ et faciles; scripturarum lectio omnibus facilis; scripturas continere omnia; scripturas legere omnibus etiam*; with some others; as, *Apostolorum doctrina facilis et omnibus perviæ*: that is, “The scriptures are plain to the willing; they are to be read of all, even artificers; the scriptures contain all things necessary;” and the like. “Away with these,” says holy mother church; “blot them out every one: and good reason; for, open that door once, then farewell all.”

Hitherto we have had two acts of the pope and his council: one, to call-in the Bibles condemned that were abroad; the other, to prevent their going abroad for the future. But all too late: alas! this would not do. Therefore they take two other courses. *The first* was this: “The holy synod decreeth that no man dare” (*audeat*) “to interpret or expound scripture in another sense, save that” *quam sancta mater ecclesia tenuit*, “which holy mother church hath holden and doth hold; whose right it is,” *cujus est*, “to whom it belongs,” “to judge of the interpretation of the holy scripture,” although such interpretations were never uttered before. They that shall oppose this, let them be “declared by the ordinaries, and punished according to the statutes.” So that if the pope (for he is the “church,” as you must know) shall affirm,—John xxi. 16: *Pasce oves*, “Peter,

feed my sheep ;” if he shall say that the meaning of that text is this, —that by these words our Lord Christ gave to Peter an universal headship over the church, and, *in ordine ad spiritualia*, [“with regard to things spiritual,”] a sovereignty absolute over all kings, to plant and pluck up ; and that all this power is given to the pope as Peter’s successor : why, then you are to believe it ; you must not take any other sense ; though this be nonsense and never heard of before, that is all one.

So the second council of Nice, quoted and approved by the council of Trent, countenanced by the legates and lies of Adrian I., proves images to be worshipped thus : “ ‘ No man lights a candle, and puts it under a bushel :’ therefore the holy images are to be placed upon the altars.” *O res inconsequens et risu digna !* \* said Carolus Magnus. But what is that ? Let it be never so “ridiculous and worthy to be hissed at,” you may not dare to take any other sense ; you may not quarrel at the inference, though it be monstrously irrational. If you do, they have two swords : and with one they will cut you off from the church ; and with the other, namely, the secular, they will cut you off from the earth. For the church saith, *that* is the meaning of *Ecce duo gladii*, “Behold, here are two swords :”—the one shall unchristian you, and the other shall unman you.

*The second course* [which] the council hath taken to help themselves is this :—They have added to the Holy Bible (despairing of any relief there) the Apocrypha ; and make Tobias and Judith and the two Maccabees, with the rest of the stories of Bel and the Dragon, a rule for faith and life : and whosoever shall not take them for the word of God, sacred and canonical, they curse him : “Let him be anathema ;” they send a man to hell, if he refuse Toby. They have also stitched or patched to the Holy Bible their traditions, under the name of “apostolical,” containing “matters appertaining to faith and life :” and these traditions (which are *in scrinio pectoris papæ*, “under lock and key in the pope’s breast”) they command, under the pain of anathema, to be received *pari pietatis affectu et reverentiâ*, “with an equal pious affection and reverence” as we receive the word of God. O horrible !

The first of these courses, namely, to oblige men to understand scriptures as the church, that is, the pope, expounds them ; this is a reproach to the reason of mankind : *bubalum eum esse, non hominem* ; “it degrades men into brutes.” The second goes higher, and is a reproach to the sovereignty, goodness, wisdom, faithfulness of our Lord Jesus. They do by this means horribly reproach the apostles : for if the administration of the sacrament under one kind, and invocation of saints, merit of works, worship in an unknown tongue, with others ; if these be “traditions,” as their learned men say ; and if their traditions be apostolical, from the mouth of Christ, and dictates of the blessed Spirit, as the council saith ; O, then, what an ugly and black reproach is here cast upon the apostles ! Nay, it is a most prodigious blasphemy against the Lord Christ and his Holy

\* “O unconnected consequence, and deserving to be laughed at !”—EDIT.

Spirit,—that the apostles should teach and practise and write one thing to the churches, and after whisper the clean contrary to some others, who should convey it by word of mouth to posterity.

Any man sees that these four points of faith which they would prove by tradition are directly contrary to what the apostles preached and practised, and wrote to the churches. But this is not my business : I only touch upon this.

QUESTION. But perhaps you will demand, upon what reason the council did thus decree.

ANSWER. I answer, They tell you, *scilicet, Cùm experimento manifestum sit*, “ It is manifest by experience that the sufferance of the Bible in the vulgar tongue doth more harm than good, through men’s rashness : *ergo* we forbid it :” a doughty reason, no question of it ! As if, some soldiers rashly abusing their weapons, therefore the general should command—and that upon grievous penalties, and that when they are faced by their deadly enemies—all the army to be disarmed. Should a Protestant decree against prayer, because prayers of Papists are blasphemous ; or against the use of the Lord’s supper, because the Mass is impious and idolatrous ; what decrees were these ! Must God’s appointment be annulled, because of men’s abuse ? Why did they not decree that men should be prohibited the use of the light of the sun by day and moon by night, because thieves and others abuse it ? Doubtless, such decrees had not been so irrational and mischievous as this : for, that light is for my body, for the face [of] and converse with man, for my secular affairs, and but for a time ; but the light of the scriptures (which they forbid with a curse) is for my soul, for the face of Jesus, for spiritual concerns, and for eternity. The truth of the case is this : the “ experience ” of the council was of that kind which Demetrius and the craftsmen feared would be theirs : “ If Paul be suffered, down goes Diana, and our market is spoiled.” I will tell you, as briefly and fully as I can, the story of this “ experience.”

About the year 1516, the friars are sent by Leo X. abroad with their pardons, to raise money for his Holiness. Indulgences for horrid sins are sold at easy rates. Into Germany come the friars. Luther, who had, some years before, quitted the study of the law, and applied himself to the close and daily study of the scriptures, and had been blessed with some taste of the righteousness of Jesus Christ, unexpectedly began to stir against these pardon-mongers ; yet at first very mildly ; not simply against the thing, but against the impudence and covetousness of the friars. The friars scornfully and publicly traduce Luther : he takes heart, and begins to dispute, write, and preach against them. This spark, thus blown, suddenly becomes a great flame. The pope begins to storm, and writes about this affair to cardinal Cajetan. Cajetan disputes [with] Luther, and quotes against him the Bull of Clement VI., which runs thus : “ Whereas,” *una guttula*, “ one drop of the blood of Christ had been sufficient for redemption ; and streams of blood came from his body : all that blood which was over and above, Christ had deposited as a precious treasure in the hand of Peter,” *claviger*, “ the key-keeper of heaven, and to his successor, to be dispensed ” (that is, “ to be sold ”) “ to

penitents; and so likewise the surplusage of the merits of the Virgin Mary and all the saints;” *tanquam inexhausta condonandi materia*, “ [as] an inexhaustible storehouse of pardons.” Luther refels the Bull by scripture. Frederic of Saxony shows him favour; the university of Wittemberg defends him. Frederic the duke of Saxony sends him Cajetan’s letter. Luther entreats [that] the controversy may be decided in Germany: the emperor summoned him upon safe-conduct to appear at Worms. Accordingly he appears there: in the imperial assembly, and after in the lodgings of an archbishop before some other princes, he humbly but vehemently offers himself to be tried by the scriptures, or evident reason. He is banished Germany, and appeals to a general council: the pope fears a council as the shadow of death. All this and much more was done in five years: it was day-light all abroad in several places by this time; the gospel had dispelled the darkness of Popery without any great noise or bustle. The council of Trent convened not till the year 1546, about thirty years after the preaching of the gospel began; and was carried on by men of renown for learning, piety, and pains. The council prohibits the Bible *ob temeritatem*, “for the rashness of men;” but doth not tell us what men, nor in what. Our excellent and learned translators, in their Epistle Dedicatory to king James, say that they expect to be “maligned for their work by the Papists, because they desire to keep the people in ignorance and darkness.” Dr. White, in his “Defence,” chap. li., saith that “from men’s rashness they dishonestly, nay, most dishonestly, conclude the utter suppressing of the scriptures: not that they care how they are used; (for never any men used them so vilely as themselves, either in applying, reviling, or corrupting of them;) but because they are mad at the Bible, which discovers their heresy.”

And if ever they get power again, it is probable [that] they may learn more wit by their experience; and Rome-papal may serve the book of God as Rome-pagan served the oracles of the sibyls heretofore; namely, take it out of their Popish world, and chain it fast in the Vatican, there to be inspected only by a few confidants, and to be expounded as the pope pleaseth. Origen said of old, that “the reading of the scriptures was the torment of the devil:” surely it torments somebody else of later years; but in Origen’s time it was not so: the Bible burns the devil, and the pope burns the Bible.

Thus we have seen the council biting sore, but not opening much. That is left to their doctors, whose clamours have been loud and importunate, and their tongues set on fire from beneath, against this holy word, from that day to this. They that do evil hate the light: the thief curseth the candle; the malefactor would despatch his judge; the design of these doctors is, to make the most sound and fully perfect scripture to be as the people at the pool of Bethesda,—halt, blind, lame, withered. Albertus Pighius (a prime man, I promise you) gives this advice: “They should,” *declamitare*, “often declaim against the scripture,” and that *rhetoricis artificijs*, “with rhetorical artifices and flourishes;” complain of their difficulty, darkness, shortness, lameness, imperfections, blemishes. On the other side, they should strenuously contend for the necessity, authority, certainty,

perfection, clearness of traditions unwritten ; and then," *nullo negotio*, "no doubt they shall easily carry the day." And what Pighius advised his fellows to do, he practised himself sufficiently. Andradus, a great stickler in the council and a daring man, takes the same course : and good reason ; for he confesseth that "many and weighty points too of their religion would reel and stagger, if they were not supported by traditions." (*Orthod. Explic.*, lib. ii.)

Canus, a considerable man, bishop of the Canaries, tells his fellows that "there is more force and strength to confute heretics in traditions than in the scripture." And, after that he had wrested the fathers, compared his adversaries to the devil quoting scripture, alleged Plato and Tarquin to justify their practice, spit his venom into the face of the Bible, and urged a nonsensical argument ; namely, *Dabo legem*, "I will put my law in their hearts : ' ergo, there are traditions : "—I say, After this stuff he tells us the reason of it. *Quorsum hæc ?* \* saith he. *Nempe, omnem fermè disputationem, &c.* : "That well-nigh all disputation with heretics is to be decided rather by tradition than scripture." (*De Locis Theologicis*, lib. iii. cap. 3.) That is, in plain English, We must resolve our faith and practice in the things of God into the pope's breast, rather than into the word of Jesus Christ.

So likewise Bristow, teaching his scholar how to grapple with the Protestants, teacheth him thus :—that he must "first get the proud heretics out of the weak and false castle of only scripture," (do you not observe his reverence ? He calls the scripture "weak and false ;" *os durum et impium !* †) "and bring him into the plain field of traditions ; and then the cowards will run." That is, Set the pope in the throne, and Christ at his footstool ; and then no doubt of the victory. For, you must know, the pope hath the plenitude of all power, to mint and stamp traditions, to allow miracles, and to expound councils and fathers as he pleaseth ; and then all is our own. (BRISTOW, *ult.* "Motive.")

I am weary of this : it were endless to repeat their blasphemies in advancing the Papacy, and abusing scripture. I will name but one doctor more, when I have told you a story out of a good author. About the year 1523, seven years after Luther began to preach, they were so mad against the scriptures, and so vexed at the light, "that they burned two Austin friars at Brussels only for this,—that they preferred the scriptures above the pope's decrees." There appears nothing else in the history : *Cùm in eo persisterent, damnati sunt capitibus et exusti.* † Send men out of the world in fiery flames, because they will prefer Christ the Lord above the pope!—this is somewhat hard.

The doctor [whom] I mean is Coster, the Jesuit. He, in his *Enchiridion*, cap. i., divides God's word into three parts. The *first* part is "that which he wrote himself in the two tables : " the *second* part, "that which he commanded to be written by others ; the Old

\* "What is the consequence to which these arguments lead ?"—EDIT. † "O rude and impious lips!"—EDIT.  
 † SLEIDANI *Comment.* lib. iv. "When they persisted in this, they were capitally condemned and burnt."—EDIT.

and New Testament :” the *third* part, “that which he neither wrote himself nor rehearsed to others, but left it to them to do themselves ; as traditions, the pope’s decrees, and the decrees of councils.” And he makes this application of his distinction,—that “many things of faith are wanting in the two former ;” (very good ! It seems, God by himself and by his prophets and apostles gives out his mind defectively ;) “neither would Christ have his church [to] depend upon them.” (O horrible daringness !) “The latter,” saith he, “namely, the traditions and pope’s decrees, are the best scripture, the judge of controversies, the expositor of the Bible, and that whereupon we must wholly depend.” That is, Blot out the sun, and set up a stinking farthing-candle : this is the design. However, you may observe in a few words a great deal of blasphemy and some honesty. *The blasphemy* lies in these particulars :—

1. That God hath revealed his will short and scanting : a horrid reproach to the glory of his wisdom and mercy !

2. That the Lord Christ would not have us trust to his word : a most vile reproach to his care and faithfulness over his own house !

3. That musty, dusty traditions and the pope’s decrees are the word of God.

4. That the decrees of men—of whom some have been necromancers, conversers with the devil, poisoners, murderers, adulterers, nay, traitors, blood-suppers, ignorant—are the rule of faith.

*The honesty* is in this :—

1. That he joins hand-in-hand together traditions and pope’s decrees : and well they may [be so joined] ; for they are brethren, and have one and the same parent.

2. In that he confesseth that traditions were not rehearsed or delivered from God by word of mouth : and therefore the council of Trent put a sad and miserable blind and cheat upon princes and people, while they say that traditions were either spoken by Christ, or dictated by the Holy Ghost.

Lest any man should say that these doctors were private men, (which is their common and last shift,) I will shut up all with their new creed. Know, then, that Paul IV. set forth a creed of his own, consisting of twelve articles, added to the twelve of the Creed called “the Apostles’ ;” out of which I shall take only three, proper to my business. The title of it is, “The public Profession of the Orthodox Faith to be uniformly observed and professed.”

ARTICLE I. The first article is : “The apostolic and ecclesiastical traditions, and other observances and constitutions of that church, do I firmly admit and embrace.”

ART. II. “Also the sacred scriptures do I admit according to that sense which our mother the church hath holden and doth hold ; whose right it is to judge of the true sense and interpretation of the scriptures.”

ART. III. “I do vow and swear true obedience to the bishop of Rome : and all other things likewise do I undoubtedly receive and confess, which are delivered, defined, and declared by the sacred

canons and general councils, especially the holy council of Trent : and withal I condemn, reject, and accurse all things that are contrary hereunto ; and all heresies whatsoever, condemned, rejected, and accursed by the church. And this true Catholic faith I will maintain inviolate to the last gasp ; and I will take care of those who shall be under me, or such as I shall have charge over in my calling, to be holden, taught, or preached, to the uttermost of my power. This I promise, vow, and swear. So God he help me, and his holy gospel."

Thus the bow is bent, and the arrow upon the string, to shoot through the heart of the scripture. The foundations of the prophets and apostles must be cast down, or else Babel will fall : there is the origin of these and such-like outrageous reproaches upon the oracles of the blessed God. "Pass over to the isles of Chittim ;" go to Kedar : did ever any nation do this to their oracles ? (Jer. ii. 10.) Did the Pagans ever do such indignities to the dictates of their Druids or their Brachmans [Bramins] ? or the Turks, to their Alcoran ?

This controversy, then, *Whether the people of God should read and hear the word of God* ; (which would make a man wonder that ever such a question should be moved ; the duty being so solemnly enjoined, the practice of it so necessary, the fruit of it so profitable ; which made David wiser than his enemies, than his teachers, than the aged, [and was] better to him than all treasures, "sweeter than the honeycomb ;") I say, This controversy [I] shall, through God's assistance, discuss, and deliver you my thoughts upon it, from 1 Thess. v. 27 : that is my text.

*I charge you by the Lord that this epistle be read unto all the holy brethren.*—1 Thessalonians v. 27.

THIS text is a constitution scriptural, one of the true canons of the apostles ; directly opposite to the constitutions of the pope, and the canons of the council of Trent, as we shall see by-and-by. It may be resolved into these parts :—

1. *An injunction to a duty* : that is, reading : "That it be read."
2. *The subject, or matter to be read* : that is, "This epistle." And by the same reason all the rest ; for the wit of all the Jesuits in the world cannot frame an objection against the reading of any, which may not be as well made against the reading of this one.
3. *The object, or parties to whom* : "The holy brethren ;" that is, the people.
4. *The extent* : to all : "All the holy brethren."
5. *The solemnity of this injunction* : "I charge you." Not, "I beseech or entreat," or, "I exhort ;" (as sometimes he doth ; ) but, "I charge : " and that not simply a bare charge, but the highest that can be ; and [this was] the only time that ever Paul did give this, which is so high that none can be higher. He doth indeed charge Timothy solemnly in 1 Tim. vi. 13 : but there it is, "before," *ενωπιον του Θεου*, "in the presence of God ;" but in my text it is, *τον Κυριον*,



that is, *νη του Κυριου*, "by the Lord:" there it is *Παραγγελια*, *Præcipio*, "I charge, I command;" but here it is, *Ορκιζω*, "I charge, I adjure." *Ορκιζω* is, *Juramento obstringo*; ["I bind with an oath;"] it hath the force of an oath; and that under the curse. "I adjure thee," saith the high priest to our Lord Christ: *Εξορκιζω σε*, "I adjure thee by the living God, that thou tell us;" (Matt. xxvi. 63;) implying an execration in case of speaking falsely. The apostle Paul doth not deal with them in this place *obsecrando*, as the Latins used to do, *per deos deasque omnes*,\* as some think: (yet even in that sense the words had been very vehement, and, in case of failure of not reading, would import vengeance on them for it:) but here he deals *execrando*; his charge hath the form of an oath, "obliging under pain of the curse." And so Dr. Hammond renders it: "ἰοῖβησθι, in *hiphil*, is literally and critically 'to make swear, to adjure;' and is expressed by Paul's *Ορκιζω*, (1 Thess. v. 27,) 'I bind you under the curse of God that this epistle be read.' The law concerning this we have in Num. v. 21; where we have not simply an execration, but there we have the oath of execration." Thus he upon Matt. xxvi., note 1.

The text, thus explained, (methinks,) among sober men should quickly decide the controversy. For whether we should obey the Lord Christ, or the council of Trent: whether we should believe Paul the apostle, speaking by the Holy Ghost; or Paul the pope, speaking by a pack of parasites: judge ye. Which curse of the two should we dread,—this of God in the text, or that of man at Trent? Surely there is no difficulty to determine this point.

The words thus opened will to our business afford us three observables: 1. *The state of the series of popes, or Antichrist*; 2. *His character*; 3. *His confutation*.

1. *His state is a state accursed*.—I offer my proof thus: They † that do not read the scriptures to the people in the vulgar tongue, according to the duty of their office, nor suffer the people to read [them] themselves; nay, that do prohibit them to have a Bible, and that by a severe law under a grievous penalty;—these, for so doing, are bound under the curse of God: But Antichrist doth all this: Therefore the state of Antichrist is a cursed state. The proposition, or major, is the text, the truth of God: the assumption is notorious, the practice of Rome or Antichrist: the conclusion is regular and natural.

Add to this the woe [which] our Lord Jesus denounceth against the scribes and Pharisees, because they did "shut up the kingdom of heaven," (Matt. xxiii. 13,) "took away the key of knowledge; they neither went in themselves, nor suffered those that were entering to go in." (Luke xi. 52.) Yet these never suppressed the Bible in their own tongue, much less prohibited the reading of it by the people; neither did the scribes omit the reading of it to the people. The argument holds from the less to the greater: in both these the scribes were saints in comparison to the Popish doctors: and the non-expounding [was] by far a less sin than the prohibition; and that by

\* "Beseeching them by all the gods and goddesses."—EDIT.

a law under grievous penalty, nay, death itself, as it will appear anon.

2. *Here we have the marks of Antichrist.*—Daniel (for it cannot with truth and sense be understood of any other) saith of him, “He shall think to change times and laws,” namely, of “the Most High.” (Dan. vii. 25.) Paul giveth this mark of him: “He shall not only “exalt himself above all augustness,” (σεβασμα ὁ Σεβαστος, *Augustus*, *scilicet*, *Cæsar*, Acts xxv. 21,) not only above the emperor and princes; but “show himself as God;” (2 Thess. ii. 4;) namely, in changing laws divine, and making new laws, new creeds, to bind the conscience. This mark is visible in many particulars. But to my business, thus:—

The Lord Christ commands the people to “search the scriptures:” the pope commands, “No; no such matter.” Christ commands them to search “Moses and the prophets,” the Old Testament: the pope forbids them to search either Old or New. Christ saith, “In them ye think to have eternal life:” the pope saith the contrary: “There is more danger of eternal death.” Christ gives this reason: “They testify of me:” (John v. 39:) the pope saith, “No; they are very dark and obscure, very short and defective; therefore no competent witness.” Christ saith, “Let my word dwell in you richly:” the pope saith, “No; not dwell, no, not in your houses.” Christ saith, “Teaching and admonishing one another:” (Col. iii. 16:) the pope saith, “Brabbling and perverting one another.” Christ saith, “Whatsoever ye do in word or deed, do it according to my word:” the pope saith, “Do my word, observe our decrees; or else I will burn you.” Christ commands in my text that this epistle be read:” the pope commands the contrary: “No reading.” Christ saith, “Unto all the brethren:” the pope saith, “No; not to any lord or duke or prince.” (Franciscus Encænas, as learned a man as Spain afforded, was imprisoned fifteen months, expecting death every day, but marvelously delivered; only for presenting the New Testament in Spanish to the emperor Charles V.) Christ saith, “I charge you to read:” the pope saith, “I charge you [that] you do not read.” Christ saith, “I charge you under my curse:” the pope saith, “I charge you not to do it, under the curse of the church.” Christ saith, “I charge you under the pain of hell-fire:” the pope saith, “I charge you, do not, under the pain of hell, and the stake in Smithfield too.”

Thus you see his mark: and it is the same in many other particulars; as, for instance, Christ commands in the supper, “Drink ye all of this:” (Matt. xxvi. 27:) the pope prohibits it: “Not a man of you shall drink a drop.” But that is eccentric, now [that] it is the business of another.

3. *Here we have the confutation of the Popish doctrine and practice.*—And this ariseth out of the premisses thus: If the Lord Christ frequently commands the reading of the scriptures by the people, and solemnly charged the reading of them to the people; then Popish doctrine and practice is false and wicked: But Christ doth do so: Therefore their doctrine is false, and their practice wicked. On the

other side: If the premisses be true, that Christ hath commanded and charged this; then the doctrine and practice of the Protestants is holy, just, and good: But Christ hath so done: Therefore their practice is good. Observe from hence, that Popery is not only an addition to the doctrine of Christ, (as some pretend,) but an opposition, a flat opposition, to it; and where it is an addition, as in the great business of justification by the righteousness of Christ alone, there the addition is a destruction. It is such an addition as Agrippina made to the meat of Claudius Cæsar; such an addition as destroys religion and poisons the soul. So the invoking of God *meritis et intercessione*, "by the merits and intercession" of saints; and the formal invocation of saints and angels, requesting their *opem et auxilium*, (very large words, and the very words of the council,) entreating their "help and assistance;" is not a bare addition, but horrid blasphemy and palpable idolatry. For which things' sake our famous English divines have held the church of Rome to be no more a true church, than a murderess and a whore can be a true subject and a true wife: a metaphysical verity is an idle whimsey in moral concerns. And they have held also, that a man living and dying a full Papist, could not be saved. "Every one," saith one, "may be saved from Popery: that is not the business; but whether he may be saved in it." They say, "No."

In opposition to the Popish doctrine this day, I have three things (as I have told you) to assert:—

I. *That the scriptures are to be read by and to the people of Christ.*

II. *That THEREFORE the scripture is scripture; the word of God was THEREFORE written.*

III. *That it is to be translated into the mother-tongue.*

The first is a plain duty and constant practice: the second is a reason to prove it: the last is a manifest inference from them both. For if the word of God were *therefore* written, that it might be read to and by the people; then it follows of course, that it is lawful, honourable, necessary to be translated. For if the shell be not broken, how can we come to the kernel? "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" If the stone be not removed from the well's mouth, how shall the maidens draw water?

I. Of the first: "When this epistle is read amongst you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle of Laodicea." (Col. iv. 16.) "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ." (Eph. iii. 4.) This epistle, it is very probable, was written to all the churches of Asia; as that to Corinth was to all the churches of Achaia: and it is likely, the epistle to the Laodiceans (being one of these churches) was the same with this to Ephesus. If any would see more of it, he may consult Dr. Usher's "Annals," *ad annum Christi* 64; or Dr. Hammond upon Col. iv., note (a.) All that we get by it is no more than what we had reason to believe before for the substance; namely, that this epistle was communicated to all the churches of Asia; only it seems very probable, that this epistle was

inscribed to the several churches by name, one by one. Now these two texts throw Dagon upon the threshold : for, observe,

1. The apostle takes it for granted, that they would read it ; nay, he commands them to take care that others may read, and that they read his epistle written to others.

2. He takes them for men of understanding ; he doth not look on them as brutes :

3. Not only understanding more obvious truths, but even “ the mystery of Christ.” He doth not tell them, “ These are hard, obscure ; they are not for the vulgar, the rabble, the lay-people, in whom there is not ” *mens, consilium, or ratio*, [“ understanding, judgment, or reason,”] but a mere *bellua multorum capitum*, a “ many-headed ” and a mad-headed “ beast.”

4. He doth yield or submit his own understanding of that mystery to the discerning of these Ephesians.

The third text shall be that of James in the council at Jerusalem : “ For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.” (Acts xv. 21.) This was the old practice from ancient times, and still is, saith James. Again : “ After the reading of the law and the prophets the rulers of the synagogue sent unto ” Paul ; (Acts xiii. 15 ;) it being the custom of the Jewish doctors, after reading, to expound some scripture for the instruction of the people : so the rulers sent to Paul and Barnabas ; and Paul preached. One would think this might suffice,—the testimony of such a council ; the universal, ancient practice of the Jews in their worship ; practised by our Lord Jesus : “ He went into the synagogue, as his custom was, on the sabbath-day, and stood up for to read.” (Luke iv. 16.)

Again : the Lord Jesus often in his answers to their questions appeals to their own reading ; very often this is his practice. For instance, in the case of divorce : “ Have ye not read, that He which made them at the beginning made them male and female ? ” (Matt. xix. 3, 4.) And again : “ For this cause shall a man forsake father and mother, and shall cleave to his wife : and they twain shall be one flesh.” (Verse 5.) So, when the children cried, “ Hosanna,” “ Have ye never read,” saith hé, “ Out of the mouth of babes and sucklings thou hast perfected praise ? ” (Matt. xxi. 16.) And, “ Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord’s doing, and it is marvellous in our eyes ? ” (Verse 42.) And, “ Have ye not read ” in the scripture “ so much as this, what David did, when himself was an hungred, and they which were with him ; how he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him ; which it is not lawful to eat but for the priests alone ? ” (Luke vi. 3, 4.) And, “ Have ye not read in the law, how that on the sabbath-day the priests in the temple profane the sabbath, and are blameless ? ” (Matt. xii. 5.) Very frequently he quotes the scripture, but mentions not the prophet nor the section : they were so well acquainted by reading, and hearing it read, they

knew very well the text. The Sadducees put a case out of the scripture : "Moses said, If a man die," &c. : he tells them, they "err, not knowing the scriptures ;" answers their argument out of the scripture ; appeals to their own reading. "Have ye not read," saith he, "that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" (Matt. xxii. 23—32.) Pray observe, God spake that to Moses sixteen hundred years before they were born ; and Christ saith [that] God spoke it to them : then it did concern them to know it ; then they ought to use the means ; then they ought to read : "Have ye not read what God spake to you?" So, when he speaks of "the abomination standing in the holy place, spoken of by Daniel the prophet ;" he doth not beat them off ; and tell them it is dark and difficult ; no, but directly the contrary : "Let him that readeth understand," saith he. (Matt. xxiv. 15.) And so, in the Revelation, (and surely Daniel's prophecy and John's Revelation are the difficultest pieces in the Holy Bible,) he is so far from affrighting his people from reading of it, as a thing unfit or dangerous, that he begins the Revelation with a blessing to the reader : "Blessed is he that readeth." Yea, but every one cannot read : why, then, "Blessed are they that hear." But why read and hear? Why, that they may understand and "keep" the sayings of this book. (Rev. i. 3.) The sealed book with seven seals is opened ; and in the little book the time determined is expressed by days, months, and years ; and in every of these things there is an agreement to a tittle. We know not indeed where to commence ; and I think it is *felix nescientia*, "a profitable nescience : " but surely the book is profitable.

I wonder with what face the Jesuits of Rheims, in their preface on their "Annotations," could scurrilously scoff at the heretics for reading the Revelation. Did they set themselves on purpose against the testimony of Jesus Christ? "They" (the Protestants) "read—and to see out of pride of heart, and we know what spirit they vaunt—the *Cantica Canticorum*, the Romans, and the Apocalypse." O ye Jesuits, what makes you to rage and revile? What harm [do] these books do to you? I guess, this is the reason : the Canticles in a heavenly way treat of the near union of the church to Jesus Christ, and her daily communion with him by faith, love, blessing, prayer, meditation, and obedience to him. Doth this offend you?

But why, I wonder, do you mention the Romans, as if it were so great a fault for the people of God to read the Romans. Avaunt, impudence, joined with spite and malice! Had you no more discretion but to tell the world in print, that *that* epistle did torment you? The truth is, that epistle heweth Popery all to pieces : their mincing original sin, their cursed distinction of sins into venial and mortal, (which one distinction ruins more souls than any one in the world, and brings them in more gain than any other,) their justification by works, their doctrine of apostasy, election conditional, with the rest, are all confuted and confounded by that epistle. Besides, in Paul's numerous salutations of the saints at Rome in the sixteenth chapter, he never mentions Peter, nor anywhere else in the epistle ; never men-

tions his care over them or pains amongst them, nor their respect or duty to him: a shrewd suspicion; and it is no way fit the people should know so much.

For the Revelation, every one knows the reason why they cannot abide that book to be known and read: for *there* is described the great whore, intoxicating princes and the inhabitants of the earth with the wine of her fornications. The city is so plainly described to be Rome, that every reader presently understands it of the Papacy. And well they may: for the attempts of learned men to apply the Revelation to Rome-Pagan are lighter than vanity; and the attempts of the Jesuits to accommodate it to an Antichrist at Rome, three years and a half before the end of the world, are most fabulous and ridiculous, and yet a horrible cheat. In France, Spain, and Italy, and other places where the Papists dwell, that chimerical Antichrist goes for current.

But, to proceed: there are scriptures yet behind; and they are principal ones, none beyond them. Perhaps you think, "What need [that] you prove it any more? It is as clear as the sun." I answer, I have told you [that] my thoughts have been the same. I have wondered how our divines could be so copious, so laborious, so exact, in a point so plain, till I considered that it is one of the main points of greatest moment. Let this be for a wonder to us,—that the popes, the councils, cardinals, doctors, men of parts, convenienced with all helps of libraries, arts, languages, should either be so blind or blinded as not to see it, or else so daring as to deny it, or else so desperate (this is the case) as, tooth and nail, by all means,—flattery, fallacy, force, wrestings, perverting scriptures, fathers, councils,—to oppose it, to disparage, to blaspheme it; and all to rob the people of God of it, and to make merchandise of their souls; for that is the meaning of that text,—Rev. xviii. 13.

*The first* [scripture] is that of Christ: "Search the scriptures." (John v. 39.) The context tells you that Jesus had healed the cripple that lay at the pool: (verses 1—9;) the Jews cavil at him for carrying his bed; (verse 10;) he defends himself by the command of Him that cured him. (Verse 11.) He comes and tells them, namely, the Jews, "that it was Jesus, which had made him whole:" (verse 15:) upon this the Jews sought to kill Jesus. (Verse 16.) Upon this Jesus began to preach to them; (verses 18—47;) and in this thirtieth verse he commands and exhorts them to "search the scriptures." As if he had said, "You will not believe me, though you see my works; and I would not have you believe the scribes, to whom you give too much credence: between us both, believe your own eyes, 'search the scriptures.' Moses and the prophets wrote of me." There is the first.

*The second* is that of the Bereans: "That they searched the scriptures daily, whether these things were so;" and they are highly commended for it by the blessed Spirit, "These were more noble." (Acts xvii. 11.) Ah, the poor Rhemists! (yet they had their best wits, and did their best endeavours, and many a-year they were a-contriving their "Annotations,") how are they confounded and puzzled here!

Something they would seem to say ; but it is worse than nothing, because it is nothing to the purpose. And indeed what can be said ? A man had need to have a special faculty in railing and casting mists before so clear a light ; for this text avows three things which are the very state of the controversy :—

1. That the scriptures were in the vulgar tongue.  
 2. That, as they were in their own tongue, so the laity had them in their own hands.

3. That they did read them, and heard them read : there was nothing of any imperial or pontifical power, to hinder them ; no monks nor friars, to discourage them, and impeach them too.

The question being thus cleared, add to this, *ex abundantia*, [“over and above,”] the practice of these Bereans ; which was “searching,” and that “daily, these scriptures ;” for which they are commended, and that by God himself, for so searching ; and any sober man would think it impossible for any to gainsay it. Let the people, whose souls are precious and immortal, in other countries enjoy the same privileges as the Bereans had ; and then, if they do not read and hear and search, their destruction will lie at their own door : but if they be debarred, and die in their sins through ignorance, if they perish for want of knowledge, their blood will be required elsewhere. “Woe be to the parish-priests ! woe be to the bishops ! woe to the prelates !” said one of their own.

*The third* and last is that of Moses in the year of release : “When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law : and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.” (Deut. xxxi. 11—13.) I say nothing of the king ; who is commanded to have “a copy of the law, and to read therein all the days of his life :” (Deut. xvii. 18, 19 :) nor of Joshua, the captain-general : “This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein day and night :” (Joshua i. 8 :) nor the chamberlain of the queen, who was reading in his chariot the Book of Isaiah : (Acts viii. 28 :) nor Peter’s exhorting the twelve tribes to take heed to walk according to the scriptures, “as a light, and a more sure word of prophecy” than any particular voice from heaven, though that was most sure also : (2 Peter i. 19 :) nor Paul’s bidding believers to “try all things ;” (1 Thess. v. 21 :) which trial must be by a rule, which is the word of Christ ; with which rule they must be well acquainted, or else they will be but sorry triers.

These and many others I must pass over, and desire you to consider what you heard. The adversaries to this truth know all this full well ; but what care they for Moses ? Tell them that “Moses took the blood, and sprinkled the altar, and read the book of the covenant in

the audience of the people;" (Exod. xxiv. 6, 7;) what care they for Moses's precept or practice or threatening? For why? they assert that *papa potest dispensare contra Mosen*. If you argue from the apostles, why, then *papa potest dispensare contra Paulum*.\* To be short, a learned Frenchman (no Huguenot) tells us,—Dr. Glossatour, upon the canon-law avowed by the Rota in Rome, affirms,—that "the pope may dispense against the apostle, against the Old Testament, against the four evangelists, against the law of God." ("Review of the Council of Trent," book v. chap. 3.) To what purpose should I stuff my discourse with quotations? *Papa potest*, "The pope can dispense," when we see he doth do it; and it is so determined by the council, with an anathema to the gainsayer, in the business of marriage: *Si quis dixerit ecclesiam non posse dispensare in nonnullis, &c.*: (*De Matrimonio*, can. iii.): "If any shall affirm, the church cannot dispense in some things forbidden about marriage in Leviticus; let him be accursed." If a man reply, that these marriages were abominable among the Heathen before Moses was born, and for these sins God cast them out, and therefore they were sins against the light of nature; and by that reason the pope cannot dispense: pish! the answer is easy: *Papa potest dispensare contra rationem*, "The pope can dispense against reason." If you reply, that Paul did deliver to Satan the Corinthian for one of these marriages prohibited; the answer is, *Paulus non potuit*, "Paul could not dispense, but Peter could." Thus, you see, there is no defending of Popery in this and other controversies, but by setting the pope above God. The damned angels would be as God; but here is one that acts superiority over Christ, "who is God over all, blessed for ever." (Rom. ix. 5.)

II. The second point to be discussed is this, *that the Bible had never been, but for the use of the people of God*.—God therefore commanded the doctrines, precepts, promises, providences, prophecies, to be written for them: and therefore they are to read it, and to hear it read. Nay, more: as they were written *for* the people, so by God's appointment they were written *to* the people: therefore the people are not to be debarred from the reading and hearing of them. A man that denies these arguments must be (to refresh myself with J. G.'s language) "the first-born of impudence and nonsensicality." The two antecedents I shall prove by parts.

1. The first [that the scriptures were written *for the people*] is proved by Rom. xv. 4: "Whatsoever things were written beforetime were written for our learning;" and the best learning, too, in the world; "that we" all "through patience and comfort of the scriptures might have hope." "For *our* learning," mine and yours, ye saints at Rome! tent-makers, artificers, men, women, old, young! "for *your* learning" faith, hope, patience, waiting upon God, keeping his ways, and comfort in so doing, strength, courage to do, to suffer; and "whatsoever things," doctrinal, preceptive, promissory, historical, all written, all "written" for you, "for your learning:" *ergo*, surely they may read them, and hear them. The next is John

\* "The pope can dispense against Moses and against Paul."—EDIT.



xx. 31 : "But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name." This gospel was the last ; written (our books tell us) upon the request of some Asian presbyters, for the good of the churches, and against the Ebionites, and Cerinthians, and such-like, who denied the Deity and satisfaction of our Lord Jesus. Surely it was written for the churches ; (and so to all, to the end ; ) and it was written for their knowledge of, faith in, and salvation by, our Lord Jesus : these are expressly in the text. So, again, 1 John v. : What a chapter have we there, so sublime and heavenly ! Yet in the thirteenth verse he tells us that these things are written to believers, to all believers, that they might "know that they have eternal life." And so begins his Epistle : (chap. i. : ) when he had spoken something of their fellowship with the Father and his Son Jesus Christ, "These things," saith he, "I write unto you, that your joy may be full." (Verse 4.) "I write unto you, little children ;" (chap. ii. 12 ; ) "unto you, fathers ; unto you, young men." (Verse 13.) The Epistle is high, yet very plain : it treats of the blessed Trinity, communion with the Father and his Son Jesus Christ, cleansing by his blood from all sin, remission of sins through his name, the teachings and witness of the Holy Spirit ; and treats of these things so, that writing of them to all sorts for their good, together with the doctrines written, is abundantly able to confound the Romans, and Poland adversaries, abroad and at home.

What need I mention any more that of the king ? He must "write a copy of the law : and it must be with him, and he must read therein all the days of his life : that he may learn to fear the Lord his God, and to keep all the words of this law and these statutes, to do them." (Deut. xvii. 18, 19.) Joshua must have the book, that he may observe those precepts, and prosper. (Joshua i. 8, 9.) It were endless to name all : I will form the argument, and go to the next. Thus it runs :—

The truths which God appointed to be written on purpose that the people might read and hear, for their learning, instruction, faith, obedience, comfort, joy ; these truths the people ought to read and hear : But the Bible is the book wherein these truths are written for that purpose : Therefore they are to read and hear the Bible read one to another.

2. But, secondly, as they were written *for* them, so they were written *to* them ; not to the clergy, but *the people* especially. The seven epistles to the seven churches [were] written to them for their good. (Rev. ii., iii.) "What thou seest, write in a book, and send it unto the seven churches which are in Asia," saith the Lord Christ to John. (Rev. i. 11.) So Jude 1. So Peter : "This second Epistle, beloved, I now write unto you ; in both which I stir up your pure minds by way of remembrance." (2 Peter iii. 1, 2.) Thus he writes *to* them and *for* them. So Paul, to the saints at Rome ; (Rom. i. 7 ; ) to them at Corinth ; (1 Cor. i. 2 ; 2 Cor. i. 1 ; ) "to the faithful in Christ Jesus at Ephesus." (Eph. i. 1.) So in the rest, as every child knows.

Now when God gives his truth by inspiration, and appoints it to be written, as profitable to conviction, to conversion, to instruction in righteousness, that his people may be thoroughly furnished to every good work and word; what audaciousness, what wickedness is it, for any sinful man to interpose and hinder this; and that by a law, and that under a curse! Shall some mighty prince signify his will, to the people under him, of the greatest concernment in the world for their advantage; and shall any man stand up and forbid them to read it or hear it read, and punish them with death for having a transcript in their houses? Search and look into stories, whether such a thing was ever done under heaven. Ambrose saith, that *scriptura est epistola Dei ad creaturas*; \* and, behold, here is one that opens his mouth against heaven, and establisheth wickedness by a decree, expressly forbidding all men of all degree to read or keep this letter! Is not this he to whom "the dragon gave his power, and his seat, and great authority?" to whom "was given a mouth speaking great words and blasphemies, and power to continue two-and-forty months?" (Rev. xiii. 2, 5.) Well, the argument is this:—

They to whom God appoints the scriptures to be written, they are to read and hear them read: But the scriptures were thus written to the people: Therefore they are to read them.

The next thing is, to evidence our assertion by the judgment of the ancient fathers: but that seems needless; for their own do confess that the fathers, to a man, were of our persuasion and practice. Claudius Espencæus, a learned man, tells us of himself, *Equidem in patribus orthodoxis per Dei gratiam, &c.* "Truly," saith he, "by the grace of God, I have been conversant in the orthodox fathers; and marvel very much," *non potui non mirari*, "that the custom of reading scriptures by the people should now be accounted capital and pestilent, which to the ancient orthodox fathers seemed so commodious and profitable." (ESPENCÆI *Comment. in Tit. ii.*, p. 266.) If it be said that this bishop was before the council of Trent; and that possibly, if he had been in that convocation, he would have been of another mind; there were learned men there more excellent, that might have better informed him: to this I answer, I will give you one instance for all, a little after that council; and it is worth your observation.

About the year 1560, bishop Jewel, preaching at Paul's Cross before a very great and venerable assembly, makes this offer:—that if any man alive, or men whatsoever, of the Popish side, could prove, by any one plain sentence out of scriptures, or fathers, ancient doctors, or general councils, for the first six hundred years, any one of the seven-and-twenty articles which he there rehearsed, he would then yield and submit. Among these articles the fifteenth concerns our business; it runs thus: "If any one can prove by scriptures, fathers, doctors, councils, for the first six hundred years, that the lay-people were forbidden to read the word of God in their own tongue; I will yield and submit." Great discourse, you must think, arose upon this

\* "The scriptures are an epistle addressed by God to his creatures."—EDIT.

among all sorts ; for such a man (indeed incomparable) to make such an offer, so seemingly daring ; in such a place, so public ; in such a way as in a public ordinance of God ; before such an assembly, so solemn and learned ! great discourse there was, no doubt. Some few months after, he comes into the same place, and remembers [reminds] the audience of his proffer with a great deal of Christian humility ; and modestly tells them, it was not vain-glory or self-confidence, (for what was he ?) but the vindication of truth, the glory of Christ, and the salvation of souls, that had engaged him in this business. Then and there he repeated the same articles, and renewed the same proffer. Whisperings, censurings, railings there were great store in private concerning him ; but no man makes an attempt to answer him. The bishop's "Apology for the Church of England" is printed and translated into several languages, dispersed abroad in France and Spain and other parts. One of the many notable, home-learned passages I have transcribed to our purpose :—

"If we be heretics, (as they would have us called,) and they be Catholics, why do they not convince and master us by the divine scriptures, as catholic fathers have always done ? Why do they not lay before us, how we have gone away from Christ, from the prophets and apostles, and from the holy fathers ? Why are they afraid of this ? why stick they at this ? I pray you, what manner of men be they, which fear the judgment of God's word ; that are afraid of the holy scriptures, and do prefer before them their own dreams and cold inventions ; and, to maintain their own traditions, have defaced and corrupted now these many hundred years the ordinances of Christ and the apostles ?"

This is somewhat close and warm. Well, but still here is a great silence. Dr. Cole, (late dean of Paul's,) a man reputed learned, enters into a letter-combat with him. The bishop begs of him to give one father, one scripture, one doctor. "Good Mr. Doctor," saith he, "do not deceive the people : their souls be precious." The doctor sends him back a taunt, a quibble ; but never a word of scripture, council, or father : he pretends he was afraid of forfeiting his recognisance. "No, no," replies the bishop, "there is no fear of that ; why should you fear the forfeit of your recognisance more for quoting Austin and Chrysostom, than for quoting Horace and Virgil ?" At last, about five years after, out comes Dr. Harding and his fellows ; and when he and they (for you may be sure the main strength of Rome was engaged in this quarrel) come to make their reply to this fifteenth article, the words are these ; I will read them to you in their own expressions : "That the lay-people were then forbidden to read the scriptures in their own tongue, I find it not." This is honest, however ; but then the next clause is knavish : "Neither do I find they were commanded to read."

ANSWER. The fathers did not take upon them to command, but they pressed the command of Christ : that clause was impertinent, on purpose to beguile the reader. The fathers did exhort the people vehemently for reading, and rebuked them sharply for not reading.

Give me a roll of parchment as long as my arm, of the ordinary breadth; and I dare undertake, a man shall fill it full within and without with the sayings of the fathers to our purpose in a short time. Indeed, the work is done already to our hands: our reverend fathers have wrought hard with great judgment and success; we have (or might have) entered upon their labours. Is it not a fault amongst us, that we make no more use of so shining lights? I will name a few: bishop Jewel in his "Reply and Defence," Morton in his "Appeal," Whitaker *De Scripturâ*, Dr. White's "Way" and "Defence," Cartwright on the Rhemists' Preface, the renowned Du Plessis, and the great Chamier. What an abundance of sayings of the fathers have they quoted for the people's reading and hearing of the scriptures, within this hundred years and upward! And none hath adventured to gain-say them therein, that I know.

QUESTION. But you will say, "Do not the learned Papists (for there are learned men amongst them) give some answer to the scriptures you quote, and the old doctors too?"

ANSWER. I answer, There be four questions [which] I have to speak to, before we come to speak something of translating the scriptures; and this question shall be the first. The second is, "What artifices they do use to bring people out of conceit with the scriptures." The third is, "What objections they usually bring against us." The last, "What may be the design in all this?" And I shall here make use of the fathers.

QUESTION I. First, then, *what have they to say?*

ANSWER. I answer, To that scripture, (which is a principal one,) "Search the scriptures;" (John v. 39;) they would fain have it to be the indicative mood, not the imperative; to be a practice, not a precept. Poor men! they would get little by this, if it were so: for this practice was lawful and commendable; and then Christ appeals to the scriptures, in which they were practised, to which they did pretend. Their own doctor, bishop Espencæus, thinks it a very great shame, that the Jews did practise themselves, and train up their children, in the knowledge of the scriptures; and Christians did neglect it. Yea, but they would willingly shift it off from being a command; for then it is still binding, and people that have any sense of God and their souls, and any thoughts of another world, will conceive [that] it is their duty, let all the popes in the world say what they will to the contrary. This is that which pincheth: therefore they would by any shift or wriggle put it off from being a command; but it will not be. The fathers take the words in the imperative: *Utinam omnes faceremus*, "Would to God we would all do that which is written: 'Search the scriptures.'" (ORIGENES in *Isai. Hom. ii.*) *Εκλευσεν, Ερευνηται*. "He commands us, 'Search the scriptures.'" (ATHANASII *Comment. tom. ii. p. 248.*) *Εντολη δοθη*, "When a commandment is given, let us obey our Lord." (BASIL.) Chrysostom, the same. So Theophylact, his follower, the same: *Διδασκων πως δυνασονται*, "Teaching of them how they might have the word of God abiding in them, he saith, 'Search the scriptures.'" (THEOPHYLACTUS in *loc.*)

There needs no more; for Jansenius doth confess it: *Communiter quidem accipitur ut sit imperativi modi*: "It is commonly taken for a command." *Non dicit, Legite*, "He doth not say, 'Read,' but, 'Search;'" *non has aut illas, sed omnes*; "not 'this' or 'that,' but 'all the scriptures,' law and prophets." (*Concordia Evangelica*, cap. 36, *in loc.*) So doth Maldonate: "Theophylact, Augustine," *et omnes, opinor, præter Cyrillum, graves auctores*, "all grave authors, I suppose, except Cyril, take these words for a command." *In eo enim vis testimonii et gratia orationis consistit*.\* Why so? *Ad suas ipsorum scripturas mittit*; "Christ sends them to their own Bibles;" *in quibus omnem illi gloriam suam collocabant*, "of which they chiefly gloried. As if he should say," *Quandoquidem tantum scripturis tribuitis*, "'Since you ascribe so much to the scriptures, that in them you think to have eternal life; search the scriptures; and all things do well agree: they testify of me.'" *Chrysostomus et Euthymius bene adnotarunt, Non dicit, Legite, sed, Scrutamini*.† So that this text doth stand for a command from Christ, and the countermand stands (among others) for a brand of Antichrist.

But, soft, not so hasty: Stapleton and others say, "Christ there speaks to the scribes and Pharisees; and they were to search the scriptures by their office." This they prove by verse 33: "Ye sent unto John:" now the scribes and Pharisees sent unto John; therefore to them he speaks.

ANSWER. The chapter speaks not a word of the scribes and Pharisees, but of the Jews: besides, the scribes and Pharisees did not send unto John, but the Jews. The text is express: "The Jews sent priests and Levites from Jerusalem to John." (John i. 19.)

As to the fathers' urging the Bible upon the people, they say, "It is true; but," say they, (Sixtus Senensis, and others,) *Patres dispensarunt, indulserunt libertatem*.‡

ANSWER. Out upon it! a mere forgery, to cheat the simple! *Venia et indulgentia locum non habet ubi non præcesserit prohibitio*: that is Chamier's answer: "An indulgence doth presuppose a prohibition. How could the fathers indulge that that was never forbidden?" Was the reading or hearing of the Bible ever forbidden by the fathers or Christian magistrates in their time? Indeed, Antiochus did burn it, and Julian scoffed at it, and Diocletian did burn it also; but of Christians never any did so. The destroyers and prohibitors of scriptures are of another sort; they do like the pagan princes, Antiochus and Diocletian.

But they plead the fathers: they say, the fathers (as Jerome and Austin) say the scriptures are obscure and hard to be understood; and from thence infer, that in the judgment of the fathers the lay-people should not meddle with them.

ANSWER. It is true, most of them urge this; but very sophistically and, indeed, wickedly. Austin saith that the scripture, like a familiar

\* "For in it consist the force of testimony and the grace of speech."—EDIT.  
 † MALDONATUS *in loc.* "Chrysostom and Euthymius have well remarked, that he does not say, 'Read,' but, 'Search.'"—EDIT. ‡ "The fathers allowed this liberty as an indulgence."—EDIT.

friend, speaketh those things [which] it containeth to the heart *doctorum et indoctorum*, “of the learned and the unlearned.” (*Epist.* 3.) “The scriptures are easy to be understood, and exposed to the capacity of every servant, ploughman, artificer :” so Chrysostom, Cyril, Jerome, Isidore ; and, indeed, all to the same purpose. True, they say (as we do) that there are some things obscure, to stir up diligence, frequency, prayer : “Some scriptures are dark ; therefore Christians must pray more, and read more attentively, diligently :” that is the inference of the fathers. “Therefore they must not read at all :” that is the inference of the Jesuits. What sophistry, how bald, is this ! fit to be hissed out of the company of rational men. Chrysostom is most earnest upon all sorts,—artificers, tradesmen, men, women, young, old,—to be much in reading and hearing ; answers all their shifts ; tells them that they have more need than others, than students, than monks, because they are “in the midst of many temptations.” Our divines cite him much : the compiler of our “Homilies” quotes scarce any father beside. What say the Jesuits to this ? Why, some say, “He dealt like a pulpit-man, not like a reader in a desk ; like an orator, not a disputant :” others, “He was a vehement man :” others, that he spake hyperbolically ; that is, he spake more than was needful. Whereas the truth is, the angels would sooner want words wherewith to commend, than the Bible want worth to commend itself. But of all men the Rhemists are most impudent ; who would make as if Chrysostom were so vehement, only, or mainly, to take people off from cards and dice and stage-plays : whereas Chrysostom’s great business is, to take them from their excuses of their families, trades, callings. (RHEMISTS’ Preface to their “Annotations,” with CARTWRIGHT’S “Answer :” see there at large.) To conclude this : the fathers speak of the scriptures according to the scripture ; namely, that “they are a light, a lamp ; a light that shineth ; that they give understanding to the simple ; if men speak not according to them, it is because there is no light in them :” yet these men reject all. Some few are constrained to confess that in points generally to be believed the scriptures are plain ; but yet they will not yield at any hand that they shall come into the hands of the people. You shall hear their reasons by-and-by.

QUESTION II. The second question is, *what artifices their learned men do use to debase the scriptures ; that the people may have a vile esteem of them, bring them to disdain, and loathe them.*

ANSWER. I answer, Many ways, by word and deed.

1. *By word.*—Shall I say, They disparage them ? Sure enough, they blaspheme ; they call them “a dead letter, a dumb judge,” *theologiam atramentariam*, “inken divinity,” (do you hear, ye Quakers, who were your tutor ?) “a Lesbian rule, a nose of wax.” “Without the pope,” saith cardinal Hosius, “they have no more authority than *Æsop’s Fables*,” *non plus autoritatis quam Æsopi Fabulas*. Here is a Rabshakeb, whom the Babylonish king hath preferred to a red hat to blaspheme the living God. The same man compares David’s Psalms to ballads, with a verse out of Horace :

*Scribimus indocti doctique poemata passim.*—HORATII *Epist.* lib. ii. ep. i. 117 ;

which the excellent bishop Englisheth thus: "We write ballads tag and rag." Dr. White, in "The Way," tells us that Peresius said, that he thought verily it was the devil's invention to permit the people to read the Bible. Is not this enough to scare and affright poor souls from touching it or attending to it? (MARTIN. PERESIUS *De Trad.*, p. 44.) And Thyrræus saith, that he knew certain husbandmen possessed of the devil; because, being but husbandmen, they were able to discourse of the scriptures. (THYRRÆUS *De Dæmoniac.*, cap. xxi. thes. 257.) Methinks, here I have an idea of a friar preaching, that reading scripture is the way to be possessed of the devil.

2. *By deeds and practice.*—And that many ways.

(1.) *They cry up the good of ignorance.*—They tell us, it is more rewardable to be ignorant than knowing: they require no knowledge of the things we pray for. The Jesuits tell us, (after a long harangue, in some things impertinent, and in others very false,) that devout people may, and ought [to,] in their ancient right, still use their Latin prayers, beads, and Primers as ever before, notwithstanding what Paul saith in 1 Cor. xiv.; and that they doubt not but it is acceptable to God, and available in all their necessities: nay, more; that they pray with great consolation of spirit, and with as great devotion and affection, nay, oftentimes more than they that pray in the vulgar tongue. Well, and what prayers be these? Why, they be prayers, psalms, and holy words: they are the Pater-noster, the Ave-Maria, the Creed, Our Lady's Matins, and the Litanies, and the like. O the impudence of men, that have made their faces harder than a rock, to print such things as these! ("Rhemish Annotations" on 1 Cor. xiv.) So also they require no ability to profess their faith, if they were to suffer for it: "If a Catholic, called before the commissioners, hath courage to say, 'I am a Catholic,' he defendeth himself sufficiently, (though he can say no more,) and that 'I will die a Catholic.'" But what, if the commissioners ask him a reason of his faith? "he answers enough by telling them, that the church can give them a reason of all their demands." ("Rhemish Annotations" on Luke xii. 11.) They say that ignorance in most things is best of all; to know nothing, is to know all things. (HOSIUS.)

(2.) *They cry up to the skies an implicit faith.* (This is distinct from the other, though near akin.)—This is the collier's faith, and doeth wonders. The story is:—The collier was sick; and being at the point of death, he was tempted of the devil, what his faith was. The collier answered, "I believe and die in the faith of Christ's church." Being demanded by the devil, what the faith of the church was; "That faith," quoth he, "that I believe in;" and thus clearly baffled and nonplussed the devil. "He put him to flight," said Staphylæus. "I should not have believed this story," saith my author, "upon the report of such a base companion as Staphylæus: but when I saw the same conceit set forth as gravely by learned Clerdes than that renegade," (so bishop Jewel calls him,) "then I conceived that the collier's faith was canonized for the Papists' creed." These

learned men were no less than Albertus Pighius, (*De Hierarch. Eccles.*, lib. i. cap. v. p. 38,) and Hosius, (*Cont. Proleg. Brentii*, lib. iii. p. 136,) with two other considerable men. Dr. Cole shall conclude this, with what he did once conclude the convocation at Westminster in the beginning of [the reign of] queen Elizabeth. The story in short is this:—A disputation is appointed by the council at Westminster, saith Fuller in his “History:” \* nine Popish bishops and doctors on that side; eight Protestant doctors on the other side; Sir Nicholas Bacon, lord-keeper, moderator. The first question was about service in an unknown tongue. The first day passed with the Protestants. The second day the Popish bishops and doctors fell to cavilling against the order agreed on; (alas! what should they do? They could not now *petere argumenta ex officinis carnificum*; †) they fell to sauciness, as well as disorder: the meeting is dissolved. Dr. Cole stands up and tells that honourable assembly thus, with a loud voice: “I tell you, saith he, “that ignorance is the mother of devotion.” So said the Valentinians of old, (as Irenæus tells us, lib. ii. cap. 19,) that the ignorance of truth is knowledge.

(3.) They have one trick more, to debase the scriptures, and dull the edge of people's affection to them. *Some of their doctors write most unworthy things of the Bible, as before: these they applaud; that so they may instil silyly and insensibly into the minds of men by their authority a very coarse esteem of the word of God.*—As, for example: Catharinus testifieth of cardinal Cajetan, that he denied the last chapter of St. Mark, some parcels of St. Luke, the Epistle to the Hebrews, the Epistle of James, the Second Epistle of Peter, the Second and Third Epistles of John, and the Epistle of Jude. This man they applaud very highly, call him “the incomparable divine,” fill their people with high admirations of him, and then publish in their books these things; and so instil by drops an evil opinion of the scriptures. And if the Protestants object this to them, they put it off, saying [that] he was but a private doctor; what is that to their church? The priests and friars tell the people what Hosius and others, their admired men, say of the scriptures: “A dark, lame, mute, dumb, sorry book:” and all this, to disparage the holy truth of God, and to keep poor souls in ignorance: which they do by this means, both priest and people.

Their very *priests* understand not their own Mass-books. A young man, within these three months, entered into discourse with some priests at Malaga in Spain: he saluted them in Latin, and proposed some questions in Latin to them; they understood never a word. Archbishop Spotswood tells us, in his “History of Scotland,” that the cardinal persecuted men in Angus for reading the New Testament: and, it is said, the ignorance of these times was so great, that even “the priests did think that the New Testament was one of Martin Luther's books.” (“History of the Church of Scotland,” *ad annum* 1544.) He tells us, also, of a great contention among the churchmen,

\* FULLER'S “Church-History of Britain,” vol. ii. p. 446, 8vo edition, 1842.—EDIT.  
 † “They could not now seek arguments from the offices of the executioners.”—EDIT.



whether the Pater-noster might be said to the saints. It was brought to the university: they (some of the doctors) said, it might be said to God *formaliter*, to the saints *materialiter*; to God *principaliter*, to the saints *minus principaliter*; to God *capiendo strictè*, to saints *capiendo largè*.<sup>\*</sup> The doctors meet several times; and not agreeing, it was referred to a provincial synod to be decided. When the synod convened, the question was agitated again: at last it was resolved that the Pater-noster might be said to saints. (*Ibid.* anno 1553.)

It is impossible to conceive what a thick fog and mist of ignorance and darkness, was upon the souls of the *people*. I will mention but one story from Dr. White upon his own experience; it is this:—He saw and learned (dwelling among them) how they said their prayers. The Creed [they said] thus: "*Creezum eum Patrum onitentem Creatorum ejus anicum Dominum nostrum qui cum sons Virgini Mariae crizus fixus Douche Pilati*;" and so on, to, "*Eccli catholi remisserue peccaturum communiorum, obliviorum bitam and turnam* again." "It would make a man's heart tremble," saith my author, "at their most horrid ignorance: yet to hear them pronounce their prayer,—it moves laughter; and I confess, upon this account I durst not preach it." In him you may see a great deal more of this pitiful stuff. ("The Way to the true Church," in the "Preface to the Reader.") The Jesuit in his "Answer," calls him to an account for this; but in his "Defence" he tells the Jesuit, that is the case of the better sort, as well as the poor; they are all ignorant, and say their prayers much at one rate. "And this," saith he, "I will stand to, if all the seminaries in England had it in chase. My experience of some," saith he, "allows me to speak that the ignorance is general." ("Defence," chap. xii.) He asked an ancient woman, what Jesus Christ was: she told him, she could not tell; but sure it was some good thing; it would not have been with the Lady else in her Creed. But no more.

(4.) Lastly. They take this way to put down the scriptures; namely, *by destroying and burning them, and those that love them*.—I will give three or four instances. The first:—King Henry VIII. writes to the French king for licence to print the Bible in English in Paris, because there was store of paper and good workmen; as also to Bonner, then lieger in France, to further it. This was by the means of Cromwell. At great charges it is effected; but, by the means of Gardiner and his fellows, seized and burned openly in the Maulbert-place in Paris; two thousand five hundred Bibles burned at one fire. (See Fox's "Martyrology:" there is much more to this purpose.)

Upon the persecution of the duke of Guise against the Protestants, at Amiens all the Bibles, Testaments, Psalters, were sought for and openly burnt; at Troyes the Bibles were all rent and torn in pieces; at Angers they openly burnt the Bibles in the market-place. One fair gilt Bible was hung upon a halberd, and carried in procession; the Papists saying, "Behold truth hanged! the truth of the Huguenots, the truth of all the devils!" (With much collected by Mr. Clarke, in his

<sup>\*</sup> "To God formally, to the saints materially; to God principally, to the saints less principally; to God in a strict acceptation, to the saints in a wider sense."—EDIT.

“Martyrology.”) In Ireland, within memory, the Bible was dragged, kennelled, cut, torn, stamped upon. Bishop Jewel tells of a martyr in [the reign of] queen Mary, [who] pleaded the scripture before the bishop in his own defence. The bishop, turning to a justice, said, “Nay, if he prates of the Bible, we shall never have done.” *Habemus legem*, “We have a law,” said he, “and by our law he ought to die.” (“Reply to Cole.”) John Porter, a young man, reads in the Bible set up in Paul’s by Bonner in the lord Cromwell’s time. When Cromwell was dead, Bonner sends for him; accuses him for expounding the Bible to the people: Porter denies any such thing. Bonner sends him to Newgate; where he is loaded with irons, hands and legs, and a collar of iron about his neck. By a friend’s means to the keeper he is somewhat eased, and put among the felons; whom he reproves and instructs, being well acquainted with the scriptures. He is complained of; the bishop commands him into the dungeon. It is thought, he was put into the engine called “the devil in the neck:” in the night he was heard to groan sadly, in the morning found dead.

A poor bookseller in Avignon was burned to ashes for setting to sale some French Bibles: his defence [is] worthy the reading. His questions utterly silencing the bishop of Aix, with the rest of the prelates; they gnashed upon him with their teeth, and cried, “To the fire presently!” He was led to his execution with two Bibles about his neck; one hanging before, the other behind; as showing the cause of his condemnation. So the good man and the Bibles were burnt together. (Fox’s “Martyrology,” Henry VIII.)

A woman of Sansay in France was accused by her servant for having a Bible in her house, in reading whereof was her whole delight. The maid-servant complains of this to the Jesuits; the Jesuits complain to the judges: she was apprehended and imprisoned. The judges told her [that], if she would confess upon the scaffold that she had broken the law, and cast her Bible into the fire, she should have her life. “We would have you,” said they, “imagine it to be but paper; and you may buy another: only throw this into the fire, to give the Jesuits content.” Thus they laboured to persuade her for the space of two hours. “What a scandal shall I give,” said she, “to the people, to burn God’s book! No, certainly; I will never do it: I will rather burn my body than my Bible.” Upon this she was committed close prisoner, fed with bread and water; at last condemned to be set upon the scaffold, her Bible burnt before her face, herself to be strangled, her body to be dragged through the streets to a dunghill; which was accordingly done.

A woman in Ireland [being] required by Fitzpatrick to burn her Bible, she told him that she would rather die than burn her Bible: whereupon, the sabbath-day morning after this, she and her husband were cruelly murdered. But the murderer, tormented in conscience, and dogged (as he conceived) and haunted with apparitions of them, with inward horror pined away. (CLARKE’S “Martyrology,” in France and Ireland.)

There is no end of these sad stories. Dr. Story shall conclude.

“Thou pratest,” said he to a martyr, “of the Bible: bible, babble; all is bible, babble: thou shalt prate at a stake.”

So much of the second question.

QUESTION III. The third is this: *What objections do they make against reading and having scripture? They are men of learning; some of them give some reason for their proceedings.*

ANSWER. They do so: and you shall hear them fairly proposed; I will not wrong them.

OBJECTION I. The first is this: “‘Cast not holy things to dogs, nor pearls before swine;’ therefore the people must not have the use of Bibles.”

ANSWER. Verily this argument is so horribly injurious to the wisdom and mercy of God, and so inhuman and barbarous to the rationality of man, that one would think it were rather slanderously and designedly imposed upon them, than proposed by them. But it is notoriously true in all their books. Harding and his fellows allege it in their “Answer” to bishop Jewel: Hosius doth the same also: the Jesuits, in their preface to the “Rhemish Annotations,” but more subtilly and slyly; and are rebuked sufficiently by Mr. Cartwright. Salmeron and Costerus give the same reason why the people are not to know the church-traditions, they must be kept locked and safe in the pope’s breast: the pope is not to let the people know traditions, or at least doth not, because holy things must not be thrown to dogs. Canus doth the same; and because he speaks out, I will write his words: *Si apostoli quibus formis sacramenta essent conficienda, quibusque ritibus administranda, aliaque id genus religionis secreta, passim vulgo tradidissent, quid esset aliud quàm, adversus Christi legem, sanctum dare canibus et inter porcos spargere margaritas? Imò, quid esset aliud quàm omnia mysteria Christianæ religionis abolere? Nec enim mysterium est quod ad populares aures effertur. Hæc itaque prima ratio est cur apostoli quædam sine scripto tradiderunt; nempe, ne aut ab Ethnicis irriderentur sacra nostra, aut vulgo etiam fidelium venirent in contemptum.* The long and short is this:—that “the apostles did by word of mouth deliver the secrets of the gospel to some men, and did not write and preach the whole of faith and duty to the churches: for if they had done so, they had gone against the command of Christ; who saith, ‘Give not holy things to dogs, and cast not pearls before swine.’” (CANUS *De Locis Theologicis*, lib. iii. cap. 3.) Thus the poor people—whose souls are immortal and precious; the people, that are the church of God; for whom Christ died, to redeem [them] with his blood; for whom, and to whom, the scriptures were on set purpose written—must have nothing: not the scriptures, because holy things must not be given to dogs; nor traditions, (which also contain matters of faith and worship,) because pearls must not be cast to swine.

Mr. Harding, and they with him, tell us that, whereas the Hebrew letters had no vowels, the seventy elders only could read; and the people were kept from reading of it, as it is thought, by the special providence of God, that precious stones should not be cast before

swine. ("Reply to the fifteenth Article.") A notorious daring untruth! For, whether they had points or not, is not to the question: sure enough, the people could read; for they were expressly commanded to write the words of the law, (Deut. xi. 20,) and they could write a bill of divorce. Paulus Fagius saith, from the rabbins, that through the whole country every town had a school, and that in Jerusalem there were some hundreds of schools: and in so many schools was there no scholar [that] did know his letters? For him to say they could not read, and that by a special Providence they were kept from it, and that because holy things should not be cast to dogs; what daring men are these! But the truth is, they will adventure upon any thing to serve their own turn, by keeping the people in midnight doleful darkness.

**OBJECTION II.** Their second objection is, "The people will pervert the scriptures; therefore they are justly prohibited. The good old gentleman, out of his fatherhood, takes away the knife out of his children's hands: they will abuse themselves and cut their fingers."

**ANSWER.** This objection is a hundred years old, and thirty to boot; and everywhere among their bishops and Jesuits to be found: but I stood amazed to read it of late in a reply to Dr. S. It seems, they think it is a very sharp argument. Alas! one of the martyrs in [the reign of] queen Mary broke the edge of it; indeed, battered it all to pieces. The story in short is this:—Stephen Gratwick, convented before Dr. Watson, bishop of Winchester, in St. Mary Overy's in Southwark, tells the bishop of his cruelty in taking away the New Testament from him, which he had for the health of his soul, which all men ought to have for their souls' comfort; and so he did treat them more like brute beasts than Christian men. "No," quoth the bishop; "we will use you as we will use the child: for if the child will hurt himself with the knife, we will take away the knife from him; so, because you will damn your soul with the Bible, you shall not have it." "My lord," quoth Gratwick, "this is a simple argument to maintain and cover your sin: are not you ashamed to make the word the cause of our damnation? But if your argument be good, you may take away from us our meat and drink, because some men do abuse them; and you may make an argument to take away all other mercies, as well as the scriptures." "My lords," quoth Winchester, "we lose time: this fellow is perverse; he speaks nothing but sophistry; we shall get no advantage against him. Have at ye now: wilt thou recant? I will pronounce sentence. There, there it is: who shall stand before this argument?"

But if perverting scriptures be any reason for the non-reading of them, then, of all men in the world, the popes, cardinals, priests, Jesuits, should be prohibited; of all men, they should never touch a Bible. Instances are many: I will present you with a few. Dr. Harding, and the Louvainists with him, argue thus: "The Son of man came not to destroy, but to seek and save that which is [lost]:" *ergò*, in the sacrament the accidents of bread and wine remain without their subjects. "The axe may not boast himself against him that

lifteth it up :” *ergò*, no man may dare to judge the pope ; if he leads thousands of souls to hell, no man may mutter or say, *Domine, cur ita facis ?* \* “To the pure all things are pure ; to the unclean all things are unclean :” *ergò*, it is not lawful for priests to marry. “Give not holy things to dogs :” *ergò*, prayers must be in a strange tongue [which] the people do not understand. “I will sprinkle clean water upon you :” *ergò*, the priest must sprinkle the people with holy water. Christ said, “Without me ye can do nothing :” *ergò*, the bishop alone must consecrate the church. Paul saith, “The rock was Christ :” *ergò*, the altar must be of stone. “The earth is the Lord’s, the round world, and all that dwell therein :” *ergò*, the host of sacramental bread must be round. “God made the sun to rule the day, and the moon the night :” *ergò*, the dignity of the pope is fifty-six times bigger than the emperor’s dignity. The thief upon the cross repented himself of his life : *ergò*, the priest at Mass must fetch a sigh and knock his breast. Judas kissed Christ : *ergò*, the priest must kiss the altar. “Take the money in the mouth of the fish, and pay for me and thee :” *ergò*, the pope is the head of the church. “Babylon is a cup of gold in the hand of the Lord :” *ergò*, the chalice must be of silver or gold. Thus I have given you a full dozen of instances of their horrible abusing of the scripture ; and if it were serviceable, I could furnish you with a dozen more ; [they being] the greatest abusers of the scripture that ever were, and the greatest blasphemers that ever were in applying that to ignorant, sinful men, which is peculiar to the Lord Jesus ; as, “The pope is ‘the light that cometh into the world ;’” and the ambassadors of Sicily thus supplicate the pope : *Tu qui tollis peccata mundi*, “O thou that takest away the sins of the world, have mercy upon us. O thou that takest away the sins of the world,” *dona nobis pacem*, “grant us thy peace.” And these, (with much more that might be added,) I say, these illogical, non-sensical inferences and blasphemous applications are asserted by bishop Jewel at Paul’s Cross, and Chemnitius. (*Examen Concilii Tridentini.*)

OBJECTION III. They object that “the reading of the scriptures, or hearing them read, breeds heresy ; therefore they [the people] ought not to have the use of them.”

ANSWER. This objection is common amongst all their writers. The council of Trent (as was above said) saith, that the scriptures do more harm than good. What harm, they do not tell : though they did resolve to prohibit them, and did spitefully speak against them ; yet in their decree they durst say no more than that they did harm in general : and they could not for shame and policy say less ; for then they had not mentioned any pretence for their prohibition. Why did not they speak out and name the harm [which] they did, by whom, in what country, to whom, in what particulars ? And all their ground is experience : *Cùm experimento manifestum sit.* † But whose experience is this ? None, surely, but their own : they found and felt—and feared more would follow—that the scriptures had discovered to the

\* “Lord, why doest thou thus ?”—EDIT.

† “Since it is manifest by experience.”—EDIT.

world their tyranny, heresy, and idolatry; their pride, covetousness, filthiness, and innumerable villanies. This was the "experience," and this is the rise of their rage and enmity; and continueth so to this day amongst some of them, it may be feared, to spiteful persecution against knowledge.

"Woe be to our parish priests! woe be to our bishops! woe be to our prelates!" said a learned man of their own. Yea, woe be to them indeed! They have not only taken away the key of knowledge, but they reproach it to be the key of heresy. "Heretics," say Dr. Harding and his complices, "suck-in the venom of heresy out of the scriptures; *ergò*, if the people read the scriptures, they will prove heretics." This is the common cry of them all; and bishop Jewel shall answer them all; the conclusion is this: "Every man may read the Jesuits' and priests' books; but God's book they may not read: every man may read the Jesuits' and priests' books without danger; but the book of God they cannot read without danger. Would you know the reason?" saith he. "The reason is this: God's book is full of truth, and their books are full of lies."

The scripture breeds heresy, even as much as light breeds darkness, or physic diseases. "Yea, but men do pervert them." That is answered before. "Yea, but now heresies are abroad; therefore it is not safe." And were there not tradition-mongers and heresies in Christ's time? Were not false teachers very many, and in very many points, and those very dangerous and destructive, in the apostles' time? Were there not some that denied the resurrection of the body, and turned all into an allegory of a rising within us, then, as well as now; and of late the Familists and Quakers? Did not some deny the Deity of our Lord Jesus? the Ebionites and others then, as well as the Socinians now? Did not some let go the Head, Christ, and introduce a wicked practice of worshipping of angels, through the pretence of humility?—"Holding not the Head." (Col. ii. 18, 19.) Were there none that did overthrow the foundation, (if making Christ of none effect will overthrow the foundation, then surely they did it,) by justification by works, as a less principal cause? Certainly there were all these and others: yet the apostles did never forbid the people reading [the] scriptures, for fear they might be infected; as if an antidote should cause or occasion, (if you will have it so,) I say, occasion an infection. The apostles did the contrary. John bids them "try the spirits;" (1 John iv. 1;) and Paul bids them "try all things;" (1 Thess. v. 21;) and Jude exhorts them "to contend earnestly for the faith delivered once to the saints:" (Jude 3:) "Take" unto them "the sword of the Spirit, which is the word of God." (Eph. vi. 17.)

It is to little boot to light up a candle where the sun shines: [for] what should I name the fathers? Were there not heresies in their times? Doth not Irenæus, and after him Epiphanius, name them in numbers eighty? Doth not Austin, after them, and others, reckon up about eighty? Did they now forbid the people to read and search the scriptures? The clean contrary every one knows that knows any thing of them. Nay, they chide them because they were not skilful:

“The Manichees and heretics deceive the simple; but if we had our ‘senses exercised to discern good and evil,’ we might easily refute them: how shall we have our senses, but by the use of the scriptures, and frequent hearing?” (CHRYSOSTOMUS, in *Epist. ad Heb.*, Hom. viii.) Οὐδεν ἰσχυσε σοφισασθαι, “Nothing can deceive those that search the scriptures; for they are a light, which shining,” ὁ κλεπτης φαινεται και εὑρισκεται, “the thief is discovered.” (THEOPHYLACTUS *De Lazaro*.) “We must read the scriptures” *omni studio*, [“with earnest application,”] “that we may be skilful exchangers,” *trapezitæ*, “to discern between gold and copper.” So Jerome, long before Theophylact. *Malleo scripturarum, &c.*, “That we beat out the brains of heresies with the mallet of the scriptures.” (Idem.)

It were tedious to tithe the quotations of the fathers to this purpose. “The scripture breeds heresies:” “Nay,” saith Irenæus, one thousand four hundred and fifty years since, to the mad, fantastic Valentinians; *hæc omnia contulit, &c.*, “the ignorance of the word of God is the cause of all these heresies.” This the holy learned father pithily discourseth [of] in many chapters, (lib. iv., especially from the eleventh to the seventeenth,) to confound the Marcionites, Carpocratians, and other Gnostics,—that “it was the same God and Father Almighty, Maker of the world, then and now; and the same Lord Jesus, the Saviour, both now and then: that Abraham was saved by faith in Christ.” *Nemo cognoscit Filium nisi Pater; nemo cognoscit Patrem nisi Filius, et quibuscunque Filius revelaverit. Revelaverit enim non solum in futurum dictum est, quasi tunc inceperit Verbum revelare Patrem cum de Mariâ natus; sed communiter per totum tempus positum est. Ab initio enim Filius, assistens suo plasmati, revelat omnibus Patrem, quibus vult et quod vult et quemadmodum vult Pater: et propter hoc in omnibus et per omnia unus Deus Pater, unus Filius, et unus Spiritus, una fides, et una salus omnibus credentibus in eum.* (Cap. 14.) *Propheta cum ergo esset Abraham, et videret in spiritu diem adventus Domini et passionis dispositionem, per quem ipse et omnes [qui] similiter ut ipse credidit credunt Deo, salvari inciperent, vehementer exultavit; novit quod Deo beneplacuit Filium suum dilectum et unigenitum præstare sacrificium in nostram redemptionem.* (Cap. 13.)\* And he saith also before, that the accursed heretics, Gnostics, of all sorts and names, did beget their heresies and spread them from the ignorance of the scripture: *Hæc omnia contulit eis ignorantia scripturarum et dispositionis Dei; namely, in the scriptures. Nos*

\* “No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and they to whomsoever the Son shall have revealed him.” (Matt. xi. 27.) For the expression, ‘shall have revealed him,’ is used not merely in a future sense, as if the Word then began to reveal the Father, when he was born of Mary; but is spoken with reference to all time in common. For from the beginning the Son, standing by his own workmanship, reveals the Father to all, to whom the Father wills, as well as *what* and *how* He pleases: and therefore in all and through all there is one God the Father, one Son, and one Spirit, one faith, and one salvation to all believing in Him.—Since, therefore, Abraham was a prophet, and saw in spirit the day of the Lord’s advent and the arrangement of His passion, by whom he and all who believe God as he did would begin to be saved, he rejoiced greatly; he knew that it was well-pleasing to God that his beloved and only-begotten Son should be offered as a sacrifice for our redemption.”—EDIT.

*autem et causam differentie Testamentorum, et rursùm unitatem et consonantiam ipsorum, in his quæ deinceps futura sunt, referemus.* (Lib. iii. cap. 12.) \*

But, lastly, if the scriptures must not be read by the people, because they will pervert them and engender heresies; then, of all the men in the world, learned men, the clergy, popes, cardinals, Jesuits, priests, academics, ministers, should not read them: for he must be a great stranger in history, primitive and modern, and in common experience, who doth not know, that these men in all ages have been the broachers of errors and heresies, the false apostles, the ministers of Satan. The Gnostics—their ring-leaders, were they not learned? Arius, Pelagius, Photinus, Macedonius, and the rest,—they were either presbyters or bishops. Come to our times: look into Poland and Transylvania within these eighty years past. The Socinuses, uncle Lælius, and nephew Faustus, Crellius, Smalcius, Volkelius, and the rest, the ministers of Transylvania,—were they lay-people? Who did expound the ninth of Isaiah, and applied it to Hezekiah? and the fifty-third of Isaiah, and apply it to Jeremiah? or the fifth of Micah, and apply it to Zerubbabel? Who invented such a trick as to say [that] these texts might be applied to Jesus Christ, and ought to be so, *modo eminentiori* [“in a more eminent manner”]? a villainous trick in itself, and very apt to deceive young students. Who are those that affirm, publicly affirm, that Abraham was not saved by faith in Christ? Are they laymen? They would take it very heinously if a man should not say that they were learned men, admirable and incomparable men. Did *the people* in Holland revive and vent Pelagianism? Do *the people* in England, contrary to the scriptures and the doctrine of the church, vent Photinianism or Pelagianism? I have reason to believe that brain-sick Quakerism did not arise from the people, but from learned seducers, that have a mystery amongst them, to do any thing, or spread any falsity, so it be for the advance of the catholic cause. Sabbatarianism, for the Saturday’s sabbath; antisabbatarianism, against the Lord’s-day; *jure divino* [“by divine right”]; Anabaptism hath risen from, and been supported by, men of learning.

OBJECTION IV. The fourth and last objection [that] they make, or that I shall name, is the obscurity of the scriptures: “The scriptures are obscure and dark; therefore the lay-people shall not read them.” This also is a common, threadbare, baffled argument: how do they prove the antecedent? “Why, there are some things dark and hard to be understood in Paul’s epistles.”

ANSWER. Though there be some few dark places in Paul and other scriptures, yet generally they are plain; and there is nothing dark in those few places that concern faith and holiness, but the same is abundantly plain in other texts. “Some places are obscure; most places are plain and facile: *ergò*, the people must read none at all:” this is the proper, but most absurd, inference of the Jesuits. “Some

\* “Ignorance of the scriptures and of the divine economy has involved them in all these errors. But we will unfold, in what shall follow, both the cause of the difference of the Testaments, and, on the other hand, their unity and agreement.”—EDIT.



texts are somewhat dark : therefore the people should read the oftener, pray the more, compare text with text, consult and confer the more, be well skilled and settled in the doctrines of faith and practice in plainer places the more." These inferences are proper and natural ; but, that they should not read at all, is such a wild, doltish *non sequitur*, that nothing can be more [so].

David saith that they are "a light, a lamp ;" (Psalm cxix. 105 ;) that they "enlighten the eyes, give understanding to the simple." (Psalm xix. 7, 8.) Yet how little was there of the Bible in David's times ! no more but the five books of Moses, and two or three other books, and these mostly historical. What a light and glory shining is there now, by the accession of Solomon, the history of the Kings, the prophets, evangelists, apostles ! And yet shall bold men reproach them, and say, "They are dark ?" It will be tedious to you and me to quote fathers in this point ; take two or three : *Universæ scripturæ, et prophetica et evangelicæ, sunt in aperto et sine ambiguitate ; et similiter ab omnibus audiri possunt* : "Prophets and apostles are without ambiguity, and may be heard (understood) of all." (IRENÆUS, lib. ii. cap. 46.) He discourseth against the Valentinians, and the other Gnostics, who would pick out a mystical meaning where it never was ; and if that they met with any number, what wild work would they make with it for their fantastic *æones* ! much at the [same] rate as the Papists out of *Pasce oves* collect the pope's supremacy ; and out of the eighth psalm, "Thou hast put all things under his feet ;" *scilicet, sub pedibus pontificis Romani*, "under the pope's feet : *pecora campi*, 'the beasts of the field ;' that is, men on earth : 'the fish of the sea ;' that is, souls in purgatory : *volucres cæli*, 'the birds of heaven ;' that is, the souls in heaven canonized by the pope." "Go to," saith Irenæus to the Gnostics, "with your wild notions !" So say we to our adversaries : *Scripturæ in aperto sunt* : "The sense of the scriptures is plain enough." So Clemens Alexandrinus persuades the Heathen to leave their fables, which are much like the popish legends ; and their statues which they worshipped with uncouth ceremonies, like the Popish images ; and invites them to heavenly knowledge in the prophets and apostles : *Audite, qui estis longè, qui estis propè : nullis celatum est verbum ; lux communis innotescit omnibus ; nullus est in verbo Cimærius* : "The word is evident ; the light shineth ; there is no darkness in the word." (CLEMENTIS ALEXANDRINI *Orat. adhort. ad Gentes.*) "Whatsoever things are necessary are manifest in the scriptures." (CHRYSOSTOMUS.)

Dr. Prideaux in the chair was wont to tell us, that *scriptura est obscura in aliquibus cognoscendis a theologo ; sed non est obscura in credendis et agendis a Christiano*.\* If the scriptures be hid, they are hid indeed to the learned Papists. How do they write and determine contrary to one another ! How plain is Pighius in the point of justification and the imputation of Christ's righteousness, as also Gropper and the divines of Colen [Cologne] ; and, long before them, Aquinas

\* "The scripture is obscure in some things to be known by the theologian ; but it is not obscure in what is to be believed and done by the Christian."—EDIT.

also! How dark and ignorant and shuffling is the council of Trent in that great point! Canus tells us that Cornelius Mus, the bishop of Bitonto, did affirm in the council of Trent, that "Christ in the supper did not offer sacrifice:" *Christum in cœdæ corpus suum et sanguinem suum non obtulisse*: "Christ did not offer up his body and blood at the supper." A most undoubted truth; and that that throws the Mass with all its attendants upon the face; it gives a deadly blow to almost all of Popery. And this Cornelius was not alone in this point. But what say the fathers to it? Canus tells us that *jure a patribus et universis theologis explosus est*: "Cornelius and his opinion were justly exploded and cast out by the fathers and all the divines in the council." They decree the contrary, and curse the gainsayer. Canus undertakes to confute him; but indeed his arguments are very watery and childish. (CANUS *De Locis Theologicis*, lib. xii. cap. 12.) There is scarce an article in which they do agree among themselves; no, not in the point of the pope's supremacy. Men receive not the truth in the love of it; and God justly lets them wander in the dark, and believe a lie. The darkness is not in the sun, but the eye is bleared and dim; the fault is not in the object, but in the faculty; the scripture is light, but we are dark.

OBJECTION. "But they do not prohibit men to read, so they have a licence."

ANSWER. I told you before that this was a mere flim; and if men might have a licence, yet it is and would be a mere innovation and a piece of tyranny. But it is a very cheat; the licences, I have proved already, are forbidden by Paul V. For the further discovery of this, let us observe what Clement VIII. tells us in his observation upon this decree of the council. "It is to be observed," saith he, "concerning this rule of Pius IV.; that no new power is granted to bishops or inquisitors to license the buying, reading, or keeping the Bible in the vulgar tongue; seeing hitherto, by the commandment and practice of the holy Roman and universal Inquisition, all such power of granting licences hath been taken from them." [So] "that, whatsoever the pope and his crew," saith Dr. White, "might make a show of, to blind the eyes of the world; yet in very deed they meant no such thing as a licence at all."

Ledesiman hath written a tract about this question; and he well understood their sense. He tells us, *Quamvis aliquis bono animo, &c.* "Although," saith he, "any man with an honest mind shall desire a licence, and shall pretend that he desires it for devotion and the profit of his soul;" (*si se dicat petere bono animo*;) "yet that of our Saviour may be answered to him: 'You ask you know not what:' (Matt. xx. 22:) it is a fallacious devotion; a zeal, but not according to knowledge; or rather it is a spirit of division and error at all adventures." *Concedendum non est*: "No licence is to be granted." Nay, more: (and somewhat dangerous, too:) *Radix istius petitionis est hæresis*: "Heresy is the rise and root of such a request; it is *hæresis interior*: therefore they crave a licence to read, because they are sick of an 'inward heresy;'" (*quia hæresi interiori laborant*;) "because they think [that] the thing is necessary, and it ought to be

so ; at least, it is more expedient ; and the contrary not to be lawful." (*Lib. de Lect. sanct. Script. Ling. vern.*) So that, it seems, it is inward heresy for a man to desire leave to read the Bible: it is inward heresy to think that the council of Trent hath done any thing inexpedient in forbidding people to read, under pain of non-absolution ; or the bookseller to sell, under such a penalty. In the *Taxe Cam. Apostol.*, a man may buy an indulgence for incest under twelve shillings : but if a man sell a Bible, it is no less mulct than twelve hundred ducats. The noble Mornay shall conclude this : *Prisci patres, &c.*, "The ancient fathers did chide the people for not reading ; the council doth curse them if they do read. *Then*, before the art of printing, Bibles were scarce and dear ; *now* they might have plenty and cheap. *They* laboured to open the eyes of the people of God ; *these* endeavour to put them out, and to keep them in ignorance all their days." And now, I pray, judge what is become of your licence.

QUESTION IV. And last. *What design have the Papists in all this ? Why do they thus vilify, disparage, prohibit the scriptures ; when their decrees are so manifestly repugnant to, and confuted by, scriptures, the old fathers, and universal practice, and evident reason ? Surely they have some end that moves them to it.*

ANSWER. Yes ; they have divers.

1. They reproach the scriptures as lame and insufficient, *that they may advance their own traditions.*—"Traditions are not additions to the word," saith Canus ; *quin potius sunt verba divina, non aliter ac illa quæ sacris libris scripta sunt.\** So Hosius, Bannes, Bellarmine, Coster, Alphonsus a Castro, with all the herd, speak at this rate. And indeed it is time for the pope to make a new Bible : for the Bible of God is his enemy ; and therefore they are enemies to it : "I hate it ; for it never speaks good of me." The pope must beget traditions ; and the Jesuits, to cozen the people, must name them "apostolical."

The monks of Hildebrand's breeding were kept back from the scriptures, to the end that their rude wits might be nourished "with the husks of devils, which are the customs of human traditions ;" (*siliquis dæmoniorum, quæ sunt consuetudines ;*) that, being accustomed to such filth, they might not taste how sweet the Lord was. (BISHOP USHER, out of Waltram, "Answer to Malone.") Hildebrand was a fit tool for such a work ; a murderer, a poisoner of several popes, a necromancer ; conversed with the devil ; threw the host into the fire, because it would not answer his demands, as the oracles were wont to do. (See BALE'S "Acts of English Votaries.") This was the man that trampled scripture, and advanced traditions. And so it came down from hand to hand ; from monks to friars, from them to priests and bishops : hence came the ungodly practice of keeping the common people from reading [the] scriptures, that they might be "drawn to human traditions." (USHER, *ibid.*)

2. The second reason is, *to maintain their pride, the bishops' state,*

\* *De Locis Theologicis*, lib. iii. cap. ult. "But they are rather divine words, just in the same degree as those which are written in the sacred books."—EDIT.

the priests' imperiousness; to be accounted some great ones; to be called "rabbi," and magister noster ["our master"].—They keep away the scriptures, that the people may depend upon them. "I fear," saith Erasmus, "that the people must" *nihil attingere*; that is, in plain English, "be sots and stocks and brutes." The reason and ground of this is, not so much the danger the people may run into by knowledge; (that is a sorry, but wicked, pretence;) *sed sui respectu*; they keep the people in ignorance (more than Indians) "upon their own account;" namely, that they may be looked upon as oracles; that the people may resort to them as oracles, and may ask them, "What is the meaning of this, or that?" and they in a proud magisterial way may answer, "Understand thus," (*Sic senti, sic loquere*), "speak thus." To maintain their pride and stateliness, they make the people brutes, to be led by the nose; and not men, to be masters of reason.

3. The third reason may be this: *If the light comes in, the moth-eaten, braided\* ware will easily be discovered; therefore you must keep the shop dark: if the people have the scriptures, they will quickly desert us.*—Of all men to this purpose, commend me to Petrus Sutor: *Cum multa palam traduntur observanda*, "Whereas many things are openly taught to be observed, which are not to be had expressly in holy scriptures; will not the simple people," *idiotæ, hæc animadvertentes*, "observing these things, quickly murmur and complain? Will they not also easily be withdrawn from the ordinances of the church, when they shall find there is no such thing contained in the word of Christ?" (PETRUS SUTOR *De Tralat. Bibl. cap. 22.*) Indeed, here is the nail upon the head; or, rather, the sow by the right ear.

Dr. Harding gives this as one reason why the people must not have the Bible; namely, "They will despise and mock the simplicity of the church, and of all those things which the church useth as pap and milk to nourish her tender babes withal." (HARDING'S "Reply," art. xv.) That is, they will despise that which God would have them despise; namely, false worship. The people by the light of the scriptures will despise the antic, mimic postures, gestures, vestures, in their superstitious, idolatrous worship in an unknown tongue: "Therefore we will take a course [by which] they shall not have them. They will see and know our Aves and Credos to be no prayers; Our Lady's Litany, and prayers to saints, to be old Paganism revived: they will espy many a hole in our coat; they will contemn holy church, and despise her pap; and we shall be made a scorn." Indeed here is the finger upon the sore: down goes Diana. In short, bishop Jewel answers Harding thus: "The people despise nothing but what should be despised; for they despise nothing but superstition and idolatry." (*Ibid.*) But these are but private doctors; therefore let us see what the pope himself saith in the case. There is a very considerable passage to this purpose, and I find it quoted by Dr. Stillingfleet and Dr. Moulin. The story is this:—

\* "Faded, having lost its colour."—EDIT.

The bishops meet at Bononia, to consult with the then pope, Paul III., how the dignity of the Roman see might be upheld; for now it began to totter. They offer many ways: at last they came to that which they thought the weightiest of all, and therefore did propose last; which was this; namely, "That by all means as little of the gospel as possibly might be, might be read in the cities of his jurisdiction; but especially as little as possibly could be, in the vulgar tongue: and that little that was in the Mass should be sufficient; and that it should not be permitted to any mortal man to read more: for as long as men were contented with that little, things went well; but quite otherwise, since more was commonly read. For this, in short, is that book" (mark that!) "which above all others has raised these tempests and whirlwinds with which we are almost carried away: and in truth whosoever diligently considers it, and compares it with what is done in our churches, will find them very contrary to each other; and our doctrines not only to be different from it, but repugnant to it."

A very honest, true, and ingenuous confession! and indeed it is no hard matter to show to every man, even the meanest capacity, how that their doctrines (not only their practices, but their very doctrines) are not only different [from], but repugnant to, the sacraments, Lord's Prayer, the Creed, and the Ten Commandments. Here, here is the true reason for which they do vilify scripture. The people are lozels; they might meddle with their measures and distaffs; they will vent heresies; they are not fit; they will cut their fingers; the holy father would [not] "suffer them to harm themselves;" he will chew their meat first, and then they shall have their pap and milk:—these and such-like are mere pretences: the true cause is rendered by these bishops here at Bononia. This meeting, as I guess, was about twenty years after Luther, that man of God, (as he is called,) began to preach, and some years before the council of Trent began. And the council outdid their advice: for they advised as little of the gospel to be read as might be in the vulgar tongue; but the council decrees, they shall have none at all; neither poor nor rich, neither man nor woman, neither prince nor peasant, neither clerk nor layman shall read it or have it in the mother-tongue; as if the fear of Cain in some sort were upon them, that whosoever met them with a Bible should kill them. So much for this.

III. Now, lastly, to the third point in this controversy to be debated; namely, *that the scriptures are to be translated into vulgar tongues, into the people's language.*—For we have proved already [that] they are to read and hear them, and that therefore they were written by divine appointment for them and to them; therefore they ought to be translated. For what am I the better for the Indian Bible, [of which] I know never a word? What would you be the better for a Welsh one, unless there be an interpreter? Methinks, the gift of tongues in Acts ii. should convince any one, [that] gifts are for others, "for the work of the ministry, that the body may be edified." (Eph. iv. 12.) By the gift of tongues did so many nations—some of

Africa, some of Asia, some of Europe—hear the apostles speak the wonderful things of God in their own language in which they were born. This was extraordinary as to the attainment, since skill in the languages hath been attained by ordinary means in the use of study and prayer; and so by translations people have known, by reading, hearing, the great mystery of Jesus and salvation by him, in their own tongue. In gifts both ways—*extraordinary* then, upon a sudden, without their study; and gifts *ordinary*, attained by means, since—God, according to his infinite wisdom and mercy, made known his will, his grace, for man's salvation. So that I may say of translating the word, what Kentigern, a bishop in Wales about the year 550, was wont to say of preaching; namely, "They that are against preaching God's word, envy the salvation of mankind." So they that hinder translating, fill hell.

Ulphilas translated the Bible, about thirteen hundred years since, into the Gothish tongue: he invented the characters; translated, on purpose that the barbarous "might learn the mysteries and truth of God," *ut discerent eloquia Dei*. Many, very many, of the Goths were converted; and were martyred by Athanaricus, because they forsook the religion of their fathers, namely, Paganism: they did embrace death for Christ. (SOCRATIS *Hist. Eccles.* lib. iv. cap. 27.)

St. Jerome translated the scriptures into the Dalmatic tongue. Bellarmine and Harding would seem to doubt of it. Hosius and Alphonsus a Castro do both acknowledge it: and it is no wonder; for Jerome himself saith he did so, in his *Epistola ad Sophronium: Hominibus linguæ mee dedi*.\* And when Sophronius desired him to translate the Psalms into Latin most accurately, because he would translate them into Greek, he adviseth him [that] there was no need; and quotes that of the poet: *In sylvas ne ligna feras*; that is, in English, "Carry not coals to Newcastle," or, "Cast not water into the sea;" there were so many translations into the Greek that it would be supernumerary. (*Ibid.*)

The same Jerome tells us that, at the burial of Paula, such companies came to the solemnities out of the cities of Palestine as passed again; and that they did sing psalms orderly, people of several nations, *Hebræo, Græco, Syro, Latino sermone*, "in Hebrew, Greek, Syriac, and Latin." (*Ad Eustochium de Epitaphio Paulæ.*)

They that have translated the Hebrew into Greek *numerari possunt*, "may be numbered;" they were many: "but they that translated it into Latin are numberless;" *Latini autem nullo modo*. (AUGUSTINUS *De Doct. Christ.* lib. ii. cap. xi.)

Basil affirms that translations were made into the Palestine, Theban, Phenician, Arabic, and Libyan tongues. (*In Epist. ad Clerum Neocæsariensem.*) Chrysostom, the same. Isidore saith, "Into all Christian tongues." (*De Eccles. Offic.* cap. 10.)

What should I speak of Aquila, Theodotion, Symmachus, Origen, or the Syriac [version] of the New Testament, which is very ancient? (Some ascribe it to Mark.) For it is so evident, that Alphonsus a

\* "I gave the scriptures to the men of my own tongue."—EDIT.

Castro doth confess it: *Fatemur sacros libros olim in linguam vulgarem fuisse translatos*: "We confess that of old time the holy books were translated into the vulgar tongue." I humbly conceive, it is remarkable (sure I am, to me it is so) that God gave to Jeremy what the Jews should say when they were in Babylon, not in the Hebrew, but in the Chaldee, tongue: for that tongue the Babylonians spoke, and not the Hebrew; and so the Babylonians might understand what they said to them: "Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish," &c. (Jer. x. 11.) It is in Chaldee there; that is the original. And so likewise Daniel expounds Nebuchadnezzar's dream to him in the Chaldee tongue; and several chapters in him are in Chaldee: so that here Chaldee is the original. I have mused sometimes, why Daniel in writing the historical part of his book did not write it in Hebrew; seeing the things were past and gone before he wrote, why should he historify those great passages in the Chaldee as he spoke them, and not in Hebrew? unless it be this,—that God would have us from hence observe, that it is his will that men should know their own concerns in their own tongue, that they themselves might read and hear. What an irrational, bloody, abominable thing, then, is it in the council of Trent to forbid the translating of the scriptures, on purpose to keep poor, and yet immortal, souls in ignorance! There are none [who] do thus that I know, but the Turk; the Grand Muftis at Rome and Constantinople in this are agreed. "The Turkish religion, framed to shed much blood," (*ad fundendum sanguinem facta*,) "delighteth much in rites and ceremonies, and commands belief most imperiously without any liberty to inquire what or why:" *unde librorum quos sanctos habent lectio plebi interdita est*: "whence it is that the people are forbidden to read their (holy) books; which very thing is a present and manifest token of iniquity." (HUGO GROTIUS *De Veritate Rel.*, lib. vi.)

But let us go a little further in this: Eusebius, in his *Præparatio Evangelica*, lib. xiii., inclines to judge that Moses was translated into Greek before the Persian monarchy. Numenius, a Pythagorean philosopher, said of Plato, that "what Plato wrote of God and the world, he stole it out of Moses;" (thus "when thieves fall out," &c. ;) "and what is Plato, but Moses turned into good Greek?" But whether there were any translation then, or whether they learned of the Jews, with whom they did much and long converse, (which is the more probable way of the two,)—I mean the prime philosopher Pythagoras, after him nigh one hundred and ninety years Plato, and then Aristotle, with others,—I do not determine: but sure I am, (though men love to cry up these, and neglect Moses,) that they were proud, puddling plagiaries or thieves.

Ptolemy Philadelphus caused the Hebrew [Bible] to be translated into Greek; and received it with great veneration, when he heard the law read in a tongue [which] he understood. (See at large JOSEPHUS'S "Jewish Antiquities," lib. xii. cap. 1, 3.) Other translations there were, that went under the name of "the Septuagint."

This the eunuch was reading in his chariot. (Acts viii. 26—40.) Luke sets it down according as it is in the Greek translation, and not in the Hebrew original. Philip expounds to him, and God blesseth; the eunuch believes in Jesus, is baptized, goes on his way rejoicing: a good argument for translation. Yet that translation of that text which the eunuch was in reading, was nothing accurate: "In his humiliation his judgment was taken away:" (verse 33 :) it is, "He was taken from prison," or "restraint," "and from judgment." (Isai. liii. 8.) Let us now see a little what our adversaries do object against us in this case. First, they say,

OBJECTION I. "This island hath continued in the faith these thirteen hundred years without Bibles, till of late."

ANSWER. Very false. Constantine commanded the Bible to be written and sent abroad into all countries, kingdoms, nations, of his dominions; whereof England, or rather Britain, was one. Adelstane, [Athelstan,] king of England, caused the Bible to be translated into the English tongue. Beda, almost a thousand years since, translated the Gospel of St. John into English. (BISHOP JEWEL, JOHN TREVISA, FULLER'S "Church History.") Beda saith, "Five nations did converse with one truth, one Bible,—Britons, English, Picts, Scots, Latins:" *Hæc insula quinque gentium linguis unam eandemque scrutatur veritatis scientiam.* (BEDÆ *Eccles. Hist.*, lib. i.) Cedman [Cædmon] translated the history of the creation, the departure from Egypt, the entrance into Canaan, the birth, death, resurrection, and ascension of Christ, the glory of heaven, the pains of hell: *De doctrinâ apostolorum, de terrore futuri judicii, de aliis plurimis scripturæ historiis.\** *Multorum animi ad contemptum seculi et ad appetitum vitæ cælestis accensi fuere:* (BEDÆ *Hist. Eccles.*, according to mine, lib. iv. cap. 24 :) "Many men were mortified and made heavenly thereby," by Cedman's translation. Suppose they had none, what then? Should they never have? Time was [when] they were Gentiles and Pagans; should they continue so?

OBJECT. II. "Your translations are faulty." (HARDING, RHEMISTS.)

ANSWER. "This is said a thousand times, but never proved; an untruth, joined with slander;" so Jewel—"a spiteful lie;" so Cartwright—answers the Jesuits. "Show them," saith he. "Dr. Martin did attempt it, but was laughed at for his folly by his friend. The words may be short, but the sense is incorrupt."

OBJECT. III. "What? the scripture translated into a barbarous tongue!"

ANSWER. This makes a noise: "Barbarous, barbarous, vulgar tongues; for hostlers, tapsters, sempsters; idle, loose, sensual, brutal men." This is their rhetoric; but indeed it is a very rancorous, croaking noise. *Barbara lingua est quæ nescit laudare Dominum.*† (BEDA.) The Bible in any language is holy; and the language is

\* "Concerning the doctrine of the apostles, the terror of a future judgment, and very many other scripture-histories."—EDIT. † "That is a barbarous tongue which knows not how to praise God."—EDIT.



holy that knows how to worship God and bless Jesus. What were the Canaanites? What was Terah, Nahor, Abraham, before God called him? When Abraham came into Canaan, was not the Hebrew the language of Heathens? Was not the Greek a Pagan tongue? "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." (1 Cor. xiv. 11.) Paul calls every tongue "barbarous" that is not understood; and so all the prayers of the Papists are barbarous, because they are not understood by the people.

To conclude: they allow no translation but the old Latin: this the council makes authentical, prefers above the original. It hath been mended several times; but yet crawls with many very great faults, against their knowledge, on purpose to defend their errors and idolatries. I refer to CHEMNITII *Examen*, pars i. *De Script.*; our learned bishop Morton's "Appeal," lib. iv. cap. 18, sect. iii.: there it may be found.

Take an instance or two: in Gen. iii. 15: "He shall bruise the serpent's head:" so the Hebrew; so the Seventy translate it; so the learned Papists do acknowledge it. Yet in the last edition, set forth by Clement VIII., the Vulgar Latin read it, "She," namely, the Virgin Mary: "She shall break the serpent's head." And this, though it be a manifest, nay, a confessed corruption of the text, yet is still reserved by them; and no man, in writing, preaching, disputing, must dare to use any other but this: and this they do against knowledge, on purpose to keep up their blasphemous, idolatrous worship. Here is their reformation.

So, in Exod. xxxiv. 29, 30, they read thus: "They saw his face horned;" Hebrew, "shining," as we read it. Hereupon they picture Moses with a pair of horns; for which the Jews do horribly curse the Christians, as though they thought Moses to be a devil.

So, Heb. xi. 21, they read it, "Jacob worshipped the top of his rod:" *Adoravit fastigium virgæ*: whereas in the Greek it is, "He worshipped upon his staff," "at" or "upon his staff." And this is confessed by their own men: *Græcè, Super fastigium; scilicet, nixus baculo ejus.* (SA, *Jes., in loc.*) Though our translators dealt honestly, putting "*leaning*" in a different character, because it is not in the Greek. How do they cry out of falsities! No man can think what a stir the image-mongers make for their idolatry by this corrupt translation of their Vulgar, that "Jacob worshipped his staff:" they catch at any sorry thing for advantage. So, in their own "Annotations" upon Matt. ii., the wise men that came from the east; they impudently and foolishly call them "the three kings of Colen, [Cologne,] and [tell] how their bodies were translated thither, on purpose to keep the old trade of pilgrimage and prayers for the sake of offerings. They durst not let the Bible go abroad without a keeper,—their frothy, foolish, false notes.

Well, let us seriously consider what a rich mercy we have, that we have it in liberty, purity, safety, in our mother-tongue. How do Jerome, Austin, and the rest of the fathers, Luther, Calvin, and our

own Reformers, strain for expressions to set forth their excellency ! Let us not be dull and stupid : let us abhor Popery, that will maintain their kingdom of darkness, though it be in darkness of souls,—the ready way to everlasting darkness.

Let us pray frequently for the life and safety of him that is supreme, and those that are subordinate under him. Assure yourselves, these are matters of near concernment.

Let us pray that God would blast Popery ; that God would preserve us from it. If that should, for our gospel-sins, prevail, you must lose your Bibles ; perhaps your bodies too, unless you will adventure to lose the truth and your souls. Assure yourselves, they have waded through the blood of men to destroy the word of God, and will do so still ; their strongest arguments are swords and stakes.

Lastly. By hearing, reading, praying, meditation, let every one of us labour to be expert in the word. Apollos was “mighty in the scriptures.” (Acts xviii. 24.) To stir up your hearts, consider these particulars :—

1. *The Author.*—It is infinitely the best, the most holy, only wise God. (2 Tim. iii. 16 ; 2 Peter i. 21.) It is seven times repeated in the seven epistles : “What the Spirit,” the Spirit of glory, of holiness, the Spirit of truth, “saith unto the churches.” (Rev. ii., iii.)

2. *The matter.*—It is our Lord Jesus. Here are “the treasures,” “all treasures,” “of wisdom,” divine wisdom, “and knowledge.” (Col. ii. 3.) Here are the commands of God ; full, plain, pure, everlasting. Here are the promises, “exceeding great,” free, “precious promises ;” (2 Peter i. 4 ;) “yea and Amen in Christ.” (2 Cor. i. 20.) Here are the works of God’s creation and providence, which the philosophers knew not.

3. *The office of it.*—It is to instruct, to give understanding, to convince of sin, of hell, of Jesus. It is to breed and increase holiness, peace of conscience.

4. Lastly. *The end.*—“To make us wise unto salvation through faith which is in Christ Jesus.” (2 Tim. iii. 15.)

## SERMON II. (VI.)

BY THE REV. THOMAS MANTON, D.D.

THE SCRIPTURE IS A SUFFICIENT RULE OF CHRISTIAN FAITH, OR A RECORD OF ALL NECESSARY CHRISTIAN DOCTRINES, WITHOUT ANY SUPPLEMENT OF UNWRITTEN TRADITIONS, AS CONTAINING ANY NECESSARY MATTER OF FAITH; AND IS THUS FAR SUFFICIENT FOR THE DECISION OF ALL CONTROVERSIES.

*Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.*—2 Thessalonians ii. 15.

THE apostle, after he had comforted the Thessalonians,—he exhorteth them to constancy in the truth, whatever temptations they had to the contrary. The comforts [which] he propoundeth to them were taken, 1. *From their election.* (Verse 13.) 2. *From their vocation.* (Verse 14.) His exhortation is to perseverance: “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.”

In the words observe,

I. *The illative particle*, “therefore:” *Because* God hath “chosen you” and “called you,” and given you such advantages against error and seduction.

II. *The duty inferred*: Στηνεται, “Stand fast.”—It is a military word; you have the same in other places: “Watch ye, stand fast in the faith.” (1 Cor. xvi. 13.) “Stand therefore, having your loins girt about with truth.” (Eph. vi. 14.) The word intimateth perseverance.

III. *The means of perseverance*: “Hold the traditions which you have been taught, whether by word, or our epistle.”

Where observe, (I.) *The act*; (II.) *The object*.

(I.) *The act*: Κρατειτε, “Hold with strong hand.”—The word implieth a forcible holding against assaults, whether of error or persecution. The Thessalonians were assaulted in both kinds: the Heathens persecuted them; and some were gone abroad that began “the mystery of iniquity,” and were ready to pervert them.

(II.) *The object*; which is propounded,

1. *By a common and general term*: “The traditions which you have been taught.”

2. *By a distribution*: “Whether by word, or our epistle.”

1. *The common and general term*: “The traditions which ye have been taught.” There are two sorts of traditions, *human* and *divine*.

(1.) *Human traditions* are certain external observances instituted by men, and delivered from hand to hand, from progenitors to their

posterity. These may be either *beside*, or *contrary to*, the word of God.

(i.) *Beside the word*.—As the institutions of the family of the Rechabites, in the observance of which from father to son they were so exact and punctual, that God produced their example to shame the disobedience of his people: “Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever; neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.” (Jer. xxxv. 6, 7.)

(ii.) *Contrary to the word of God*.—Such as were those of the Pharisees: “Why do ye also transgress the commandment of God by your tradition?” (Matt. xv. 3.) Human inventions in religion are contrary to and destructive of divine laws.

(2.) *Traditions Divine* are either heavenly doctrines revealed by God, or institutions and ordinances appointed by him for the use of the church. These are the rule and ground of our faith, worship, and obedience. The whole doctrine of the gospel is a tradition delivered and conveyed to us by fit messengers, such as the apostles were: “Now I praise you, brethren, that ye remember me in all things, and keep the ordinances,” (margin, “traditions,”) “as I delivered them to you.” (1 Cor. xi. 2.) So that “holding the traditions” is nothing else but perseverance in apostolical doctrine.

2. *The distribution*.—That no cheats might be put upon them under any pretence, therefore he saith, “Whether by word, or our epistle;” that is, by word of mouth, when present, or by epistle, when absent. And he saith not *epistles*, but “epistle:” as alluding to the former written unto them. They were bound to yield to both alike credence and obedience; for, whether in speaking or writing, the apostolical authority was the same.

To improve this verse for your benefit, I shall lay down several PROPOSITIONS.

PROPOSITION I. *That whatever assurance we have of God's preserving us in the truth, yet we are bound to use diligence and caution.*—For the apostle had said, that God had “chosen” and “called” them to the “belief of the truth;” and yet saith, “Therefore, brethren, stand fast.”

First. Reason will tell us, that when we intend an end, we must use the means: otherwise the bare intention and desire would suffice; and to the accomplishing of any effect, we need no more than to will it. And then the sluggard would be the wisest man in the world; who is full of wishings and wouldings, though his hands refuse to labour. But common experience showeth, that the end cannot be obtained without a diligent use of the means: “The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat;” (Prov. xiii. 4;) that is, rewarded with the intended benefit.

Secondly. The business in hand is, whether God's election, calling,

or promise doth so secure the end to us, as that we need not be so careful in the diligent use of means. Such a notion or conceit there may be in the hearts of men; therefore let us attack it a little by these considerations:—

1. *God's decree is both of ends and means.*—For all his purposes are executed by fit means. He that “hath chosen us to salvation,” bringeth it about by “the belief of the truth and sanctification of the Spirit.” (2 Thess. ii. 13.) And without faith and holiness no man shall see God and escape condemnation. (Heb. xi. 6; xii. 14.) God had assured Paul, that there should be “no loss of any man's life among them, except of the ship;” (Acts xvii. 22;) and yet afterward, Paul telleth them, “Except these abide in the ship, ye cannot be saved.” (Verse 31.) How could that assurance given to Paul from God, and Paul's caution to the mariners, stand together? Doth the purpose of God depend upon the uncertain will and actions of men? I answer: Not as a cause from whence it receiveth its force and strength, but as a means appointed also by God to the execution of his decree; for by the same decree God appointeth the event, what he will do, and the means by which he will have it to be done. And the Lord revealing by his word this conjunction of ends and means, there is a necessity of duty lying upon man to use these means, and not to expect the end without them. God intended to save all in the ship, and yet the mariners must abide in the ship. Therefore what God hath joined together let no man separate. If we separate these things, God doth not change his counsel, but we pervert his order to our own destruction.

2. *God, that hath bidden us to believe his promises, hath forbidden us to tempt his providence.* (Matt. iv. 7.)—Now we tempt God, when we desire him to give an extraordinary proof of his care over us, when ordinary means will serve the turn, or be useful to us.

3. *Though the means seem to have no connexion with the end; yet if God hath enjoined them for that end, we must use them.*—As in the instance of Naaman: God was resolved to cure him; but Naaman must take his prescribed way, though against his own fancy and conceit: “Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.” (2 Kings v. 10.) Compare verse 13: “If the prophet had bid thee do some greater thing, wouldst thou not have done it?” So, Peter must submit to be washed, though he could not see the benefit of it. (John xiii. 6, 7.) So, the blind man must submit to have his eyes anointed with clay, and wash in the pool of Siloam; (John ix. 6, 7;) though the clay seemed to put out his eyes, rather than cure them; and the pool could not wash away his blindness. But means appointed by God must be used, whatever improbabilities are apprehended by us.

4. *That when God's will is expressly declared concerning the event, yet he will have the means used.*—As for instance: God was absolutely resolved to add fifteen years more to Hezekiah's life: yet he must take a lump of figs, and lay it on the boil. (2 Kings xx. 5—7.) Which

plainly showeth, that no promise on God's part, nor assurance on ours, hindereth the use of means : God will work by them, not without them.

5. *In spiritual things assurance of the event is an encouragement to industry, not a pretence to sloth.*—"Ye shall abide in him." (1 John ii. 27.) "And now, little children, abide in him." (Verse 28.) The promise of perseverance doth encourage us to use endeavours that we may persevere, and quicken diligence, rather than nourish security, or open a gap to carnal liberty : "I therefore so run, not as uncertain." (1 Cor. ix. 26.) We are the more earnest, because we are assured [that] the means shall not be uneffectual.

PROPOSITION II. *Our duty is to stand fast in the faith of Christ, and profession of godliness, whatever temptations we have to the contrary.*—"Stand fast" being a military word, it alludeth to a soldier's keeping his ground; and is opposed to two things : 1. *A cowardly flight.* 2. *A treacherous revolt.*

1. *A cowardly flight* implieth our being overcome in "the evil day," by the many afflictions that befall us for the truth's sake : "Wherefore take unto you the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand." (Eph. vi. 13.) Their temptation was the many troubles and persecutions that befell them, called there "the evil day." Their defence lay in "the whole armour of God," which is there made of six pieces : "the girdle of truth" or sincerity, which is a strength to us as a girdle to the loins ; "the breast-plate of righteousness," or a holy inclination and desire to perform our duty to God in all things ; and "the shield of faith," or a steadfast adhering to the truths of the gospel, whether delivered in a way of command, promise, or threatening ; "the helmet of hope," or a certain and desirous expectation of the promised glory ; "the shoe of the preparation of the gospel of peace," which is, a readiness to endure all encounters for Christ's sake, who hath made our peace with God ; and "the sword of the Spirit, which is the word of God." (Verses 13—17.) Now if we take this armour, and use it in our conflicts, what doth it serve for ? "To withstand" and "stand." The first is the act of a soldier, the second is the posture of a conqueror : here is withstanding till the field be won, and then standing when the day of evil is over. Here we make our way to heaven by conflict and conquest, and hereafter we triumph.

2. *A treacherous revolt*, or yielding to the enemy, by complying with those things which are against the interest of Christ and his kingdom for advantage-sake : "Demas hath forsaken me, having loved this present world." (2 Tim. iv. 10.) Backsliders in heart are the worst sort of apostates ; such as lose their affection to God, and delight in his ways, and esteem of his glorious recompences, for a little pleasure, profit, or pomp of living : they "sell the birth-right for one morsel of meat." (Heb. xii. 15, 16.) Some fail in their understandings ; but most miscarry by the perverse inclination of their wills : they are carnal, worldly hypocrites, that never thoroughly mortified the fleshly mind ; prize things as they are commodious to the flesh,

and will save them from sufferings. The bias of such men's hearts doth easily prevail against the light of their understandings.

PROPOSITION III. *The means of standing fast is by holding the traditions which were taught by the holy apostles.*—Here I will prove,

1. *That the doctrine of Christianity taught by the apostles is a tradition.*

2. *That holding this tradition by "strong hand," when others would wrest it from us, is the means of our perseverance.*

1. *That the doctrine of Christianity is a tradition.*—I prove it by two arguments.

ARGUMENT I. First. Matters not evident by the light of nature, nor immediately revealed to us by God, must be either *an invention or a tradition.*

*An invention* is something in religion not evident by natural light, nor agreeable to sound reason; but is some "cunningly-devised fable," invented by one or more, and obtruded by various artifices upon the belief of the world. Inventions in this kind were man's disease, not his remedy: "God hath made man upright; but they have sought out many inventions." (Eccles. vii. 29.) As when the philosophers sat a-brood upon religion, a goodly chimera it was [which] they hatched and brought forth!—"They became vain in their imaginations, and their foolish heart was darkened;" and "professing themselves to be wise, they became fools." (Rom. i. 21, 22.) These inventions little became the nature of God. Nor were they profitable to man; for still the great sore of nature was unhealed, which is, a fear of death and the righteous wrath of God; (Rom. i. 32;) so that neither man's comfort nor duty was well provided for. Surely the gospel is none of this sort; not an invention of man, but a revelation of God; and a revelation not made to us in person, but brought out of the bosom of God by Jesus Christ, and by him manifested to chosen witnesses, who might publish this mystery and secret to others.

Well then, since the gospel is not an invention, it is *a tradition*; or "a delivery" of the truth upon the testimony of one that came from God to instruct the world, or reduce it to him: not an invention of man; but a secret brought out of the bosom of God, by our Lord Jesus Christ. Therefore it is said, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. ii. 3, 4.) Christ delivered it to the apostles, and the apostles delivered it to others: "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. ii. 2.) The apostles received the gospel from Christ, and the churches and ministers from the apostles, and then delivered it down to others until it came to us; which is the means of our believing the truth, and confessing the name of Christ. This testimony, delivered and conveyed to us by

the most credible means, and which we have no reason to doubt of, is as binding as if we had heard Christ and his apostles in person; for we have their word in writing, though we did not hear them preach and publish it with the lively voice: their authority is the same, delivered either way. And that these are their writings, appeareth by the constant tradition of the church, and the acknowledgment of friends and enemies, who still appeal to them as a public authentic record; and as they have been attested by the church, they have been owned by God, and blessed by him to the converting and sanctifying of many souls, throughout all successions of ages. And by this tradition, Christianity hath held up the head against all encounters of time: and the persecutions of adverse powers have not suppressed it, nor the disputes of enemies silenced the profession of it; but from age to age it hath been received and transmitted to future generations, though sometimes at a very dear rate. And this is binding to us: though we saw not the persons, and miracles by which they confirmed their message, and heard not the first report; yet the universal tradition having handed it to us, is a sufficient ground of faith; and so we "believe through their word," and are concerned in Christ's prayers; (John xvii. 20;) for with them and their successors, as to these necessary things, Christ hath promised to be "to the end of the world." (Matt. xxviii. 20.)

ARG. II. My next argument is: Because Christian religion must needs be a tradition, *partly because matter of fact is the foundation of it, and it is in itself matter of faith.*

(1.) *Because it is built upon matter of fact.*—That the Son of God came from God to bring us to God; that is to say, appeared in human nature, instructed the world by his doctrine and example, and at length died for sinners; confirming both in life and death the truth of his mission, by such unquestionable miracles as showed him to be the Son of God, and the Saviour of the world. Now a testimony, tradition, or report is necessary in matters of fact, which of necessity must be confined to some determinate time and place. It was not fit that Christ should be always working miracles, always dying, always rising and ascending, in every place, and in the view of every man; but these things were to be once done in one place of the world, in the sight of some particular and competent witnesses. But, because the knowledge of them concerned all the rest of the world, they were by them to be attested to others. Matters of fact can only be proved by credible witnesses; and this was the great office put upon the apostles. (Acts i. 8, 21, 22; ii. 32; iii. 15; x. 39—43.)

(2.) *As it is matter of faith, or the doctrine built upon this matter of fact.*—We cannot properly be said to believe a thing but upon report and testimony. I may know a thing by sense or reason; but I cannot believe it but as it is affirmed or brought to me by credible testimony. As we are said to see those things which we perceive by the eye or the sense of seeing, and to know those things which we receive by reason or sure demonstration; so we are said to believe those things which are brought to us by valuable testimony, tradition,



and report. As, for instance, if any one ask you, "Do you believe the sun shineth at noon-day?" you will answer, "I do not believe it, but see it." So if any one ask you, "Do you believe that twice two make four, and twice three make six?" you will say, "I do not believe it, but know it; because certain and evident reason telleth me, that two is the half of four, and three of six, and every whole consisteth of two halves or moieties." But if he should ask you, "Do you believe that the sun is bigger than the earth?" you will say, "I believe it:" for though your eye doth not discover it, nor doth an ignorant man know any certain demonstration of it; yet, having the authority of learned men, who are competent judges in the case, you judge it a rash and foolish obstinacy not to believe it. Apply it now to the mysteries of godliness revealed in the gospel. They cannot be seen with the eye, for they are invisible; nor found out and comprehended by any human understanding, because they exceed the reach of man's reason, and depend upon the love and arbitrary will of God. (John iii. 16.) Yet you believe them, because God hath revealed them to the prophets and apostles; and God, being Truth and Wisdom itself, cannot deceive, or be deceived. And therefore you believe them with the certainty of divine faith; and do no more doubt of them, than you do of those things which you see with your eyes, and know and understand by a sure demonstration.

The sense of seeing may be deceived, and human reason may err; but it is impossible [that] God should deceive or be deceived. It oftentimes falleth out, that men do prefer the authority and report of a man whom they judge to be wise and good before their own sense and reason: as for instance: that man who by his eye judgeth the sun to be less than the earth, yet doth not obstinately stand in his opinion, when he heareth a knowing and skilful philosopher assert the contrary. Now "if we receive the witness of men, the witness of God is greater." (1 John v. 9.) And this testimony of God is brought to us by his authorized messengers as the ground of faith; and what is that but tradition? We believe in God by hearing of him, and we hear by a preacher. (Rom. x. 14.) Ordinary preachers declare his mind to us; but the extraordinary confirm it. The common preachers give us notice; but Christ and his apostles give us assurance; and by their testimony and tradition our faith is ultimately resolved into the veracity of God.

2. *That holding this tradition is the great means of standing fast in the faith of Christ, and the confession of his name.*—For in the word of God delivered by Christ and his apostles, there is sure direction to walk by, and sure promises to build upon. For whatever they made known of Christ was not a fable, but a certain truth; for they had the testimony of sense, (2 Peter i. 16, 17; 1 John i. 1—4,) and so could plead both the authority of his command and the certainty of his promise, and that with uncontrollable evidence. And without this revelation there can be neither *faith*, nor *obedience*, nor *sure expectation of happiness*. For we cannot trust God for what he hath not promised, nor obey God in what he hath not commanded,

nor in our difficulties and distresses expect happiness from him without his warrant and assurance. But by this doctrine delivered to us we have all that belongeth to faith, obedience, and happiness; and beyond that the creature can desire no more.

(1.) *There can be no faith till we have a sure testimony of God's revelation.*—For faith is a believing such things as God hath revealed, because he hath revealed them. It is not faith, but fancy, to believe such things as God hath never revealed; nor is it trust and a regular confidence, to think that he will certainly give us what he hath never promised: this were to lay us open to all manner of delusion. And therefore we are never upon sure and stable ground, but by sticking to such a tradition as may justly entitle itself to God.

(2.) *Nor obedience.*—For obedience is a doing what God hath commanded, because he hath commanded it. The fundamental reason of obedience is the sight of God's will. (1 Thess. iv. 3; v. 18; 1 Peter ii. 15.) To do what God never commanded, or not to do it upon that account but for other reasons, is not obedience. And in difficult cases the soul can never be held to its duty, till we are persuaded that so is God's will concerning us. Now to know his will concerning us, we are often bidden to "search the scriptures;" but never bidden to consult with the church, to know what unwritten traditions she hath in her keeping to instruct us in our duty.

(3.) *No certain expectation of happiness.*—We are never safe till we know by what rule Christ will judge us; that is, reward or punish men at the last day. Now he will judge us according to the gospel. (Rom. ii. 16; 2 Thess. i. 8.) Obey the gospel, and you have a perfect rule to guide you to happiness; but if you "neglect this great salvation," (Heb. ii. 3,) or be unfaithful in the profession of it, this word condemneth you, and God will ratify the sentence of it.

PROPOSITION IV. *That whilst the apostles were in being, there were two ways of delivering the truth; and that is, by word of mouth, and writing.*—So in the text: "Whether by word, or our epistle." The apostles went up and down and preached Christ every where. That needeth no proof, unless you would have me to produce the whole book of the Acts of the Apostles. But they did not preach only, but write; and both by the instinct of the Holy Spirit, who guided their journeys, and moved them to write epistles. For, being often absent from churches newly planted, and heresies arising or some contentions, which could not be avoided among weak Christians, God overruled these occasions for the profit of the church in after-ages. Upon one occasion or another they saw a necessity to write: *Αναγκην εσχον*, "It was needful for me to write unto you." (Jude 3.) As in the Old Testament God himself delivered the law with great majesty and terror, and afterward caused the same to be written in tables of stone for the constant use of his people; and the prophets first uttered their prophecies, and then wrote them: so the apostles first preached evangelical doctrine, and then consigned it to writing for the use of all ages. And though all things delivered by them were not delivered in one sermon, or one epistle; yet by

degrees the canon of the New Testament was constituted and made perfect by the writings of the evangelists and apostles.

PROPOSITION V. *That now when they are long since gone to God, and we cannot receive from them the doctrine of life by word of mouth, we must stick to the scriptures or written word.*

1. *Because we are taught to do so by Christ and his apostles.*—Christ always appealeth to the writings of the Old Testament, both against traditions which he condemneth, (Matt. xv. 2—6,) and against pretended revelations: “If they hear not Moses and the prophets, neither will they be persuaded” to repent, “though one rose from the dead.” (Luke xvi. 31.) And the apostles still have recourse to this proof: “Witnessing none other things than those which the prophets and Moses did say should come.” (Acts xxvi. 22.) And when they pleaded [that] they were eye and ear witnesses, and so their testimony was valuable; yet they say, “Ye have” *βεβαιωτερον λογον*, “a more sure word of prophecy; whereunto ye do well that ye take heed.” (2 Peter i. 19.) Now how can we do better than to imitate these great examples?

2. *Because these things were written for our sakes.*—“These things write we unto you, that your joy may be full.” (1 John i. 4.) The apostles, being to leave the world, did know the slipperiness of man’s memory, and the danger of corrupting Christian doctrine, if there were not a sure authentic record left; therefore they wrote, and so fully, that nothing is wanting to complete our joy and happiness.

3. *Because the scriptures are perfect.*—The perfection of scripture is known by its end and intended use, which is, to give us a knowledge of those things which concern our *faith, duty, and happiness.*

(1.) *Our faith in Christ.*—If there be enough written for that end, we need not unwritten traditions to complete our rule. Now St. John telleth us [that] he might have written more things, “But these things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” (John xx. 30, 31.) Certainly, nothing is wanting to beget a faith in Christ: the object is sufficiently propounded, the warrant or claim is laid down in the new covenant, and the encouragements to believe are clear and strong; (what would men have more?) so that here is a perfect rule, perfect in its kind, and for its proper use.

(2.) *For our duty.*—That is sufficiently provided for. The apostle telleth us, that “the grace of God” (take it objectively for “the grace of the gospel,” or subjectively for “grace in our hearts”) “teacheth us” (if you mean objective grace, it prescribeth, directeth—if of subjective grace, it persuadeth and exciteth—what to do) “to live soberly, righteously, godly, in this present world.” (Titus ii. 12.) There are all the branches of man’s duty enumerated: *Sobriety* relateth to self-government; *righteously*, to our carriage toward our neighbour; *godly*, to our commerce and communion with God. Now in the word of God what is there wanting that belongeth either to worship, or justice, or personal holiness? Therefore certainly we need no other rule; for it layeth down whatsoever men are bound to do in all

ages and places of the world, and in whatsoever circumstances God shall put them. And so it is fit to be the law of the universal King and Lawgiver: yea, it is so perfect, that whatever other way is set up, it presently dasheth against those notions that we have, or should have, of God and his service and worship; or it infringeth or perverteth the liberty and nature of man.

(3.) *For our happiness.*—That doctrine and institution “which is able to make us wise unto salvation,” is enough for us: But so the holy scriptures are said to do: “Thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.” (2 Tim. iii. 15.) Nay, afterward: “The man of God” is by them made “perfect, thoroughly furnished to every good work.” (Verse 17.)

If the scriptures do thoroughly direct men to know God in Christ, and save their own souls, why should we look any further? Now they do not only furnish every private Christian with this knowledge, but the man of God, who is to instruct others,—he needeth look no further, but is furnished out of the scripture with all things necessary to discharge his office. Therefore here we fix and rest; we have a sufficient rule, and a full record of all necessary Christian doctrines.

## USES.

USE 1. The use of all is, *Let us not seek another rule than the word of God.*—Papists cry-up unwritten traditions to be received with equal respect and reverence as we receive the holy scriptures; but you, brethren, “stand fast,” holding the apostolical tradition. You cannot have it by word of mouth from them now; therefore you must stick to what is written, or else you cannot preserve yourselves from the frauds and impostures of Antichrist. These apostolical writings have been received in all ages and times of the church from the beginning; and all disputes among Christians have been tried by them. None were allowed good or sincere Christians who doubted of the truth of them. But because we have to do with a people that will sacrifice all to the honour and interest of their church; and, knowing they are not able to stand before the light of scriptures, have, to the no little prejudice of the Christian cause, done all that they can to weaken the authority, sufficiency, and perspicuity of them, that we might have no religion without the testimony and recommendation of their church; therefore I shall resume the matter and declare it afresh.

1. *Mankind lying in darkness and in the shadow of death, it was necessary that, one way or another, God should reveal his mind to them, that we may know what belongeth to our duty and happiness, for our chief good and last end.*—Being altered by sin, we strangely mistake things, and put light for darkness, and darkness for light; good for evil, and evil for good; weighing all things in the balance of the flesh, which we seek to please. We confound both the names and natures of things, and wander in a maze of a thousand perplexities: therefore God, in pity to mankind, hath given us a sure

direction in his word, which is "a lamp unto our feet, and a light unto our paths." (Psalm cxix. 105.) Mark the words of "light" and "lamp:" the use of a *lamp* is by night, and in the day we have the *light* of the sun: whether it be day or night with us, here we are taught how to carry ourselves. Mark again the words of "path" and "feet:" the one signifieth our *way* and general course; the other, all our particular *actions*: so far as religion is concerned in them, we have directions in the word about them. Besides, man's condition is such that he needeth a supernatural remedy by a Redeemer, which, depending upon the mere love and free grace of God, cannot be found out by natural light left to us; for that only can judge of things necessary, but not of such things as depend upon the mere pleasure of God. Therefore a divine revelation there must be.

2. Since it is necessary that God should some way or another reveal his mind to his people, *it must be done by oracles, visions, dreams, or by extraordinary messengers*, who by word of mouth might convey it to us; *or else by writing, and by ordinary teachers*, whose lips may preserve knowledge in the church. (Mal. ii. 7.)—The former ways might suffice, while God saw fit to reveal but a few truths, and such as did not burden the memory, and men were long-lived and of great simplicity, and the church was confined within a small compass of ground, and not liable to so many miseries and changes as now in the latter ages; but when once God had spoken to us by his Son, these extraordinary ways ceased: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." (Heb. i. 1, 2.) As formerly God did speak *πολυτροπως*, "in divers manners," that is to say, by visions, oracles, dreams, &c.; so *πολυμερως*, "at sundry times," by several steps and degrees, he acquainted the world with the truths necessary for man to know; delivering them out by portions, not all together at once, till He came who had the Spirit without measure. (John iii- 34.) The prophets to whom God revealed himself before by visions, oracles, dreams, or the coming of the Spirit upon them, had the Spirit *εκ μετρου*, "by measure," to fit them for some particular errand or message, on which God sent them; but when God sent his Son out of his bosom to reveal the whole doctrine of faith at once, and to declare his Father's will with full authority and power, he fixed and closed up the rule of faith. So it was not fit that after him there should come any extraordinary nuncios and ambassadors from heaven, or [that] any other should be owned as infallible messengers, but such as he immediately sent abroad in the world to disciple the nations. Therefore all former extraordinary ways ceased, and we are left to the ordinary rule stated by Christ.

3. *Being left to the ordinary rule, it was necessary [that] it should be taught not only by word of mouth, but committed to writing.*—For Christ is ascended into heaven, and the apostles do not live for ever. And we have no men now that are immediately and divinely inspired; and ordinary pastors and teachers cannot make new articles

of faith, but do only build on the apostles' foundation, (1 Cor. iii. 10,) or that divinely-inspired doctrine which they delivered to the church. Yea, that doctrine cannot well be preserved from oblivion and corruption without writing; therefore God accounted this the safest way. Those things that are only delivered by word of mouth, or from hand to hand, may easily be changed, corrupted, or utterly lost. Certainly, if you consider man's sloth, treachery, levity, and the many vile affections which may easily induce him to extinguish or corrupt the truth which is contrary to them, you will see that it is necessary that there should be a sure authentic record, by which truth and error might be tried and distinguished; yea, that the church which is dispersed throughout the world might have truth at hand, and particular believers have this doctrine ever by them for their comfort and use; it being the property of a blessed man to "delight in the law of God," and to exercise himself therein "day and night." (Psalm i. 2.) In short: while the apostles were living, it was good to take the tradition from their mouth; but, now they are dead, we take it from their writings. Surely, if God saw some writing necessary when those extraordinary ways [which] we spake of before were in use, and the church of the Old Testament was in a much quieter state than the church of the New; I say, if some writing were necessary then, it is more necessary now; for the Christian church is more exposed to dreadful storms of persecution, the deceits of heretics of all sorts, especially to the frauds of Antichrist, which we are forewarned of in this chapter, and are detected and discovered by their contrariety to the written word.

4. *This truth being written, it is both a safe and a full rule for us to walk by.*—It is a *safe rule*, because it is written by the apostles and evangelists, "holy men moved by the Holy Ghost." (2 Peter i. 21.) The apostles did not lose their infallibility when they committed what they preached to writing: the same Spirit that assisted them in delivering the doctrine by word of mouth, assisted them also when they delivered it by writing. And it is a *full and sufficient rule*, because it containeth all things which are necessary for men to believe and do in order to eternal life. Let them name what is necessary beyond what is recommended there, or may be deduced from thence. Yea, it doth contain not only all the essential, but also the integral, parts of the Christian religion; and therefore nothing can be any part of our religion which is not there. The direction of old was, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isai. viii. 20.) Every thing was then tried by "Moses and the prophets;" and every thing must be now tried by "the prophets and apostles," which is our foundation of faith, worship, and obedience. (Eph. ii. 20.)

5. *That which we blame in the Papists is, that they cry up a private, unproved, unwritten tradition of their own, as of equal authority with this safe and full rule which is contained in the written word of God.*—Their crime and fault may be considered *partly with respect to the object and matter*: that these traditions are not indifferent cus-

toms, but essential points, necessary to faith and Christian practice ; and so, though a Christian be never so thorough and sound in his obedience to the word of God, and true to the baptismal covenant, yet if he submit to these unwritten traditions, he wants some point necessary to faith and practice, and so to life eternal. Which is contrary to Mark xvi. 16 : “ He that believeth and is baptized shall be saved ; but he that believeth not shall be damned ; ” and John xvii. 3 : “ This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. ” *Partly as to the subject* : as they make their own faction to be the only keepers of these things ; and that nothing is to be owned as apostolical tradition, but what is delivered as such by their authority. Which is to leave the church to the tyranny and usurpation of a corrupt faction, to declare for apostolical tradition any thing which serveth their ends and interests, and for which no true historical evidence is produced. Now the unjust and fraudulent practices which they have used to promote this usurpation over the churches of Christ, render them of all men most unfit to be trusted in this kind. *Partly with respect to the manner* : they will have these things to be received *pari reverentia et pietatis affectu*, “ with the same reverence and pious affection ” with which we receive the holy scripture ; and so man’s post is set by God’s, and unproved traditions equalled with doctrines of faith. Their opinion is bad enough, but their practice is worse ; for there they show [that] they value these things more than the scriptures ; as superstition always aboundeth in its own things. Did ever any of their doctors say the same things of traditions which they take the boldness to say of scripture ? Did they ever call them “ pen and inkhorn,” or “ parchment divinity,” “ a nose of wax,” “ a dumb rule,” “ an obscure and ambiguous doctrine ? ” These blasphemies they vent boldly against the scripture ; but did they ever speak thus of traditions ? And again : their common people are a thousand times better instructed in their traditions than in the doctrine of salvation : they skill more of Lent, and Ember-weeks, &c., than they truly understand the doctrine of man’s misery and remedy. And call you this “ equal reverence and pious affection to the scriptures and traditions ? ” *Partly because they would never give us a perfect catalogue of unwritten traditions necessary to be observed by all Christians* : it may be, lest they should amaze the people with the multitude of them ; or else that the people may not know how many of their doctrines are destitute of scripture-proof, and so they plainly be discovered to be imposers on the belief of the Christian world.

6. Though we blame this in Papists, yet *we reject not all tradition.*

(1.) *Because scripture itself is a tradition*, as we proved before, and is conveyed to us by the most credible means, which we have no reason to doubt of.—The scriptures of the Old Testament were preserved by the Jews, to whom “ were committed the oracles of God.” (Rom. iii. 2.) And Protestants receive all the books which they admitted into their canon. And for the books of the New Testament, the Christian church hath received them as the writings of those whose names they

bear; and by the constant universal tradition of the church they are transmitted to us. And we have no more reason to doubt of them, than we do of statutes and laws made by kings and parliaments who lived long before we had a being. Yea, we may be much more confident, as the matter is of greater weight and consequence; and these writings have the signature and stamp of God's Spirit on them, and have been blessed by God to the converting and sanctifying of many souls, and have been delivered down to us by a succession of believers unto this very day; and by them Christianity hath been preserved in the world, notwithstanding the wickedness of it, and hath held up head against all the encounters of time. The persecutions of adverse powers have not suppressed it, nor the disputes of enemies silenced the profession of it; but still from age to age God's truth is received and transmitted to posterity.

(2.) *Because the proof of Christianity depending upon matter of fact, chiefly Christ's rising from the dead, it can only be proved by a testimony, which in so extraordinary a case must be made valuable and authorized to the world by the miracles accompanying it.*—Now the notice of these things is brought to us by tradition; which, being unquestionable, giveth us as good ground of faith as it did to them that lived in the apostles' time, and heard their doctrine, and saw their miracles. God's wonderful works were never intended for the benefit of that age only in which they were done; but for the benefit also of those that should hear of them by any credible means whatsoever. (Psalm cxlv. 4; Joel i. 3.) These things were told them, "that they might set their hope in God," &c. (Psalm lxxviii. 3—7.)

(3.) *Because there are some doctrines drawn by just consequence from scripture, but are the more confirmed to us when they are backed with constant church-usage and practice.*—As baptism of infants, Lord's day, singing of psalms in our public worship, &c.

(4.) *Because there are certain words which are not found in scripture indeed, yet agreeable therunto, and are very useful to discover the frauds of heretics.*—As Trinity, divine providence, consubstantial, procession of the Holy Ghost, satisfaction, &c.

(5.) *We reject not all church-history, or the records of ancient writers concerning the providences of God in their days, in owning the gospel.*—Which make much for our instruction in manners, and are helps to encourage us to put our trust in God.

(6.) *There are certain usages and innocent customs or circumstances, common or sacred, and other actions, which we despise not, but acknowledge and receive as far as their own variable nature and condition requireth.*—Not rejecting them because anciently practised; nor regarding them when the general law of edification requireth the omission of them. But that which we detest is, that the traditions of men should be made equal in dignity and authority with the express revelation of God; yea, that manifest corruptions and usurpations—as making Rome the mistress of other churches, and superintending the Pope as the head of the universal visible church, and the vicar of Christ, without his leave and appointment, and such-like



other points—should be obtruded upon the world as apostolical traditions, and to be received with like religious reverence as we do articles of faith set down in scripture : this is that [which] we cannot sufficiently abhor, as apparently false, and destructive to Christianity.

The propositions drawn out of the text in this sermon are these :—

1. *Whatever assurance we have of God's preserving us in the truth, yet we are bound to use diligence and caution.*

2. *Our diligence and caution are to be employed about this,—that we may stand fast in the faith of Christ, and the profession and practice of godliness.*

3. *That the means of standing fast in the faith of Christ, and the profession and practice of godliness, is by holding the traditions which were taught by the holy apostles.*

4. *That while the apostles were in being, there were two ways of delivering the truth,—by word of mouth, and writing.*

5. *That now when they are long since gone to God, and we cannot receive from them the doctrine of life by word of mouth, we must stick to the scriptures, or written word.*

## SERMON III. (X.)

BY THE REV. JOHN OWEN, D.D.

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THE TESTIMONY OF THE CHURCH IS NOT THE ONLY NOR THE  
CHIEF REASON OF OUR BELIEVING THE SCRIPTURE TO BE  
THE WORD OF GOD.

*They have Moses and the prophets ; let them hear them.—  
Luke xvi. 29.*

As everlasting blessedness (men's greatest and most desirable good) is that which God only can bestow, and the way to it that which he only can discover ; (who knows the Lord's mind like himself ? Who is so sure a guide in the way as he who is himself the end ? Nature can neither direct us to nor fit us for a supernatural happiness ;) so it is not only our interest to seek it, but likewise to see whether what pretends to be the rule of our walking, in order to our obtaining of it, be indeed the right one ; which we can no otherwise be assured of, than by seeing that it be such an one as is given us by Him to whom alone it belongs to prescribe us the way, and who, being infinitely good, as well as infinitely wise, will no more deceive us, than he can be himself deceived. Now the holy scripture of the Old and New Testament is that which we profess to own as the rule of our faith and life, in relation to our future glory. It is then the wisdom of

every Christian to inquire upon what account he receives this rule ; why he believes it, and submits to it ; whether he be persuaded that it is of God, by God himself, or only by men. For if he can find indeed that he receives it upon the authority of God, he may be secure of the truth and sufficiency of it ; but if only on that of men, they, being liable to mistakes, may lead him into error ; and so he can never be sure that what he owns as his rule is indeed the right one, and of God's own prescribing. Or admit [that] it really be so, yet if it be not received on right grounds, he will be exposed to innumerable fears and fluctuations, and never walk comfortably nor constantly in his way, when he doubts whether it be the right or a wrong one. The superstructure cannot be better than the foundation ; and a well-ordered and comfortable conversation will never be the effect of an ill-grounded belief. It is good therefore in the beginning of our course to be secure of our way, to see both what we believe, and why ; lest otherwise we be either forced to go back, or else upon as light grounds swerve from the way, as we were at first persuaded to engage in it. Our great inquiry, then, in this discourse will be,

## QUESTION.

*Upon what account we believe the scripture to be the word of God ; whether upon the authority of God, or the church : which I ground upon these words, "They have Moses and the prophets ; let them hear them."*

In this parable, whereof these words are a part, we have an account of the different estates of a wicked man, Dives, and a good man, Lazarus, both in this life and the other. In this life, Dives had his "good things," the whole of his happiness, all the portion he was ever to enjoy ; and Lazarus had his "evil things," all the sorrow and misery he was ever to endure. And in the other life, we have Lazarus in Abraham's bosom, a place and state of rest, "entered into peace ;" (Isai. lvii. 1, 2 ;) and Dives in hell, a state of misery, and place of torments. Where, finding so great a change, and being deeply affected with his now woful condition, he is (though in vain) desirous, if not of release, as despairing of that, yet at least of a little ease ; and therefore, addressing himself to Abraham, he entreats him that Lazarus might be sent to "dip" but even "the tip of his finger in water, and cool his tongue ;" (verse 24 ;) but this is denied him as impossible. (Verse 26.) Seeing that would not do, he desires, however, [that] his torments might not be increased by his brethren's coming to him ; whom we may suppose to have been his fellow-sinners, and partakers with him in his riot and luxury. Or, if you will believe so much charity to be among the damned, his request is, that Lazarus might be sent to them, to admonish them for their good, that so they might be brought to a timely repentance, ere they came to an untimely end, and then to endless torments. But this is denied him too, as altogether needless and unprofitable ; (verse 31 ;) and he is told, that God had made sufficient provision for them, given them the most effectual means whereby they might be brought to repentance, in that he had

given them his written word, "Moses and the prophets," by whose writings if they were not persuaded to repent, a miracle would not persuade them: Lazarus rising from the dead would no more be believed than "Moses and the prophets," whose writings were among them; and therefore to them Abraham sends them, as a means sufficient for the end pretended, at least, by Dives to be aimed at: "They have Moses and the prophets; let them hear them." As if he had said, "The will of God concerning thy brethren's duty, and the truth of God concerning future rewards as the great motives to it, are clearly enough laid down in the scripture; and if they believe not these things, and are not persuaded to repentance upon the authority of God in his word, much less will they be moved by the testimony of one coming from the dead." Hence I infer, *that the holy scripture, or written word of God, is sufficient in itself, and most effectually able, to convince men of the truth of those things which are contained in it.* It was so then; why not now? "Moses and the prophets" were so; why are not the apostles and evangelists? Is all the whole scripture grown *Old Testament*, and so old as to be decayed? When and by what means did it lose that life and power, that authority and efficacy, [which] it sometimes had? It had formerly more virtue to convince men than a miracle itself; and now belike it hath less than a council! It could have done more than a man "from the dead;" and now it can do less than a dead man, a sinful pope! For his Holiness of Rome may be very wicked, the Papists themselves being judges.

From the former proposition it will undeniably follow, *that the scripture is sufficient in itself to convince men of its own divineness, or its being itself the word of God, that being one truth [which] it doth so often assert.* The general must comprehend the particular; and therefore if the scripture be sufficient to satisfy the minds of men as to all that it affirms to be truth, it must needs be able to satisfy them as to this too,—that the whole of it is the word of God.

But this our adversaries will not allow; and therefore, instead of taking it for granted, or resting on this single proof, we must here put it to the question, from whence the scripture hath its authority, or upon what grounds we are to believe it to be the word of God. If you will give the Papists leave to answer, they will presently tell you, "Upon the sole authority of the church;" or, "Because the church declares it to be the word of God;" and that "without the determination of the church, it hath very little authority or weight in it," and you are "no more bound to believe the gospel of Matthew, than the history of Livy." Nay, one says plainly,\* that "but for the church, you are no more bound to believe the scripture than Æsop's Fables." And you may be sure [that] the man was in earnest, when you do but consider how many incredible things another of them (alleged at large by our learned Whitaker) musters up out of the scripture, which, he would fain persuade the world, would never be believed, if the church did not interpose her testimony; and yet, as

\* SERDIS. *apud* CHAMIERUM.

broad as the blasphemy mentioned is, another of the same party minceth the matter, and says [that] the words might be "piously spoken." And if a private doctor of the church of Rome may thus transubstantiate blasphemy into piety, or make that pass for pious which is really blasphemous, I see no reason why a pope might not add his authority, and make it canonical too. But, that we may give the best account of the controversy before us,

I. *Some things must be premised by way of explication, for the better understanding of terms.*

II. *The state of the question must be laid down.*

III. *The truth confirmed.*

IV. *Popish objections answered.*

V. *Some application made.*

I. For *explication of terms*, let us see,

1. *What we mean by "the scripture."*—By that therefore is understood "the word of God;" declaring his mind concerning men's happiness and duty, or teaching us what we are to believe concerning God, and how we are to obey him; as it was at first revealed by himself to the apostles and prophets, and by them delivered by word of mouth, and afterward, for the perpetuity and usefulness of it, committed to writing, as we now have it, in the books of the Old and New Testament. So that "the word of God" and "the scripture" are the same materially, and differ only in this, that "the word of God" doth not in itself imply its being written, nor exclude it, but may be considered indifferently as to either; whereas "the scripture" signifies the same word, only with the addition of its being committed to writing.

2. *What is meant by "authority," when we inquire whence the scripture hath its authority.\**—Authority in this business is a power of commanding or persuading, or, as some phrase it, "convincing," arising from some excellency in the thing or person vested with such authority. Whatever hath authority *de facto* ["actually"], so far forth hath esteem and honour, or reverence, yielded to it; as whatever hath authority *de jure* ["rightfully"], hath such esteem or honour of due belonging to it, and answering it as its correlate. And both the one and the other are founded on some excellency: sometimes of nature, both in persons and things; sometimes of office and dignity; sometimes of knowledge; sometimes of virtue and manners; sometimes of prudence, as in persons: according to each of which a suitable respect and honour is due to the authority therefrom arising. And as any man excels in any of these, so he hath authority in that, though he may not in other things. Thus he that excels in the knowledge of the law may have authority in that, though he may have none in physic or divinity, in which he may not excel; and an honest man, that excels in morality, may on that account have the authority of a witness, though not of a judge. Now when we speak of the authority of the scripture, and ask from whence it hath it, we do but inquire whence it is that the scripture persuades, convinces, or binds us to

\* CAMERO *De Verbo Dei.*

believe it, or commands us to assent to it, as the word of God; or whereon its power of so doing is founded,—whether it be not some excellency inherent in itself, or whether it be only something foreign and extrinsic to it.

3. *What we mean by "faith," when it is demanded why we believe the scripture to be the word of God.*—Faith, so far as it concerns the understanding, (for in some acts of faith the will bears part,) is an assent yielded to something proposed under the appearance, at least, of truth, built upon the testimony of another; and therefore, according as the testimony is for the sake of which we believe any thing, accordingly will our faith be: if it be the testimony of a man or men, our faith will be a human faith; but if the testimony be divine, or we believe a thing because God himself asserts it, we call it "a divine faith." Only we must remember, that a truly divine faith hath always God for its author; so that three things concur to the producing [of] the act of such a faith: (1.) The truth believed, which is *objectum materiale*, "the object of it." (2.) The testimony of God concerning that truth, which is *objectum formale*, "the formal reason and ground" of this faith. (3.) The efficiency of God producing it or working it in the mind. Now when we speak of believing the scripture to be the word of God, we speak of a divine faith. A man may upon the credit of his parents, of his minister, of a particular church, or of the church catholic, if such a testimony can be had, believe the scripture to be the word of God; but the question will be, what kind of faith that is, whether such an one as God requires him to receive the scripture with.

4. *What we understand by "the church" in the question.*—"The church" may be taken either for the universality of believers in all places of the world, so as to comprehend private saints, as well as public officers; people, as well as pastors; and those of former ages, as well as the present; prophets themselves, and apostles, and penmen of the scripture. Or we may take it for that part of the catholic church which lives together in the same age, (call it, if you please, "the present catholic church,") comprehending in it all the believers, people as well as pastors, alive at the same time, in the several parts of the whole world. Or else we may understand "the church" in the Popish sense, only for the present church; and that too, for the church of Rome, which they call "catholic;" and that again, only for the pastors of it, excluding the people; and they again may be considered either separately, or in conjunction, as meeting together in a general council; and that, either by themselves without the pope, or together with him; or, lastly, as represented by him, or virtually contained in him: for this great name, "the church," dwindles at last into one only man. But, sure, he is no small one that contains so many in him; for, if we believe the Papists, (not only, though especially, the Jesuits,) the pope, in this controversy, is nothing else but the church catholic compacted, and thrust into a single person, in whom all those several excellencies which are scattered among the members do, as in the head, collectively reside. And so the catholicness [which] they vaunt so much of is crowded into a narrow compass;

for those, whether pastors or members of the church, that lived formerly, are first cut off, and the church is reduced to the present age; then the people, as excrescences, are pared away too, and the bulkiness of the church thereby lessened, the officers or pastors only remaining; and yet these too must be contracted into a council; and that at last epitomized into a pope, who is but the epitome of an epitome, and scarcely so much as a small synopsis of that voluminous thing "the church," [which] they talk so largely of.

II. For the state of the question, these things being premised, take it thus:

1. *In some things we agree with them.*

2. *In some we differ from them.*

1. *In some we agree.*

(1.) That the scripture of the Old and New Testament, which we own (who yet exclude the apocryphal books of one sort or other) is the word of God, is acknowledged by them as well as by us.

(2.) Consequently, that it is in itself true and of divine authority; and that it doth not depend upon the church as to that authority and truth which in itself it hath; or that the testimony of the church doth not make it to be true, or to be the word of God; the Papists themselves (at least the most wary among them) will (be sure, in words) grant. And therefore they have coined a distinction for the nonce; they tell us, that the scripture hath a twofold authority: one in itself, as it is true, and comes from God; the other in relation to us, as it binds us to receive and believe it. The former of these they own to be in the scripture, antecedently to the testimony of the church. The distinction is vain, when all authority is in relation to another, over whom either *de facto*, it is, or *de jure* it ought to be, exercised. But let it pass.

(3.) That every Christian is bound with a divine faith to receive the scripture as the word of God, they grant as well as we do.

(4.) That the Holy Spirit hath a hand in men's believing the scripture to be the word of God, allow the Papists their sense, and they will likewise yield no less than we. That the faith whereby men own the scriptures (if it be a divine one, as they say it is) is wrought in the hearts of men by the Spirit of God, they do grant, and must, unless they will avow themselves to be Pelagians.

(5.) And, lastly, that the church (allow us our sense) may be a help to us, and furtherance to our faith, in receiving the scripture as the word of God, we will grant as well as they. That the universal concurrence of all believers in receiving the scripture, and [that] the testimony [which] they do and in all ages have, in their way and capacity, given to it, is a strong argument to persuade Dissenters to submit to the divine authority of it, we easily yield; and that it is the duty of the present church, during its time, to labour to preserve the scripture pure and entire, and to hold it forth to others, and endeavour to persuade them of its divineness, and so to perform the part of a teacher, we are willing likewise to yield. And so, in a word, we acknowledge the usefulness of the church's testimony, as an exter-

nal help, and that by which some benefit may be reaped by men at the beginning of their faith. For it is the foundation of a human faith, and sufficient for the producing of that. And when a man hath so far yielded as to receive the scripture as God's word, though only on the credit of men, yet coming afterward to peruse and study it, and look more narrowly into it, he may then come to see better and more solid grounds for his belief; and, God working on his heart by the word, he may come to receive it with a divine faith, which at first he did only with a human; as, in John iv., the men of Samaria, who first believed Christ for the woman's words, did afterwards believe him because they heard himself. Thus far therefore there is some agreement between them and us. So that the question is not concerning the object of our faith, the thing to be believed; for both acknowledge it, in this business, to be the divineness of the scripture: nor concerning the efficient cause of that faith; for both will own it to be the Spirit which works this faith in the heart: but concerning the medium or argument whereby the Spirit works it, and so the ground and foundation of our faith, that which is the formal reason why we believe the scripture to be the word of God.

2. This therefore is *the thing wherein we and they differ*: something they affirm which we deny, and something we affirm which they deny.

(1.) They affirm the testimony of the present church (and that must be of Rome only now; for they count that only the catholic one)—that is, of the pastors of it convened in a general council, either with the pope, as some of them say, or without him, as others, or virtually in him, as others—to be the only sufficient ground of men's believing the scripture to be the word of God; and so tell us, that the Spirit bears witness to the divinity of the scripture by the testimony of the church, and makes use of that as the medium or argument by which he persuades men to receive the scripture as the word of God; and that without that testimony, or antecedently to it, men cannot know, nor are bound to believe, the scripture so to be. This we deny.

(2.) We affirm on the other side, that the testimony of the Spirit of God in the word itself—witnessing it to be of God, by that stamp and impress, or, which comes to the same, by those notes and marks of divinity, which everywhere appear in it—is the immediate and principal, and a sufficient, reason of our believing it to be the word of God, and the medium [which] the Spirit useth in working faith in us, or making us assent to the divinity of the scripture. So that as the Spirit, working inwardly in our hearts, moves as the efficient of our faith, so the scripture itself, in its own intrinsical beauty, lustre, power, and excellency, is that which moves us, in the way of an object or medium, to yield our assent to its being of God. By this the Spirit of God, as the author of the scripture, witnesseth it to be of God; and, by an internal application of this to our minds, induceth us to assent to its so being. The testimony of the Spirit in the word is open, public, general, to all, if they have but eyes to see it;

whereas the inward application of it by the efficiency of the Spirit is only to believers.

This they deny ; and this we shall first, though more briefly, prove ; and then disprove (as well as we deny) what they assert.

ARGUMENT I. *The Holy Ghost, in scripture, calls us to the scripture itself, and God's authority only in it, and not to the church, for the settling of our belief of its divinity ; and therefore in the scripture itself we have a sufficient argument to move us to believe its coming from God.*—In Isai. viii. 20, we are sent “to the law and to the testimony.” The prophets generally propound what they deliver merely in the name and on the authority of God : their usual style is, “Thus saith the Lord,” and, “The word of the Lord.” They do nowhere send us to the church to know whether it be so or not ; but leave it with us, as being of itself (that is, without the testimony of the church) sufficient to convince us : and if we will not believe it, at our own peril be it. So, in the text, Abraham (that is indeed Christ, whose mind Abraham in this parable is brought-in speaking) sends Dives's brethren to “Moses and the prophets ;” and our Saviour Christ sends the Jews to the scriptures, bids them “search” them. (John v. 39, and so verses 46, 47.) And Luke commends the Bereans, not that they sent up to Jerusalem to the church there, or waited for a general council, to assure them of the divineness of what was preached to them ; but that “they daily searched the scriptures, to see if those things were so.” (Acts xvii. 11.) But all this would be in vain, our labour would be lost in searching the scriptures, and looking into them for the confirmation of themselves, if there were not something in them sufficient to persuade us of their having God for their author, but at last we must have recourse to the church to assure us of it. Why are we sent thus far about, if a nearer way be at hand ?

ARG. II. *Those properties which the Holy Ghost in the scripture attributes to the scripture will prove the same.*—It is light : “The commandment is a lamp, and the law is light.” (Prov. vi. 23.) “A lamp to my feet, and a light to my path.” (Psalm cxix. 105.) “A light shining in a dark place.” (2 Peter i. 19.) And, surely, that which is light may discover itself. He that needs another to tell him what is light, wants eyes. It “is quick and powerful, and sharper than a two-edged sword :” (Heb. iv. 12 :) it enters into the soul, and therefore by its own power and efficacy discovers itself to us as well as us to ourselves. It is “like as a fire, and like a hammer that breaks the rock in pieces.” (Jer. xxiii. 29.) So likewise, 1 Cor. xiv. 24, 25 ; and Psalm xix. 7, 8 : from both which we may argue, That word which convinceth men, judgeth them, makes manifest the secrets of their hearts ; that, again, which converts the soul, makes wise the simple, rejoiceth the heart, enlightens the eyes ; is sufficiently able to discover itself to be of God, though the church should not give-in her testimony : But such a word is the scripture : Therefore, &c. And, further, why may not God's word discover its author, as well as his works do ? If “the heavens declare the glory of God,



and the firmament shows his handywork ;” (Psalm xix. 1 ; ) if “even the least creatures preach God to us,” \* they that bear not his image on them, yet have some *vestigia*, some “footsteps” of him ; and much more [if] his greater and more noble works, the glorious fabric of heaven and earth, and man, the most excellent of his creatures on earth, show forth that excellency in them, which manifests itself to be from none but God ; and [if] he hath, in a word, left such an impress of himself upon his works, as that they generally proclaim themselves to be his ; why should it be thought incredible, that God should leave the like notices of himself upon his word, and stamp that upon it which might plainly evidence it to be his ? Nay, if men do commonly make themselves known by their works, writers by their skill, artists by their curious pieces ; if Apelles could have drawn such a picture, Phidias have cut such a statue, Cicero have penned such an oration, that any who had judgment in such things might have said [that] such a man, and no other, was the author of such a work ; surely, then, much more may God in so lively a manner express himself in his word, as clearly to notify to us, that it is his. And if any should say [that] God could have done it, but would not, I desire to know a good reason why God, who hath left us so plain and conspicuous evidences of his wisdom, power, and goodness on his creatures, would not leave the print of himself in the like manner upon his word.

ARG. III. *God’s revealing himself to us in the scripture is the first and highest revelation upon which our faith is built ; and therefore that revelation is sufficient to manifest itself to us, even without the church’s testimony.* †—The reason of the consequence is, because, faith (a divine one, such as we speak of) being always built upon revelation, whatever it be which is the first revelation whereon our faith is built must be sufficient to notify itself to us ; otherwise our faith is not founded upon any revelation at all, if that revelation needs something else which is not revelation to give credit to it : or if that which is the first revelation yet needs another to make it manifest to us, it is not itself the first ; which is a palpable contradiction. And for the antecedent, I thus make it appear : In the business of faith, either we must come to some first revelation, or we must go on from one to another without any end : for either the faith whereby I believe this revelation, that “the scripture is the word of God,” to be divine, is founded upon this very revelation itself, namely, the scripture, (which so many times tells me it is of God,) or upon some other revelation : if upon this itself, then I have what I would,—that this is the first revelation whereon my faith is built ; but if on another, I ask again, Must I believe that for itself, or for some other ? If for itself, then that must be the first ; if for some other, I shall ask again, Am I to believe that for itself, or for another ? And so there will be no end, no first revelation on which my faith is founded ; but I must go higher, and higher, even *in infinitum*.

\* *Præsentem clamat qualibet herba Deum.*  
Turnebul.

† *Vide ROB. BARON. Contra*

Other arguments might be produced to confirm what we assert, and are by our divines. But I intended brevity in these; and the truth we maintain will be more confirmed by what I am, in the next place, to say against the Papists' assertion.

III. *That therefore the testimony of the church is not the only sufficient ground (nor indeed a sufficient one at all) of our believing the divinity of the scripture, I shall prove by several arguments.*

ARGUMENT I. I argue from Eph. ii. 20: "And we are built upon the foundation of the apostles and prophets." *The scripture is the foundation of the church, and therefore hath not its authority, even in respect of us, from the church; but, on the contrary, the church hath its authority from the scripture, upon which it depends in its very being, and without which it is not the church, nor if built upon any other foundation: it hath no authority but from the scripture, none in itself but as thence it derives it, and we know none [that] it hath but as there we find it.*—And this is spoken of the true church, and not merely the church in the Popish sense. If ever we would find out the nature and definition of the church, we must seek it in the scripture, where alone it is that we see it to be God's will to have a church upon earth, and by what means it is called, and of whom it is constituted, and with what power and privileges it is endowed. He that will question whether the scripture be the word of God, will as easily question whether the church be the church of God, or whether God have any church or not. Now if the church have all its authority from the scripture, by which alone it is a church, and known to be so, how can it be with any reason said, that the scripture hath its authority, even as to us, from the church? For if the church have no authority but from the scripture, then the authority of the church must suppose that of the scripture, and the scripture must be owned, or the church cannot be owned. For who knows what or which the church is, but as the scripture describes it to us? And so the scripture hath not its authority, as to us, from the church. For can the scripture both give authority to the church, and yet receive its own authority from it? Can it authorize the church before it be itself authorized by it? Can it give the church a power to communicate authority to it, and yet have no authority hitherto itself? Nay, can it be consistent with common sense, that the scripture should give the church a power to bind men to the belief of it, and yet have no power in itself to bind the church to the belief of it?

Again: when they say [that] the scripture hath its authority from the church, I ask, How shall I know that there is a church? For if I be one that own no such thing as the scripture, (which the church is persuading me to believe,) withal I own no such society as the church; and how will they prove [that] there is such an one, but by the scripture? For I who am supposed to acknowledge no church, do acknowledge no authority [that] it hath, and shall not take its own word. And yet if I grant [that] there be a church, how shall I know that such a company of men as pretend to be the church are really so?

I shall not take their own testimony ; I am not satisfied in their being witnesses to themselves. And if they will prove themselves to be the church by the scripture, then either the scripture must have authority, as to me, before the church, or else they prove one obscure thing by another. If they say [that] there be certain signs and marks of the church inherent in it by which it may be known ; alas ! I know not those marks but by the scripture which describes the church. If they say [that] the Spirit witnesseth by those marks that this is the church, why may not I say the same of the scripture, and so that be known, without the testimony of the church, to be the word of God, as well as the church to be the church of God ? And yet, after all this, granting this society of men to be the church, yet how shall I know that this church is infallible ? And if I know it not to be so, I am not so mad as to build my faith upon its authority. If they say, " Because it is governed by the Holy Ghost ; " how shall I know that ? For it is not obvious to me that it is. If they say, " Because Christ hath promised that it should ; " I ask, Where ? Where can it be but in the scripture ? Sure, then, the scripture must be owned, and have its authority, as to me ; or their proof is invalid, and they do but trifle instead of arguing.

Before I proceed to another argument, let us examine what is excepted against this. To this text, Eph. ii. 20, it is replied by some of the Papists :—

EXCEPTION I. That " by ' foundation ' is not meant the scripture written by the apostles and prophets, but their preaching."

ANSWER. But, 1. If that were granted, it would not prejudice our cause. What they wrote and preached is the same truth, and differs not essentially, but only in the way of delivery ; one being delivered to their present hearers *vivâ voce*, [" orally,"] and the other by writing transmitted likewise to posterity : " Witnessing both to small and great, and saying none other things than what the prophets and Moses did say should come." (Acts xxvi. 22. So, Acts xvii.)

2. The preaching of the apostles and prophets did last but a while ; whereas Paul speaks of the lasting, perpetual foundation of the church.

3. If he speaks only of the preaching of the apostles and prophets, how comes he to join these two together ? For the prophets were long since dead ; and their preaching, if that only were the foundation of the church, could be the foundation of that church only which lived with them, and heard them.

EXCEPT. II. " He meant therefore," say some of our adversaries, " the New-Testament prophets, who preached at the same time with the apostles."

ANSWER. But that is not so easily proved as said : for though such prophets are mentioned in some places of the New Testament, it doth not follow that they must needs be understood here. For why doth the apostle mention them only, and not evangelists too, nay, pastors and teachers likewise, whom he joins all together in Eph. iv. 11, and who did at the same time preach the same truth which the apostles did ? Beside that, we find, by the doctrine of " the prophets " mentioned in the New Testament, the truth preached and written by the

prophets under the Old commonly understood. So, 2 Peter i. 19 : " A more sure word of prophecy." Heb. i. 1 : " God spake to the fathers by the prophets." So also, Rom. i. 2 ; and Luke i. 70. The apostles, under the New Testament, were the chief that taught, though New-Testament prophets, as likewise evangelists, pastors, and teachers, did preach the same doctrine ; as formerly, under the Old Testament, the prophets that then lived were the chief, though others beside, as the Levites, did teach " the good knowledge of the Lord." (2 Chron. xxx. 22.)

EXCEPT. III. " But," say they again, " the Ephesians were not built upon Paul's writings, which were not then extant, but on his preaching ; and therefore these other kind of prophets must be understood, on whose preaching, together with the apostles', they were built."

ANSWER. The preaching [of] the truth, or writing, it makes no difference ; but still it is the same truth which is the foundation of the church, whether it be written or preached. And though the Ephesians were built on the word *as preached* by Paul, yet what hinders but they might likewise be built on the word *as written* by former prophets, whom though they could not now hear, yet they might read ? And Paul himself proves what he preached by what the prophets had written ; that so both the word preached and written might be propounded to the Ephesians as one and the same foundation of their faith.

EXCEPT. IV. They say that " by ' the church ' in this place is understood, not the pastors, but the people ; because the pastors were they that preached ; and therefore if they were meant, it would follow that they should be built upon themselves."

ANSWER I. It is most absurd to say, that the pastors and doctors of the church are not built upon the doctrine of the apostles and prophets. Who ever heard of one foundation for the faith of the teachers, and another for the faith of the people ? It seems then, by their own confession, [that] the pope and his clergy are not built upon the foundation of the apostles and prophets ; and if they have not this foundation, I am sure they have no better. The faith of pastors and people is the same ; and why is not the foundation the same too ? Are *they* fit to build up others in the faith of the scriptures *who* are not themselves built upon the scriptures ? And it is idle to say, [that] they are built on the Holy Spirit : for will they separate the Spirit from the scripture ? What doth the Spirit teach but out of and according to the scripture ? To be led by the Spirit, and yet built on the scriptures, are very well consistent.

ANSWER II. It is not absurd to say, that the teachers of the church are built on the doctrine [which] they teach ; though *not as they teach it*, yet *as they have BEFORE received and believed it*. Indeed they ought to offer nothing to others as the foundation of their faith but what is the foundation of their own ; nor to hazard the souls of their hearers upon any worse bottom, than they would venture their own souls. And it doth not follow from hence, that they are taught by themselves, or are a foundation to themselves ; but only that the

doctrine [which] they have themselves believed and are built upon,—they deliver it to others, that they too may believe it, and be built upon it.

ARG. II. *The doctrine delivered in the scripture doth not, as to our receiving it, depend upon the church; and therefore neither doth the scripture itself; the doctrine of the scripture, and the scripture itself, are really the same, and differ but in an accident of being written, or not written.*—The same doctrines [that] we have in the scripture were published and known before they were written; and they did not then depend upon the authority of the church, and why should they now? Doth the writing of them make them of less authority, or less credible, or less able to convince men's minds, than they formerly were? Upon the authority of what church did Adam, Seth, Enoch, Abraham, &c., receive the word of God, when it was yet unwritten? What council was there, what pope to persuade them of it? And how come the same truths to have less power and efficacy to persuade us than them? Will our adversaries say [that] the patriarchs received the word immediately from God himself? True, some of them did; but what is that to the church and her authority? Or will they say, [that] those patriarchs from whom others received the word were infallible? They will hardly be able to prove it. How came Abraham to persuade his wife to tell a lie, and expose her chastity thereby, for the saving of his life, if he were infallible? And how came other patriarchs to allow polygamy, if they were infallible? And do not the Papists themselves tell us that the church of the Jews was not infallible; and that infallibility is the peculiar privilege of the gospel-church, the promise of it being made only to that?\*

And, to come down lower, Moses received many things of the Lord which were immediately received by the people: as the law of the passover; (Exod. xii. ;) and where the people presently answer, that all the words which the Lord had said, they would do. (Exod. xxiv. 3.) Did the people themselves ("the church in the wilderness," Acts vii. 38) give authority to these laws, or did the council of the elders do it? We find nothing of their being convened together upon any such account, as to consider whether God's laws should be received or not. Or did they receive them on the authority of any other church? If so, which was it, where was it? Or, lastly, was Moses an Old-Testament pope, and the virtual church of Israel? Then, belike, that church was infallible as well as the gospel, contrary to their own doctrine. That Moses was infallibly inspired in all that he commanded the people from God, is sure; but that ever he pressed them to receive the word of God on his own authority, or any but God's, can never be proved. If they say that the people received the word on the account of the miracles wrought by Moses, that is more to our purpose than theirs. And what shall we say of the law written in men's hearts? on whose authority is that received? It is the same for substance with the law written in the word; and must there be the testimony of the church to assure men that even this law

\* BECANI *Man. Controv.* lib. i. cap. 3.

too is of God? Or, if it be acknowledged for its own light and power whereby it manifests itself to be of God, why may not the law written in the word be so acknowledged too?

But come we further down. On whose authority were the sermons of the prophets, after Moses's time, received? When they spoke to the people in the name of the Lord, did they ever cite the testimony of the church to vouch what they said to be indeed from the Lord? Or, did they ever seek the suffrages of the high priests and governors of the church to establish their doctrine as divine? Their ordinary style is, "Thus saith the Lord;" not, "Thus saith the church," or, "The church says, that the Lord saith thus."

Lastly: if we descend to the times of the New Testament, we shall find the same there. When our Saviour Christ himself preached, what he spoke was as much the word of God when he spake it, as now that it is written; but neither did he refer himself as to the divinity of his doctrine to the authority of the church, nor did any believe it on that account. He did not refer it to the church; for he did not receive testimony from men; (John v. 34;) no, not from John Baptist himself, though of no small authority in the Jewish church, and generally taken to be a prophet. Though John, as his duty was, did bear witness to Christ, and point to him: "Behold the Lamb of God, which taketh away the sin of the world;" (John i. 29, 36;) yet Christ had no need of this testimony to make himself [to] be received as the Messiah, or what he preached, as the word of God; as if the one or the other could not have been received without it. He therefore tells the Jews, that he had "greater witness than that of John:" (John v. 36:) first his works; then his Father himself; (verse 37;) then the written word: "Search the scriptures; for in them ye think ye have eternal life: and they are they that testify of me." (Verse 39.) All this while here is not one tittle of the church and its testimony; and if that be the only means whereby men can be assured of the divineness of the word, how comes Christ to overlook it? And that they who believed Christ's doctrines did not believe it on the authority of the church, is clear; for the church of the Jews was generally corrupt, erred in many things, and therefore was unfit. And it was, especially as to its guides and officers, generally against Christ; and therefore unwilling to give testimony to him. It neither owned him nor his doctrine; so that they who received and believed Christ's preaching, did it on some other account than the testimony of the then present church. If the Papists shall say, [that] they received his doctrine on the account of Christ's own divine authority, I would inquire, how they came to know [that] he had any such authority. For that Christ was the Messiah, and consequently had this divine authority, were some of the truths he preached. If they say, that Christ's doctrine was received either upon the account of his miracles, or of its agreement with the scripture of the Old Testament; they say more for us than for themselves, and either way desert their cause.

And if we look to the apostles that followed Christ, and preached

the same doctrine, we shall see that it was not received on the account of the church, no more than commanded to the hearers thereon. In Acts ii. 41, upon Peter's preaching, three thousand believed: "They gladly received the word;" they did not, it seems, expect the testimony of the church to tell them whether it were the word or not. In Acts iv. 4, we read of either five thousand more, or so many as made up the whole five thousand. And in Acts viii. the Samaritans receive the gospel on Philip's preaching; and afterward the eunuch. And, to pass by others, the Bereans and Thessalonians receive the word, in Acts xvii. Of the former it is said, that "they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Verse 11.) Of the latter Paul testifies, that "they received the word, not as the word of man, but as it is in truth, the word of God." (1 Thess. ii. 13.) All this while, here is no church interposing its authority, or asserting the divineness of what Peter, or Philip, or Paul preached. On what account then did these people believe the word preached by the apostles? "On the authority of the church," say the Papists. But what church? "Why," says a great one among them,\* speaking of the Thessalonians, "the voice of Paul was the voice of the church, when he preached to the Thessalonians; and so they in receiving the word on Paul's authority received it on the authority of the church." Say the same of Peter and Philip.

Paul, it seems then, was the church; or else how could Paul's preaching be the voice of the church? What kind of church then was Paul? Was he the church virtual? Was he a pope, and was Peter, and Philip, and the rest of the apostles and evangelists, so too? A blessed church, sure, that had so many popes! or rather, a miserable one, that either had no visible head, or had so many! If they say, [that] Paul's voice was the voice of the church, because he was an officer of it, by whom the church published the doctrine [which] she believed and was to propagate: Paul was indeed an officer of the church; but yet made so by Jesus Christ himself, not an apostle of men, nor by man. (Gal. i. 1.) And the doctrine [which] he preached was no otherwise the doctrine of the church, than as it was the same which the church believed, but never taught it him; for he "received it not of men, neither was taught it, but by the revelation of Jesus Christ." (Verse 12.) And therefore they might more reasonably have said, that the voice of Paul was the voice of Christ; the word he preached being more properly the word of Christ who was the author of it, than the word of the church who only received it of Christ. But what will become of this fine invention of our Jesuit, if the Thessalonians did not receive the word on the authority of Paul himself, whether in his single or representative capacity, or call it as you please? And, surely, they did not: for then his authority must be owned, ere on the account of that his preaching could be believed. But both Paul and his authority, whatever it were, were unknown to the Thessalonians when he first preached among them; and therefore

\* STAPLETON.

could not induce them to believe what he taught. The same we may say of the other apostles, in their first planting [of] the gospel when they came to the Gentiles; they were unknown till they made themselves and their authority known by their preaching. And when they came to the Jews where they were known, yet they were not trusted, nor their apostolical authority acknowledged. And so it could prevail neither with the one nor with the other till their doctrine was first believed.

ARG. III. *The scripture hath its authority in relation to us before the church pass its judgment concerning it; and therefore it hath not that authority from the church.*—This will appear,

1. By the concession of the Papists themselves, who acknowledge that the church only declares the scripture to be authentic, but doth not make it so. Surely then it was authentic in itself before that declaration of the church, which is only a pronouncing [of] that to be which was before. And if it be in itself authentic, it is so to us too; that is, it hath in itself a power of binding us to the belief of it, so soon as we come to hear of it, whether the church hath declared its authenticity or not.

2. If the scripture hath not its authority as to us before the judgment of the church, then either it must be a private or public judgment of the church which gives it that authority. A private one it cannot be: for when we speak of the authority of the scripture *as to us*, it is understood of all Christians every where; and it is not fit that a private judgment of the church, or, which is the same, the judgment of a private church, should give laws to all the rest. Nor can it be the public testimony, or that of the catholic church; for none such can be produced by the Papists from whence the scripture hath its authority. Let them, if they can, show us the first general council that ever declared the scripture to be the word of God. The council of Jerusalem, in Acts xv., if it were a general one, is the first we read of; and that toucheth not the point in hand, doth not declare the scripture to be authentic, but takes it for granted. They that were there met cite the scripture of the Old Testament, and thereby own its authority; but do not then first establish it. And Peter and the rest do the like in their preaching. (Acts ii., iii.) And dare the Papists say, then, that the Old Testament was not authentic before this council? Had the church hitherto no certain canon, nor authentic scripture, to be the rule of its faith? After this council we find no general one till that of Nice. And was the church of God all this while too, for three hundred years, without the canon of the scripture? to say nothing that the council of Nice itself did never define which it was; but acknowledged it as already received.

3. If a council meets to declare the divine authority of the scripture, we would know by what authority it meets. If the several pastors of the church come together on the authority and by the command of the scripture itself, then it hath its authority before they meet; else it could not make it their duty so to do. If by some



revelation or impulse of the Spirit without the scripture, what kind of spirit is that which acts in separation from the scripture? And if the Papists will affirm this, let them no more call themselves good Catholics, but even the worst of fanatics.

ARG. IV. *The authority of the church is not more certain or clear, as to us, than that of the scripture; and therefore the scripture cannot have its authority from it.*—That which proves another thing must itself be more clear and better known. But that the authority of the church is not better known to us than that of the scripture, will soon appear; for whatever authority the church hath, she must prove it either from herself, or from something else.

If from any thing else, it must either be from the testimony of those that are out of the church; but they know not the church, nor any authority it hath: or from the scripture; but then the authority of the scripture must be more known than that of the church: or from the Spirit; but how will they make it out that they have the testimony of the Spirit for them, otherwise than by the scripture, in and by which he is wont to bear witness? If they say [that] the Spirit witnesseth to the authority of the church inwardly, so as to persuade the minds of dissenters that the church is the church of God; this is merely begged and not proved, and yet will not satisfy, neither. For we ask not, "What is the efficient cause of men's believing the authority of the church?" but, "What is the argument whereon that belief is grounded, and whereby the church persuades men of its own authority?"

Or else, on the other side, if the church prove its authority from itself, then the same thing shall be proved by itself. But yet I ask, What judgment of the church is it whereby its authority is proved? They say, "Both the testimony of the ancient and of the present church." But how can the testimony of the ancient church be known, but by the writings of those that formerly lived, the books of fathers, and decrees of councils? But we would know how we shall have greater assurance that those books were written by those fathers whose names they bear, and those decrees made by those councils to which they are ascribed, than that the scripture is the word of God. How came we to be more certain that Cyprian's or Austin's works were written by them, than that the four Gospels were written by the four evangelists, or Paul's Epistles by him? And if the present church prove its authority by the ancient church, it must prove it but to very few: for they are but few that ever saw, and yet fewer that ever read, the writings of the ancients; and many perhaps have never heard of them. And besides, the ancient church was some time the present church; and when it was so, from whence might it prove its authority? From some more ancient, no doubt, according to our adversaries' discourse, it must be. But from whence did the first church prove its authority, (for we must come to a first,) when there was none before it to prove it by?

Lastly: the authority of the present church cannot be proved by the testimony of the present church. For then it must be either by a

part of it; but that cannot be; for a part of the present church is inferior to the whole of it; and he that questions the authority of the whole, will no less question that of a part: or else, by the whole church; and then the authority of the whole church must be proved by the authority of the whole church; we must believe [that] she is the church, because she says [that] she is the church.

ARG. V. *If we are to believe the divinity of the scripture merely on the church's authority, then that faith can be but a human faith, because founded on no better than the authority of men.*—Our faith can be no better than its foundation; a divine faith cannot be built upon human testimony. But the Papists themselves are ashamed to own a thing so grossly absurd, as that the faith whereby we believe one main article of religion, the divineness of the scripture, should be but a human faith.

EXCEPTION. To this therefore they say, that “the faith whereby we believe the scripture to be the word of God is a divine faith, and built on the testimony of God; and that testimony is no other than the testimony of the church.”\* We easily reply,

ANSWER 1. That the church's testimony is no otherwise the testimony of God than as it agrees with the word of God; and when it doth so, we are to believe what the church says, not merely because the church says it, but because God says it. And if the church holds forth to me any divine truth, and I yield my assent to it merely because the church declares it to me; though what I believe be a divine truth, yet the faith with which I receive it will be but a human faith: the truth is of God, but my faith is in man. Whereas if I believe any truth because God speaks it, though not by the church, nor any officer of it, but some private person; yet my faith is a divine faith, and the testimony of a private person speaking what the scripture speaks, is as really the voice of God as the testimony of the church.

2. Some of the most learned of the Papists themselves † make a great difference between the testimony of God and of the church. The former they grant to be altogether divine; the latter, *modo quodam*, “after a sort” divine. The former they reckon to be the primary foundation of faith; the latter, but the secondary. Nay, some of them acknowledge that faith which rests only on the authority of the church not to be divine; and some, the church's testimony to be but the *conditio sine quâ non*, “the condition without which we cannot” believe the divinity of the scriptures; which surely they would scarcely do, if they thought the testimony of the church to be the testimony of God. And if the testimony of the church be but “in some sort” a divine testimony, the faith which is built upon it can be but “in some sort” a divine faith. And if the testimony

\* *Dæus per ecclesiam loquens non aliter loquitur, quàm si immediatè per visiones et somnia, aut quovis alio supernaturali modo revelandi, nobis loqueretur.*—STAPLETONUS. “When God speaks by the church, he speaks no otherwise than if he were himself speaking to us immediately in visions and dreams, or in any other supernatural mode of revelation.”—EDIT. † BELLARMINUS; BECANUS *apud* ROB. BARON.; MELCHIOR CANUS, Hb. II. cap. 8.

of the church be but the secondary foundation of faith, how comes it to be (according to Stapleton) the testimony of God himself, which surely they will allow to be the primary foundation of faith?

3. Before they can evince the testimony of the church to be the testimony of God, they must first prove the church to be absolutely infallible, and see [that] they agree among themselves about it; lest we be still at a loss how to know what is that church whose testimony is the voice of God himself. And,

4. If I do but deny the testimony of the church to be the testimony of God, (as we do,) how will they prove it? "By the testimony of the church." I shall not take its word. Or will they say [that] it hath such notes of its being the voice of God in it, as thereby to manifest itself to be his voice? They will get nothing by that; for I am ready to say the same of the scripture. Or, lastly, will they prove it by the scripture? Then they plainly give away their cause, and own the authority of the scripture to be before the testimony of the church.

ARG. VI. *If we must believe the scripture to be the word of God, only because the church determines it to be so, then we must believe all things in it to be of God for the same reason only.*—That "Christ came into the world to save sinners;" (1 Tim. i. 15;) that "whosoever believeth in him, shall have everlasting life," &c. (John iii. 16.) And all the promises of the gospel must be believed to be made to us by God, only because the church tells us they were; and the truth of them, as to us, depends merely on the church's authority; and so all the comfort of our hearts, and the hopes we have of heaven, must be primarily derived from the authority of the church, and ultimately resolved into it. What a case had we been in, if it had not pleased the church to receive these promises into the canon! And if the Papists say true, she might not have received them: for, as we shall see by and by,\* it depends wholly upon the church what books shall be canonical, and what not; and, by the same reason, what parts of those books; and, consequently, whether all the promises of the gospel shall be canonical or not. And so we owe all our hope to the church's charity; and must count her a good-natured mother for not cutting off these "breasts of consolation;" (Isai. lvi. 11;) but leaving something for her poor children to hang upon, to keep them from perishing. Belike it is the church's favour that all the world is not damned. I am sure [that] the best promises in the scripture, if the Popish doctrine take place, can afford but cold comfort. For if I be asked what ground I have for my hopes of salvation; I answer, The promises of God. If I be asked again, "Are these promises true?" I answer, Yes. "But how doth that appear?" Why, because God made them. "But how do I know [that] God made them?" Well enough; for the church says [that] he did. Here the authority of the church is the first foundation of all my hopes: and poor ones, God knows, they are, if no better grounded, and little comfort I am like to have in them. It is to little purpose to tell me [that] the testimony of the

\* See the Papists' Objections, pages 629—640.

church is not merely human ; for is it merely divine ? If it be not, it cannot found a faith which is merely divine. And when my soul and the everlasting salvation of it lie at stake, I think I am concerned to see that my faith and hopes have a sure foundation ; and *that*, I am sure, none can be which is not merely divine.

ARG. VII. *If the testimony of the church is necessary, and the only sufficient reason of our believing the divineness of the scripture, then it will certainly follow, that no man who is out of the church can be called into the church by the scripture.*—Which is pretty strange doctrine ; and yet I see not how possibly the Papists can evade it. For they that are called into the church by the scripture are persuaded by the scripture, and convinced by it, that it is their duty to join themselves to the church ; but this can never be if the scripture be of no authority with them.\* Whatever convinceth or persuades a man must certainly have some authority with him ; and if therefore the church persuades men by the scripture, that scripture must needs be received and owned, ere they be joined to the church ; the scripture being the very reason and argument whereby they are persuaded. The conclusion will not be yielded to, if the medium from whence it is inferred be not first granted ; and in this case the scripture is the medium [which] the church makes use of in persuading men to embrace her society. Thus it was in the beginning of the gospel-church : Peter disproves the conceit [which] some of the Jews had of him and the rest of the apostles, that they were “ full of new wine,” (Acts ii. 13,) by the testimony of scripture, prophesying concerning the pouring-out of the Holy Ghost in the latter days. (Joel ii. 28—32.) Then he proves the resurrection of Christ by Psalm xvi. 8, &c. ; and his ascension into heaven by Psalm cx. 1 ; and his being the Christ promised to David to be of the fruit of his loins, by Psalm cxxxii. 11. And hereupon follows the bringing into the church [of] three thousand of the hearers, who, “ when they heard these things, were pricked in their hearts.” (Acts ii. 37.) And so, in Acts iii., how often doth Peter cite the prophets, particularly Moses ! (Verse 22.) And Philip thus preacheth to the eunuch out of the prophet Isaiah ; (Acts viii. 27—39 ;) and Peter again to Cornelius out of the prophets ; (Acts x. 43 ;) and Paul, in Acts xiii., where we find some both Jews and Gentiles wrought on by his preaching, and brought into the church. And was it the authority of these apostles (that is, in the Papists’ style, the church) that persuaded thus many ? Alas ! they that heard them did not once dream of their being the church ; and therefore did not believe on that account.

ARG. VIII. *No law receives its authority of binding men to subjection to it from those that are merely subject to it, and did not make it ; therefore the scripture hath not its authority from the church, which is merely subject to it as a law, and is not the author of it.*—The whole church is so, and not only pastors but people ; and if the pope himself be not under the scripture, as the law by which

\* *Vide* CHAMIERI *Panstratia*, de Can., lib. vi. c. 18.

he is to be ruled, well may he pass for *ὁ ἀνομος*, "that wicked or lawless one" spoken of in 2 Thess. ii. 8. True, indeed, a law may be made known by a herald that proclaims it; but who can say it receives its authority of binding the subjects from him, when he himself is one of them, and as much bound to it as any else? Allow the church to be the herald which proclaims and publisheth this law, must she therefore give authority to it? Put [a] case: a subject hears of a law, though not by a herald: is he not bound to submit to it, because he did not hear it proclaimed? Suppose a man come to the knowledge of the scripture some other way than by the ministry of the church, in the Popish sense, that is, the pastors of it; (as it is storied [that] the Indians and the Iberians did, by the help of private persons;) is he not bound to submit to it? Must he suspend his belief till he have the testimony of the church to assure him that the scripture is of God?

If it be said, that "a law doth not bind till it be promulgated, and the promulgation of it is the church's business;" I answer: God hath published his law sufficiently in the scripture, and to it all must be subject to whom the scripture comes, whether the church further tells them that it is the word of God, or not; as in the case mentioned it was received and submitted to. I wonder how the church was the herald that proclaimed the law of God to the Iberians, when they received it from a poor captive woman. Stapleton (before) tells us, that when Paul preached to the Thessalonians, his voice was the voice of the church: and, I pray, was this poor woman's voice the voice of the church too? By my consent, let her even be the church itself, virtual, infallible, a mere pope Joan I. But, further: if the church publish this law [which] we speak of, and it doth not bind till published by her, upon what account did she herself believe it when she first published it? (Let the question be concerning the herald himself, why he believes the law which himself proclaims.) Doth the church believe the scripture to be the word of God at all antecedently to her own publishing and propounding it to others, or not? Is her faith wrought in her by the testimony she herself gives to the scripture, or by something before? I suppose the Papists will scarce be so mad as to say the former; for what kind of faith must that be, when a man believes merely upon his own testimony? And how can the church be the church before she believes? If they say [that] the church's faith in the scripture was wrought in her before her own testimony concerning its divineness, I would fain know what that is by which it is wrought. If it be any thing in the word itself, or be the testimony of the Spirit, why may not I, or any man else, believe the scripture before the church give in her testimony concerning it, upon the same account that she herself doth? But if she believe the divinity of the scripture upon the testimony of the former church, I would know again what better assurance she hath of the testimony of the former church, than of the scripture itself; seeing she can know it only out of the writings of the ancients; and whoever questions the authority of the scripture, may upon

much better grounds question the writings of fathers, and decrees of councils, as was said before.

**ARG. IX.** *They that believe not the scripture to be the word of God, when propounded to them as such, though they have not the testimony of the church to confirm them in it, yet sin in their not believing it, and are therefore bound to believe it antecedently to the church's testimony; (for if they were not bound to believe it, they should not sin in disbelieving it;) and consequently the scripture hath its authority in itself, and before the testimony of the church, and therefore not from it.*—That men sin in not believing the scripture even without the church's testimony, is proved from Acts xiii. 46, 51, where Paul shakes off the dust of his feet against the unbelieving Jews, and tells them [that] they “judge themselves unworthy of eternal life.” See Acts xxviii. 24, &c., where he declares their actual unbelief to be the effect of their hard-heartedness; which though it might be judicial, they being left of God to themselves and their own lusts, yet withal it was sinful too, and contracted by themselves. And will any man say, that these Jews in refusing the gospel did not sin? I suppose, the Papists themselves scarcely will. If they say, as formerly, that Paul's testimony was the testimony of the church; I answer: Those Jews owned no such thing as a gospel-church, nor any authority it had to bind them to the belief of the gospel; and consequently could not own Paul as an officer of that church, his apostleship being merely a gospel-office; which a man could not submit to who did not first receive the gospel by which he was constituted an apostle. If they say, [that] they might know him to be an apostle by the miracles [which] he wrought; I answer again, that when he preached at Antioch in Pisidia, we have no mention of any miracle he there wrought; yet some both Jews and Gentiles believed. (Acts xiii. 14, 42, 43.) And therefore they neither received himself nor his preaching upon the account of his miracles; nor could miracles make it the duty of the unbelieving Jews to submit to Paul as an officer of the gospel-church, when no miracle was wrought by him. If it be said that he was known by the fame of his miracles elsewhere wrought, which gave credit to him; then it will follow, that Paul was to be believed for his miracles' sake, as well as the gospel for his sake; and thence again, that the gospel was not to be believed merely for Paul's own authority, but principally for his miracles, it being for their sake that he himself was owned as having any authority. And if so, either Paul's authority was not the authority of the church, or the authority of Paul as the church was not supreme: for that of his miracles was above it; that which procured credit to him was of greater authority than himself. Upon the whole it seems, by this reply of the Papists, that miracles were the great thing which procured credit to Paul's preaching; and if they did, the authority of the church did not; unless, as before they made Paul and the church the same, so here they will make miracles and the church the same.

**ARG. X.** *It cannot be certainly known by the testimony of the*

*church, that the scripture is the word of God; and therefore it hath not, as to us, its authority from the church.*—If it may be certainly known that the scripture is the word of God by the testimony of the church, then either it must be by the testimony of the universality of believers, or of the pastors. Not the former: for, (beside that the Papists themselves exclude them, and say that the scripture is to have authority *with* them, but not *from* them,)\* either we speak of the multitude of believers separately and disjunctively; and so they cannot give credit to the scripture, when they are all of them fallible and liable to error: or else all together and in conjunction; but so likewise they cannot certify us of the divineness of the scripture, because they never did, never will, meet together to do it. And we may stay long enough ere we believe the divinity of the scripture, if we tarry till all the believers in the world meet together to give in their verdict concerning it. If we speak of the church merely in the Popish sense, for the pastors of it, there will be as much uncertainty as in the other: for either we must consider them separately too, or in conjunction. If separately, they are all liable to error; and, according to the Papists themselves, they do all believe the scripture on the authority of the church, and therefore cannot give authority to it. If we consider them all together, when did, or when will, the pastors of all the churches in the world meet together to give their joint testimony to the scripture? And if they should, why are we bound to believe them? They were not infallible singly, nor can they be any more so conjunctly. If all the several parts of the integral, the church, be liable to error or corruption, why is not the whole? But suppose the pastors meet by their delegates in a general council, will that mend the matter? Not at all, that I see; for it is not yet determined by the Papists themselves where the supreme authority, which should give testimony to the scripture, doth reside, whether in pope, council, or both. And so we are left at uncertainties, and know not to whom to go, whose word to take; but must suspend our belief of the divineness of the scripture, till it be agreed upon among our adversaries whose authority is indeed supreme, and to be relied upon.

Yet put [the] case, [that] a general council be the chief which gives testimony to the scripture: how shall we know that this council hath not erred in determining the scripture to be the word of God? Shall we know it by the scripture? It is supposed [that] we doubt concerning that, and so its testimony is not valid. Or by the testimony of the church? Why, this council is the church itself, which determines in its own case; and so we must believe this council hath not erred, because it says it hath not erred. If the pope be the church virtual, and we must receive the scripture on his credit, the same objection will be against him; for how shall we know [that] he doth not err? By the scripture? But it is yet in question. Or by the testimony of the church? The pope himself is this church; and then we must believe he hath not erred, only because he saith he

\* *Vide Syntagma Thesium in Acad. Salmurien.*

hath not erred. Lastly : let pope and council both together be this church : how shall we know they both together do not err? Not by the scripture ; for that is not yet owned : nor by the testimony of the church ; for pope and council together are this church, and their testimony concerning themselves is not to be received. And, to conclude : how shall we know that pope and council are the church? Not because they themselves say so, nor because the scripture doth ; for that is not yet believed. Not by the testimony of the Spirit ; for why shall that bear witness any more to the church that it is the church, than to the scripture that it is the word of God? Nor yet by notes or marks inherent in the church ; for why may not the same be allowed to the scripture? And how shall we know these marks to be true, but by the scripture, by which alone we can judge of the nature and properties of the church? And yet still it is supposed that the scripture is not believed.

IV. This may suffice to show the absurdity of the Popish doctrine. Let us in the next place see *what grounds they have for it, and how they oppose the truth.* I shall only speak to the chief of their arguments, and reduce them to as few heads as well as I can. Any that would see them more largely handled may consult several of our Protestant divines, who speak more fully to this point than the shortness of a sermon will permit.

OBJECTION I. "Either," say they, "the authority of the scripture must be known by the church, or by the scripture itself, or by the testimony of the Spirit : But it cannot be known [by] either of the two latter ways : And therefore can only [be known by] the first."

First. That it cannot be known *by the scripture itself*, they prove, because "neither the whole scripture can be proved by the whole, nor one part of it by another. For if a man deny the whole scripture, it will be in vain to attempt the proof of one part by another, when such an one doth no more receive the authority of one part than of another. And the whole cannot be proved by the whole : for then the same thing should be proved by itself ; and whereas that which is brought to prove another thing should itself be more clear than that which it is to prove, in this case one obscure thing should prove another ; or rather an obscure thing be brought to prove itself ; for the whole scripture cannot be said to be more clear or better known than itself."

Before I propound the other part of their proof, I shall answer to this.

ANSWER. The divine authority of the scripture may be known by the scripture itself. For,

1. *The authority of one part of it may be proved by another part, to those that do not deny the whole.*—Some there have been, and still may be, who have received some part of the scriptures, and not others ; to such we may prove that part which they deny, by that which they allow. The Sadducees acknowledged the Five Books of Moses, but not "the prophets ;" our Saviour Christ therefore, when he had to do with them, did not cite the prophecy of Daniel to prove the resurrection of the dead, but Moses's writings. (Matt. xxii.) But when he dealt with others of the Jews who received the whole Old Testament,



he proved what he spake out of other parts of it, out of the prophets themselves ; and so bids them more generally "search the scriptures." (John v. 39.) Why may not we do likewise ? We shall see how the Old and New Testament prove each other ; so that we may argue with men that acknowledge the one, so as, by that [which] they allow, to prove that which they deny.

(1.) *The Old Testament is proved by the New.*—Christ divides the whole Old Testament into Moses, the Prophets, and the Psalms ; and thereby declares them all to be canonical. (Luke xxiv. 44.) That was then the usual way by which the Jews did divide the Old Testament. And here in the text, Abraham sends Dives's brethren to Moses and the Prophets. And Christ, mentioning a place out of the Psalms, bears witness to the whole Old Testament under the name of "the scripture : " "The scripture cannot be broken." (John x. 34, 35.) And we find particular parts of the Old Testament proved in the New. In Matt. v., Christ confirms the law of Moses, as to its divine authority, when he explains it ; beside other places in which he speaks of some particular laws. In Matt. xii. 39—42, and Luke iv. 25—27, and especially Heb. xi., the historical part of the scripture is confirmed. And how many testimonies have we out of the Psalms and Prophets everywhere which do the same ! The twelve lesser prophets are at once proved by Stephen's alleging them, in Acts vii. 42 : where the testimony cited is out of Amos, but Stephen mentions the "book of the prophets ;" that is, that volume of the smaller prophets which among the Jews was reckoned as one book.

(2.) *The New Testament is confirmed by the Old.*—For how often do Christ and his apostles prove their doctrine out of the Old Testament ? When they quote the Old Testament, it is a good proof of its authority to any that own the New ; and when by those quotations they prove their own doctrine, it is a good argument for the proof of the New Testament to them that believe the Old, as the case was of the Jews at that time. And therefore our Saviour Christ refers them to the Old Testament, particularly Moses, (John v. 45, 46,) for the proof of the great doctrine he held forth to them,—that he was the Messiah that should come into the world. So Peter, in Acts iii. 22, 23, refers to Deut. xviii. 18, 19, to prove what he was preaching : "A prophet shall the Lord your God raise up to you," &c. The same we may say of the types of the Old Testament,—that they confirm the New, in which we find them fulfilled. If any say, "We find no particular confirmation of Ezra, Nehemiah, and Esther in the New Testament ;" I answer : They are confirmed by our Saviour Christ in his general division of the Old Testament, according to the Jewish account, into the Law, the Prophets, and the Psalms, under which these books were contained, the whole volume of the Hagiographa going under the name of "the Psalms."

2. "But now, what, if we have to do with *those that deny the whole scripture, admit no part of it ?* how shall we convince them that it is the word of God ?" I answer,

(1.) Not by the church, [to] be sure ; for if they have no reverence for

any part of the scripture, they will have as little for the church, which hath no being as a church but from the scripture. And therefore it will be a most vain thing to attempt a proof of the scripture, either in part, or in the whole, by the church, which is as unknown in the nature of a church to them that question the scripture, as the scripture itself is.

(2.) *We would prove the whole scripture by the whole*, as well as one part of it by another.—For as the whole system of God's works in the creation proves itself to be of God, and to have him for its author, (Psalm xix. 1, &c.,) by all those eminent signs and effects of God's goodness, power, and wisdom which are to be seen in the whole ; so likewise doth the whole scripture prove God to be the author of it, by all those signs and evidences of his wisdom, goodness, power, and holiness which appear in the whole, and manifest it to be of God. Nor doth it follow from hence, that if the whole scripture prove itself, it is, as the Papists say, more known than itself, simply and absolutely, though, in some respects, it certainly may be so ; as a man in one respect may be more known than himself in another. A man, when he hath given some eminent proofs of his learning, is thereby more known than without them he is ; so the scripture too, considered with all those evidences of God's goodness, wisdom, holiness, &c., which appear in it, is more known than itself when these are not considered. How do we prove the sun to be the sun but by the glory of its light, which so far excels the light of other stars ? And is not the sun, considered with its light, more known to us than considered in itself ? How do we come to the knowledge of the nature of things in the world, but by considering their properties, qualities, effects, &c., which plainly declare what their nature is, seeing such properties, &c., could not be but where such a nature is ? So likewise here, there are those properties in the scripture, those excellences, which could be from none but God, and therefore make it appear that that writing which hath those excellences in it is of God. To speak of these distinctly is not my present business, not having to do with them that deny the scripture.

Secondly. "We cannot," say the Papists again, "know the scripture to be the word of God *by the testimony of the Spirit*. For either it is by the public testimony, which is that of the church ;" (and if this be granted, they have enough ;) "or its private testimony. But then," they say, "it will follow, 1. That our faith in the scripture is enthusiasm. 2. That if the private testimony of the Spirit be questioned, it cannot be proved but by the scripture ; and so the scripture being proved by the Spirit, and the Spirit again by the scripture, we shall run in a round, which is no lawful way of arguing."

ANSWER. To this I answer, that we know the scripture to be of God by the public testimony of the Spirit ; but I deny his public testimony to be his witnessing by the church. It is indeed his witnessing by the scripture itself, when he witnesseth it to be of God by those excellences of it which evidence it so to be : and this he witnesseth to all that have their eyes open to see it ; and in that respect it may be called "public." And when he witnesseth the same thing by the same means

in the hearts of particular believers, and so applies his public testimony to private consciences, enlightening and enabling men to believe upon his public testimony, you may if you please call that "his private testimony." This clearly cuts off all that the adversaries object; and no such things will follow as they pretend upon what we maintain. We know no other private testimony of the Spirit but this particular application of his public one; and then I am sure there is no danger of enthusiasm. For that is properly enthusiasm, when God reveals any thing to men's minds immediately and in an extraordinary way, and without the intervention of the usual means whereby he is wont to make himself known to men; as in former times he did to the patriarchs, prophets, and apostles: (and the enthusiasm [which] both the Papists and we find fault with is, when men pretend to this which yet they have not:) but when God makes known his will in an ordinary way, by the use of instruments and means for the conveying of spiritual knowledge to them, this is not enthusiasm; as when "faith comes by hearing." (Rom. x. 17.) And so it is in the case before us: when the Spirit witnesseth to the hearts of private believers that the scripture is the word of God, he doth it in an ordinary way, working in them a faith of the scripture, by those arguments of divinity which are in the scripture itself; and makes use of them as means to induce them to believe. As the light and brightness of the sun is the medium whereby it is known to be the sun, so that divine light and power which is in the word is the very medium and argument whereby the Spirit, enabling us to perceive it, persuades us that that word is the word of God. And I would ask our adversaries, Can a private man believe the divinity of the scripture merely on the authority of the church, without the Spirit's witnessing it to him by that authority? If they say, "Yes," then they must acknowledge that faith to be merely human, because not wrought by God. If they say, "No," (as they must if they be constant to themselves, in holding that the Spirit witnesseth by the church,) then, when the Spirit witnesseth to the conscience of a private believer by the church, why is not that enthusiasm too? For when he witnesseth to a private conscience by this application of his public testimony, here is as much a private spirit and a private testimony as any we speak of. The only difference is in the medium [which] the Spirit useth in this private work; which they say is the testimony of the church, and [which] we say is the scripture itself. Both of us agree that it is the Spirit's public testimony; but they call one thing so, and we another. If they say, that yet this is not enthusiasm, because here is no immediate revelation, but means are made use of; I say the same of the Spirit's witnessing to the divinity of the scripture in the heart of a private believer by the scripture itself, or those notes of divinity which are apparent in the word. This is no more immediate than the other, nor any less by the intervention of means.

And for the other consequent [which] they would infer from the private testimony of the Spirit,—that then "we shall run in a round, and prove the scripture to be the word of God by the testimony of

the Spirit, and prove the Spirit again by the scripture ;” \* there is as little fear of this as of the other. For we bring not the private testimony of the Spirit in our consciences, (against which only this objection is made,) or his applying his public testimony to us in a way of illumination and conviction of our minds, as the argument inducing us to believe ; but that, we say, is his public testimony in the word, when he witnesseth its divinity to us by that excellency, light, and power which is in the word itself, and makes use of that to persuade us to believe. The Spirit indeed is the efficient of our faith, or the agent which causeth us to believe, enlightening our minds, and drawing our hearts to consent to the truth ; but the evidences of divinity [which] we see in the scripture, through the Spirit’s enlightening us, is the reason or motive of our believing : they move us to believe objectively, but the Spirit effectively. So that here is no danger of a circle in our discourse, or proving *idem per idem* [“the same thing by itself”]. For if I be asked, how I know the scripture to be the word of God ; this question may have a double sense : for either it is meant of the power and virtue whereby I believe ; and then I answer : By the power and efficiency of the Spirit of God, opening the eyes of my understanding, and enabling me to believe : or it is meant of the medium or argument made use of, and by which, as a motive, I am drawn to believe : and then I answer : Those impressions of divinity [which] the Spirit hath left on the word, and by which he witnesseth it to be of God, are the argument or motive persuading me to believe. Now when they ask how I know the Spirit who witnesseth in my conscience to the divinity of the scripture to be the Spirit of God, the question is plainly, by what means or argument I am persuaded that it is the Spirit of God ; and then I answer, By those properties of the Spirit which the scripture mentions. And so the question, how I know the scripture to be the word of God, either is concerning the *efficient* of my belief of the scripture, or else it is not to the purpose ; (for I do not allege the efficiency or inward operating of the Spirit as the *motive* of my faith ;) and the latter is concerning the *objective cause* or *argument* inducing me to believe the Spirit to be the Spirit of God. The mistake is this : they would fasten upon us, that we make the Spirit in his inward work upon our hearts to be the motive to our faith ; whereas we only make it to be the efficient of our faith.

To conclude this answer to their first argument : let us see if it may not be retorted upon themselves. If the church’s testimony give authority to the scripture, as Papists say, then if a man deny the authority of the church, how will they prove it ? For neither one part of the church can give credit to the other, when the whole is questioned ; nor can the whole church give credit to itself ; for then the whole church will be more known than itself. Or if we ask, How comes the church to believe the scripture ? Is it by its own testimony ? But, surely, it must believe it ere it can give testimony to it. Or is it

\* Vide R. BARON. *Contra Turneb.* ; CAMERONEM *De Verbo Dei* ; et TURETINUM *De Cr. Pontif.*

by the testimony of the Spirit? If so, is it by the public testimony of the Spirit? That cannot be; for, according to them, that is no other than the testimony of the church itself, the absurdity of which hath been already shown. Or if it be the private testimony of the Spirit; then they by their own arguing will run into enthusiasm, as well as we. And indeed they do plainly run into a circle, in their proving the scripture by the authority of the church, and the authority of the church again by the scripture; for with them the authority of the church is the motive or argument whereby they prove the divine authority of the scripture, and that again is the motive or argument by which they prove the authority of the church. And so both the church and the scripture are more known than each other, and yet less [known] too: more known, because they prove each other; and less known, because they are proved by each other. Here they are themselves in a noose. But it is no matter; the pope's omnipotency can easily break it, or the church's authority [can] make her logic canonical, though all the Aristotles in the world should make it apocryphal!

OBJECT. II. "It is necessary for us in religion to have the canon of scripture certain: but this we cannot have otherwise than by the church; because its authority is most certain, and the only one which is sufficient to remove all doubts concerning the divineness of the scripture out of our minds; both because God speaks by the church, and because the church best knows the scripture: she is Christ's bride, and therefore best knows the voice of the Bridegroom; she hath the Spirit of Christ, and therefore can best judge of his word and the style of it."

ANSWER. We deny that the canon of the scripture cannot be known but by the church, and the contrary hath been already proved: the scripture hath been owned and received where no such judgment of the church hath been. And it is as false that the authority of the church is the greatest and most certain; for that of the scripture, upon which the church and her authority depend, is above it. God speaks in the scripture, and by it teacheth the church herself; and therefore his authority in the scripture is greater,—the authority of him that teacheth, than of those by whom he teacheth: as the authority of a king in his laws is greater than that of an officer that proclaims them. A king may by his council or judges acquaint his subjects with his laws; but will it therefore follow [that] because he speaks his mind, which is in those laws, by such officers, that their authority is greater than that of those laws themselves? God speaks by the church; (the true church, we mean;) but he speaks nothing by her but what he speaks in the scripture, which she doth only ministerially declare to us; and therefore the authority of God and his law is above hers, who though she publish yet did not make it, but is herself subject to it, and by that law only stands obliged to publish it to others. And for what they say of the church's ability to judge of the scripture, we answer, that she cannot judge of the style of the scripture otherwise than by the help of the Spirit, and by the

same private Christians may judge too; and there be no means whereby the church can know the scripture to be the word of God, but particular believers may know it by the same. And if the church's authority be so great, in our adversaries' opinion, because she can so well judge of the style of the scripture, how much greater is that of the scripture, which is able by its style to manifest itself to the church!

EXCEPTION. "But," say they, "we do not know the voice of Christ in the scripture but by the church; therefore her authority is greater."

ANSWER. This is both false and inconsequent: *false*; for it hath been sufficiently evinced that the voice of Christ may be otherwise known, and hath been too; *inconsequent*, in that it follows not that the authority of the church is therefore greater than that of the scripture. John Baptist directed many to Christ: and suppose [that] without his direction of them and witnessing to Christ they had never come to him, will it thence follow that John's authority was greater than Christ's? The church, we grant, may be a mean whereby many are brought to the belief of the scripture, who yet afterward do believe upon better grounds, as being persuaded by the word itself.

OBJECT. III. "We can no otherwise know the scripture to be the word of God than as we know what books are canonical, and what not; what were written by inspired penmen, and what were not; but this we can know only by the authority of the church. This is proved, because some books which at first were not received as canonical, the church did afterward receive, as Ecclesiasticus, Tobit, Susanna, the books of Maccabees, &c.; the epistle to the Hebrews, the second of Peter, second and third of John, and the Revelation. And books which are not canonical, are therefore not canonical because the church would not allow them as such; namely, the revelation of Paul, the gospel of Peter, Thomas, Matthias, &c. And, lastly, some books written by prophets and apostles are not canonical, because the church hath not determined that they are so."

ANSWER. To let pass what a learned Protestant \* largely proves; namely, that it is possible to know the scripture to be the word of God, and yet not know which books are particularly canonical and written by inspired penmen; that it may be known that the doctrine contained in those books is of God, though it be not known whether it were written by such as were immediately inspired themselves, or had it from those that were: in the primitive times, some not only good men, but churches too, did deny some of those books to be canonical which we now generally receive; and yet they did receive the word of God, and the doctrine contained in those books, though they questioned whether those books themselves were written by such as were immediately inspired or not. And do not the Papists themselves tell us, that the canon of the scripture was not established for a long time after the apostles' days, till it might be done by general

\* CAMERO.

councils? And yet surely the church did in the mean time own the word of God, and know the voice of Christ.

We say then that it may be known which books are canonical, and which are not, otherwise than by the church; for the church herself knows them otherwise than by herself, or her own authority. When she declares them to be canonical, she believes them to be canonical; and her believing them to be canonical is antecedent to her declaring them to be so. She must learn herself, before she can teach others: she believes them therefore to be canonical, because she sees the stamp of God upon them, and that they are such as can be of none but God. (The same way likewise private believers may know them.) And when the church sees this stamp of God upon a book, she thence concludes it to be divine, and then declares it to be so.

EXCEPTION. "But how then comes it to pass, that some books of canonical scripture were not so soon received as others, if all have such an impress of divinity upon them?"

ANSWER. I answer, that these notes of divinity, which are sufficient in all the several books of scripture to demonstrate them to be of God, yet may be more clear and illustrious in some than in others; as God's power and wisdom may be more apparent and conspicuous in some of his works than in others of them. Or else it may be from the different degrees of illumination afforded to different persons, and in different ages. When some doubted of some books of scripture, all did not: and they that did not, had a greater measure of the Spirit, as to that at least, than others had.

Now, to their particular proofs of the minor proposition in their arguments, we answer particularly,

1. That those books annexed by the Papists to the Old Testament, and called by them "deuterocanonical," and by us no better still than "apocryphal," such as the books of Maccabees, Esdras, Tobit, &c., never were received into the canon by the ancient church, nor can they produce the decree of any one ancient council wherein they were owned; as for modern councils, we matter them not. They say that these books were doubted of at first, and afterward received. Belike, then, the church at first did not know them to be the word of God; and if she be the bride of Christ, who best of all knows the Bridegroom's voice, how came she for so long time not to know it? Here certainly, in spite of infallibility, the church must be in an error: for if she doubted of the divinity of these books when yet they were really divine, she erred in so doubting; and if she did not know them to be of God, and yet did not receive them, she was more than erroneous, that is, she was plainly rebellious. As for the epistle to the Hebrews, the second of Peter, and those others which we all own as canonical, though some particular persons or churches might doubt of their authenticity, yet it doth not appear that all ever did. Some of the Papists themselves confess, that the epistle to the Hebrews was generally acknowledged, unless by two or three of the Latin fathers; and Jerome reckons both that and the Revelation as generally acknow-

ledged for canonical.\* However, when these books were owned as canonical, it was not on the bare authority of the church. For how came the church herself to acknowledge them? How came she to know that they were written by inspiration? Did she believe it on her own credit? Or did she not rather receive them as canonical, because she found them canonical, perceiving the stamp of God upon them? And surely the same reason might make us receive them, though the church had not testified concerning them.

2. To the second thing [which] they allege, concerning the revelation of Paul, the gospel of Peter, &c., or any book written by philosophers or by heretics; I answer, that if the church did reject them, she did do but her duty; and it will not follow from her rejecting them, that there was no other way of knowing them not to be canonical beside the church's disowning them. For upon what grounds did the church disown them? upon her own authority? Then she rejected them because she rejected them, judged them not to be canonical because she judged them not to be canonical. If she did disown them because she saw not that dignity and excellency in them which she saw in the books of the Old and New Testament, and which might persuade that they were of God; surely, then, it was not merely the church's authority which made them not to be canonical; and on the same grounds that the church rejected those books, we likewise may do it. Sure I am, [that] Eusebius reckons those books not only "as forged," but as something worse; that is, "absurd and impious." †

3. When they say that "some writings of the prophets and apostles themselves are not canonical; and therefore not so, because not acknowledged by the church to be so:" I answer, that some things the prophets and apostles might write as private men, and not by the inspiration and special direction of the Holy Ghost; and such never were to be received into the canon of the scripture, nor were written with any intent that they should. But those things which they wrote as prophets and as apostles, by the immediate inspiration and special direction of the Spirit, and for this end,—that they might be the rule of the saints' faith,—were all received into the canon. If they deny this, let them produce any such writing of prophets or apostles not yet received as canonical. For what they say, out of 1 Chron. xxix. 29, of the writings of Samuel, Nathan, and Gad, how will they ever make it evident that they were other than the books of Samuel, written partly by himself while he lived, and partly by Gad and Nathan after his death? And so likewise, 2 Chron. ix. 29, the writing of Nathan, Ahijah, and Iddo; and 2 Chron. xiii. 22, Iddo again; 2 Chron. xx. 34, Jehu: how will they ever prove them to be other than what we

\* Speaking of both: *Et tamen nos utramque suscipimus, nequaquam hujus temporis consuetudinem, sed veterum scriptorum auctoritatem sequentes, qui plerumque utriusque utuntur testimoniis, non ut interdum de apocryphis facere solent, &c.—Epist. ad Dardan.* "And yet we receive both of them, uninfluenced by the custom of the present age, but following the authority of ancient writers, who have usually employed the testimony of these two; not citing them only occasionally or seldom, as was their practice with regard to the apocryphal writings."—ΕΔΙΤ. † *Ὅθεν οὐδ' ἐν τοῖς αὐτὰ κατὰ κτεον, ἀλλ' ὡς ἀποκα ψαυτη και δυσσεβη παραιτητεον.*—Lib. i. cap. 25.



have in the books of Kings? It is true, too, that mention is made of some writings of Solomon which are not in the canon; but how will it appear that they ever ought to be there, or were ever written for that purpose? As for any writings of the apostles which are not in the scripture, the chief insisted on is the epistle, as they would have it, of Paul to the Laodiceans, mentioned Col. iv. 16; which we deny to have been written by Paul, nor will the words enforce any such thing: "the epistle *from* Laodicea" is one thing, and "*to* Laodicea" another.\* It is most likely to have been some letter written by the Loadiceans to Paul, in which there being some things that concerned the Colossians, the apostle adviseth them to read that epistle. Jerome saith of this epistle, that "some do read it as one of Paul's; but *it is generally rejected.*" † And for other books which they mention, they have been as generally disowned by the church as fictitious, and not written by the authors whose names they bear. The same father cashiers several of them together, that went under the name of Peter, "as being all apocryphal." ‡

OBJECT. IV. "We cannot confute heretics who deny the scripture or part of it, but by the authority of the catholic church, which receives it."

ANSWER. Those heretics that will acknowledge the church may be confuted by its authority, but not have faith wrought in them: they may have their mouths stopped, but not their minds enlightened, by it. And though we may make use of the authority of the church with such, yet not as the chief, and much less only, argument to persuade them of the divinity of the scripture; but even by the same way whereby believers are persuaded of it, may heretics be persuaded too. And if we meet with such heretics as pay no more reverence to the church than to the scripture, we are in a fine case, if we have no other way of dealing with them but by urging the authority of the church: surely, they that deny the divinity of the one, will not stick to deride the testimony of the other.

OBJECT. V. To pass by other testimonies, [which] they cite out of the ancients, one they mainly triumph in,—that saying of Austin, that he had not believed the gospel, had not the authority of the church moved him to it. §

ANSWER. Austin speaks, when converted and orthodox, of himself as formerly a Manichee; and shows that he had then been moved by the authority of the church to receive the gospel. When he was a Manichee he was a heretic, not a Heathen, and so might have some esteem for the church; or if he had no respect for the church as the church, yet he might—even by the confession of Papists themselves, so far as he saw the consent of so many nations, and the prescription of so long time, and other like arguments in the church to induce him to—reverence it.

\* It is in the Greek, *εκ Λαοδικειας*, not *προς Λαοδικειαν*. † *Παρα τωντων εκβαλλεται.*—*De Script. Eccles.* ‡ *Ως αποκρυφα οντα αποδοκιμαζεται.*—*Ibid.*

§ *Ego non crederem evangelio, nisi me ecclesia catholica commoveret autoritas.*—*Crederem et commoveret for credidisset, et commovisset*, as is a frequent way of speaking with that father. See CHAMERL *Panstr.*, lib. ii. cap. 11, at large.

## V. APPLICATION.

USE I. From what hath been spoken, we may conclude,

1. *The mischief and danger of Popery as to this particular doctrine.*—How dishonourable and injurious to God is this doctrine of the Papists, and how destructive to religion!

(1.) *How dishonourable to God, for the credit of his word to depend upon the testimony of men, and not to be able of itself to discover its author!*

(i.) *A dishonour it is to his wisdom*, if he could not otherwise assure men of the divine original of the scripture, than by having men bear witness to it; if he knew no other way of certifying us of his will, and making known his laws to us, but by the help of our fellow-creatures, who, as well as we, are subject to those laws. Can God make “the heavens declare his glory,” and cannot he make the scripture do it? (Psalm xix. 1.) Can he make himself “known by the judgments which he executes,” and not by the statutes [which] he establisheth? (Psalm ix. 16.) Can he show forth his wisdom, power, and goodness by the things [which] he doeth, and not by the things [which] he speaks; and so make his works praise him, but not his word? (Psalm cxlv. 10.) Nay, can men so write, so speak, as thereby to discover themselves, and what wisdom, or knowledge, or skill they have; and cannot God do as much? Is God less wise and able than they are; or is he wise in some things, and not in others? How came “the Spirit of the Lord” to be thus “straitened,” (Micah ii. 7,) as to have but this one way of making known the word to us; and that such an one as [that] he must be beholden to his creatures for it? It is certain that formerly he had other ways; and why hath he not now? How comes he to be less wise than he was? Surely, if there be “no variableness” in God, “nor shadow of turning,” (James i. 17,) he must be as unchangeable in his wisdom as in any other attribute, and there can be no diminution of it.

(ii.) If God can otherwise make known the divineness of his word than by the testimony of the church, and yet will not, *it looks* (to say no worse) *very like a reflection upon his goodness*, to leave men a more uncertain way of coming to the knowledge of his will and their duty, when he could give them a more sure one; to leave his people no better helps against their weakness and doubtings than the uncertain authority of a man, or a company of men, who may as easily be deceived in the testimony they give, as others may in the faith they yield to it! And if God did formerly give his people a better and more sure foundation for their faith than the authority of mere men, weak men, fallible men, (as hath been proved,) how comes his goodness to fail now, and to be less to saints under the gospel than to those under the law, or the patriarchs before it?

(iii.) *This doctrine of the Romanists greatly derogates from God's sovereignty.*—It degrades his authority, and lifts up the church into his place: it doth worse than make princes go on foot, and servants ride on horses. (Eccles. x. 7.) If what the Papists teach in this

point be true, the Holy Ghost is in a worse condition than his apostle was, who needed not "letters of commendation" to or from the churches; (2 Cor. iii. 1;) he must be fain to canvass for the votes of men, or seek their testimonials; God himself cannot establish his laws without the church's leave; Jesus Christ shall not be King of saints, not sway his sceptre, nor rule his house, without the good-liking of the pope and council. What is this but what was said of old?—*Nisi homini Deus placuerit, Deus non erit*; \* "God must be concerned to please men," at least, the Papists: "for if he doth not, they know how to be quit with him; for then He shall not exercise his authority over them," not bind their consciences, not command their faith, not prescribe them their duty, not govern their lives: the church will not give their approbation to his laws, and so he shall not be their Sovereign, he shall not be their God. What can be more injurious to God's supremacy than this doctrine, which subjects the authority of God in his word to the pleasure of his creatures? What sovereign prince upon earth will endure to be so dealt with, to have the authority of his laws suspended upon the testimony of those that publish them, of those that are themselves subject to them? I dare say, the pope scorns to have it said that his decretals have their force from him that divulgeth them, or his Bulls from him that posts them up. He would not endure, if he sent out his orders to a church or council, that they should sit upon them, and subject them to their judgment, and approve or disallow of them as they saw fit; he would expect that they should be received, and submitted to, upon the account of his stamp upon them, and seal annexed to them. Why may not the scripture be allowed as much, which hath God's stamp so fairly impressed on it, and had the seal of so many miracles to confirm it?

(2.) *This doctrine of the Papists is prejudicial, indeed destructive, to Christian religion.*—It leaves us only the name of Christianity, and no more. What is all religion, if God be not the author of it? and, if the Papists say true, we can never be sure that God is the author of that which we call Christian. This one doctrine of the Romish synagogue puts us into a worse condition than the Jewish one is in; which hath some foundation for its faith and worship, whereas this leaves none at all for ours. It is, in a word, most perniciously contrary to and destructive of a Christian *faith* and *comfort* and *obedience* all at once.

(i.) *It is destructive to our faith.*—It leaves us no firm footing for it, when it must be first founded upon, and lastly resolved into, the authority of men; and [when] we can never know the scripture to be the word of God, without either the concurring votes of all the Christian world to assure us of it, or at least the definitive sentence of a pope or council, and have no better assurance of its being divine, than their say-so: What can ruin our faith, if the undermining of it do not? And what is it to undermine it, if this be not? It takes away the very foundation of it; and, instead of the infallible veracity of the God of truth, puts us off with the uncertain testimony of, at least, a company

• TERTULLIANUS.

of fallible men ; who may every one of them be deceived ; and therefore so may we too, for company, if we rely on their authority. Indeed, it leaves us little (if any at all) more certainty for our religion than the Turks have for theirs : for why may not they as well require us to believe that God speaks to us in the Alcoran because they say He doth, as the Papists require us to believe [that] He speaks to us in the scripture merely because the pope or council says so ? Nay, how little difference doth this cursed doctrine make between the great mysteries of the gospel, the articles of our faith, and the ridiculous fables of the rabbins, or abominations of Mahomet ! For if some writings are not canonical scripture merely because the church, that is, pope or council, hath not canonized them, and some are because it hath ; [if] the Acts of Peter and the Revelation of Paul are not the word of God because the church would not so far dignify them, and the Epistles of Peter and Paul are therefore of divine authority because it so seemed good to the church to determine ; why might not the same church, if she had been so pleased, have added the Talmud to the scripture, ay, and the Alcoran too ? And they cannot say [that] it is because these books contain not only innumerable fopperies, but notorious lies, unless they will eat their own words, and recede from one of their chiefest arguments ; namely, that the apocryphal books [which] they themselves do not receive, are therefore only not canonical because the church hath not received them, when the rest are because she hath.

(ii.) *It is as destructive to our comfort.*—When our great comfort proceeds from our faith, such as the one is, so will the other be too : an ill-grounded faith can never produce a well-grounded comfort : the foundation being shaken, the building must needs totter. What will become of that “comfort of the scripture” [which] the apostle speaks of, (Rom. xv. 4,) that “joy and peace in believing,” (verse 13,) that hope in God’s word [which] David mentions, (Psalm cxix. 81 ; cxxx. 5,) if we can no otherwise be sure that it is God’s word, but only because men tell us it is so ? How will our hope and comfort fail us, and our hearts fail us, when we come to consider, that that testimony of man which is the ground of our faith, and therefore of our comfort, for aught we know, will, sure enough may, fail us ! How should we stand, if our foundation sink under us ? If the rain should descend, and the floods come, and the winds blow, and beat upon us, what shelter, what fence should we have ? How great would our fall be ! (Matt. vii. 27.) If temptations should arise, and assault and shake our faith, how should we maintain our comforts ? Would it not be sad for us, or any of us, to say within ourselves ?—“I have ventured my soul and its eternal welfare upon the scripture, and the promises I there find ; but how do I know that this scripture is the word of God ? How do I know [that] I am not mistaken ? Am I as sure [that] I am not deceived, as I am certain of being miserable if I be ? Here is indeed a company of men that call themselves ‘the church :’ but that is a hard word ; I never meet it anywhere but in their mouths, and in this book which they have put into my hands ; and yet these are the only men that tell me it is the word of God. But what reason

have I to believe them? They say indeed [that] they are infallible, and cannot be deceived; but how shall I know that? They say [that] the scripture says so. Suppose it doth, what know I but [that] they make it say so; and [that] the scripture and they are agreed together to gratify one another, and speak for one another? I see not that they are the church unless the scripture makes them so; and yet they tell me, that the scripture is not the word of God to me unless they make it so. I know no authority [which] they have to bind me to believe them but what this book gives them; and they know none [that] it hath to bind me to believe it but what they give it. And thus I am quite at a loss, if either this thing called 'the church' be not honest, but will cheat me; or be not infallible, but may deceive me. How vain, then, and flattering have all my hopes been hitherto, how uncertain my faith, how deceitful my joys and comforts! Farewell 'glory, and honour, and peace!' Farewell 'life and immortality!' Farewell 'the inheritance of the saints,' and the 'crown of righteousness!' Fine things, if I knew where to have them!" (Rom. ii. 10; 2 Tim. i. 10; Col. i. 12; 2 Tim. iv. 8.) How would you like this, Christians? Do ye not even tremble at the thoughts of such dismal temptations? What think you then of the religion of the Papists, which exposeth all that embrace it to such uncertainties? It is no wonder [that] they allow no certainty of salvation to believers, when they leave them at so great uncertainties for the very foundation of their faith.

(iii.) *It is as destructive to our obedience as to either of the other.*—Gospel-obedience is the fruit of faith; and therefore such as is the faith [which] we have, such will be the obedience [which] we yield. If our faith be not right, our obedience can be no better. A human faith is not sufficient to found our duty to God upon; and that obedience which proceeds only from such a faith, will neither be acceptable to God, nor available to us. And yet such is the faith, and no higher, which causeth our obedience, if it be grounded only, or firstly, in the testimony of man, and resolved into it. "Without faith it is impossible to please God;" (Heb. xi. 6;) and that faith, surely, is a divine faith, such as rests on God's own authority. But if we believe the scripture to be of God only because men say it is, that faith cannot be divine; and therefore nor the obedience which flows from it acceptable. In this case, the same testimony of the church which would be the foundation of our faith, would likewise be the cause of our obedience. We should believe duty to be duty, with the same kind of faith with which we believed the command of it to be of God, and that would be no other than men's telling us that it is; and so the result of all would be, that we must obey God, because they tell us he commands us to obey him; and so we first show a respect to men in believing, before we show any to God in obeying him. And then, not only we must be beholden to the church for the knowledge [which] we have of our duty, but God must be beholden to her too for our performing of it.

2. *How much better a religion is ours than that of the Papists!*—We are the veriest fools upon earth, if ever we change our own for theirs.

(1.) *We have more certainty in our way than they have, or ever can have, in their way.*—Our faith is built upon no worse a bottom than the infinite veracity of Him who is the truth itself revealing himself to us in the scripture of truth, and not on the sandy foundation of any human testimony: it leans upon God, not upon men; upon “Thus saith the Lord,” not “Thus saith the church.” Though we despise not the true church, but pay reverence to all that authority wherewith God hath vested it; yet we dare not set it up in God’s place. We are willing [that] it should be a help to our faith, but not the foundation of it; and so should do its own office, but not invade God’s seat, nor take his work out of his hands: that would neither be for his glory, nor our own security. Our faith is a better than such an one would be: we receive it not from churches, from popes, from councils; but from God himself, that cannot lie to us, and will not deceive us. If we are beholden to men, parents, ministers, &c., for putting the Bible into our hands, and directing us to the scripture; yet when we read it, hear it opened, and are enlightened by it, and see what a spirit there is in it; when the word enters into us, as the sunbeams into a dark room, and gives us light; (Psalm cxix. 105;) we see its excellency, are ravished with its beauty, taste its sweetness, feel its power, admire its majesty: when we find it to be such a word as searcheth our hearts, judgeth our thoughts, tells us all that is within us, all that ever we did in our lives, (John iv. 29,) awakens our consciences, commands the most inward spiritual obedience, sets before us the noblest ends, and offers us the most glorious reward, an unseen one, an eternal one; then we come to acknowledge that of a truth God is in it, no mere creature could be the author of it. And so we believe it, not because men have ministerially led us to the knowledge of it, or have persuaded or commanded us to receive it, or told us [that] it is of God; but because we ourselves have heard and felt him speaking in it. The Spirit shines into our minds by the light of this word, and speaks loudly to our hearts by the power of it, and plainly tells whose word it is, and so makes us yield to God’s authority in it. Take a Christian whose faith is thus bottomed, and overturn it, if, you can: you must first beat him out of his senses,—persuade him [that] he hath no eyes, no taste, no feeling, no understanding, no affections, no reflection upon himself, no knowledge of what is done in his own soul, and so indeed that he is not a man, but a brute or a stock,—ere ever you can persuade him that the scripture is not the word of God. Whereas, on the other side, the Papists’ religion is built merely on men, and their faith hath no more certainty than those men have infallibility. Ask them what is the great, nay, the only convincing reason why they believe the scripture to be the word of God; and they will tell you, “The church’s testimony concerning it,”—they believe it because the church commends it; that is, the pope doth so, or a general council, or somebody, they know not who.

And here they are at a loss already; for, as much as they fill our ears with a great noise and din of “the Church!” and can scarcely talk of any thing but “the church! the church!” yet they are not so much

agreed among themselves what this very church is upon whose authority they build their faith, and would have us build ours. In several countries they have several churches, several supremacies, several infallibleships : a council is the church, and supreme and infallible, in France ; and the pope is the same in Italy. And so, (amongst the Papists,) if you do but change your climate, you must change your faith too ; if you but cross the Alps, you must translate your faith, and shift it from a council's shoulders to the pope's. A strange, variable thing you will find it, which must be calculated according to the meridian you are in, and will not serve indifferently for all places ; so that you must be sure to fix your habitation ere you can settle your belief. And yet if this were agreed upon, you would still be at an uncertainty as to the infallibility of whatsoever they call "the church:" for you are likely to have nothing but their own word for it ; and if you will take it so, you may ; or if they prove it by the scripture, they desert their cause, and own the scripture as above them, and authentic without them ; and so while they would establish their infallibility, they lose their authority.

And so, to conclude, there is nothing certain, nothing solid, among them, nothing able to bear the weight of an immortal soul, nothing upon which a man can venture his everlasting salvation. I see no such thing as a truly divine faith among them, unless it be therefore divine, because built upon the authority of their lord god the pope. They call the pope *ecclesiæ catholicæ principem et sponsum*.\* In the Mass at the election of him, they apply that to him which is said of the Holy Ghost : "I will pray the Father, and he will send you another Comforter." (John xiv. 16.) And in the time of Leo X. it was disputed in their Schools, among other blasphemies, whether the pope were a mere man, or *quasi Deus*, "as it were a God ;" and whether he did not partake of both the natures of Christ. (MORNÆI *Myster. Iniquit.* p. 636.)

(2.) *Our religion is more comfortable as well as more certain.*—Our faith being built upon the truth of God himself, and our comfort upon our faith, so long as our foundation remains immovable, we need not fear our superstructure. If our faith have good footing, our hopes and comforts will keep their standing. Faith in the promises is that from whence all the comfort of our hearts, and our "rejoicing in hope of the glory of God," doth proceed. (Rom. v. 2.) A Christian's joy is joy in believing, and his peace "the peace of God," (Phil. iv. 7,) and his comforts the comforts of the Holy Ghost : but this can never be, if our faith be founded immediately on the testimony of men, and not of God ; or if we believe the promises of the word to be made by God, because men tell us he made them. So long as we hold to the "sure word," (2 Peter i. 19,) we have sure hopes and sure comforts, and no longer ; and therefore a Papist can never have any "strong consolation" by his faith, (Heb. vi. 18,) when his faith itself hath so weak a foundation. How can they ever rejoice in hopes of heaven, when they believe [that] there is a heaven with no better a

\* "The prince and husband of the Catholic church."—EDIT.

faith than they believe a pope or council to be infallible? It is to little purpose to say, [that] they believe there is a heaven (say the like of other articles) because God in the scripture tells them so; when they would not have believed one tittle of that very scripture, if a pope or a council had not bid them believe it: for then their hopes and comforts are all resolved into the authority of this church, (whatever it be,) as well as their faith is; and both the one and the other rest not on the real infallibility of the God of truth, but on the pretended infallibility of one single prelate at Rome, or a convention of them at Trent. From such a foundation for our faith, and such comforters of our consciences, the Lord deliver us!

By this you may gather what you must do, if you would be Papists. You must renounce your reason and faith too, if you would embrace their religion; you must enslave your consciences to the authority of men, and so put out your own eyes, that you may see with other men's. You must not be "built upon the foundation of the apostles and prophets," (Eph. ii. 20,) but of popes and councils; it may be, of a single pope; and so hazard your eternal peace and welfare on the credit of a man who may be himself a murderer, an adulterer, a sodomite, a necromancer, a blasphemer, a heretic; and may be so far from being saved himself, that he may, as some Papists acknowledge, carry whole cart-loads of souls to hell with him. Yet still he is infallible, an infallible murderer, an infallible sodomite, an infallible sorcerer, &c. ! And you must believe him to be infallible all this while, by himself, or with a council; or you cannot be saved, among them. The church, to be sure, you must believe and adore, whatever it be, either representative or virtual; you must not ask a reason for your faith, neither, but tamely submit to its tyrannical dictates. And if it should ever come to this, would it not be as hard a chapter as the third of Daniel? Would not Smithfield be as hot a place as the plain of Dura, if every one that would not fall down and worship this great golden-idol,—holy church,—should be cast into the burning fiery furnace?

USE II. And therefore, to prevent this; and that your faith may be firm and immovable, as standing not in the authority or wisdom of men, but the power and truth of God; that your hearts may be full of comfort, your lives full of holiness, your deaths full of sweetness; and that you may be "more than conquerors" over all those temptations whereby the wicked one may at any time assault your faith; *be sure to see that it have a good foundation, see that you believe the scripture upon solid and lasting grounds.*—Trust the authority of no mere man, nor company of men, in the world, in a business on which the everlasting blessedness or misery of your soul doth depend. Hear Moses and the prophets; hear the apostles and evangelists. We are sure [that] God spake by them, and they never err. As for popes and councils, we are sure [that] they have erred, and so may do again. And so may your parents that first instructed you: masters, teachers, churches, all may err. And though *de facto* ["actually"] they do not err in this, when they tell you [that] the scripture is the word of



God ; yet, they being but men, and having no promise of absolute infallibility, and being liable to mistakes in other things, when you find that, you may come to question whether they were not mistaken in this too, and so think [that] you have been deluded all this while, and taken that for the word of God and rule of your lives which is nothing less. And then you will either cast away your faith, or you must seek a new foundation for it. And if you come in a Papist's way, and hear talk of Peter's successors; Christ's vicars, catholic churches, general councils, infallibilities, long successions, apostolical traditions, you do not know what kind of spirit such conjuring words may raise up in you. You may be apt to think, [that] the major part (as you will be told, though falsely, it is) must carry it; and so determine your faith by the votes of men; that is, not so much change the foundation of it, as enlarge it; and whereas before it was built upon the credit of a parent or a pastor, now build it upon the credit of a great many, or a great one in the name of all the rest; or if it rested before on a particular church, now it shall rely on that which you are told is the catholic one. For my part, I shall never wonder to see ill-grounded Protestants easily turn Papists: they are semi-Papists already; and they may soon be wholly such. They have a pope at home; and if they do not like him, they may easily exchange him for another abroad. He that pins his faith upon one man's sleeve may soon do it upon another's; he is already a church-Papist, and may soon be a Mass-one.

And therefore, to conclude, whoever thou art, if thou have not formerly done it, search thyself now, ere Satan sift thee; try thy faith in the scripture, that it may be approved; see whose image and superscription it bears, what foundation it hath, what answer thou canst give to any one that asks thee a reason of it; nay, what answer thou canst give thyself. Ask thyself, "Why do I believe the Bible to be the word of God? How do I know it was not the invention of man? By what arguments, by what authority, was I induced to give my assent to it? Do I take it merely on the credit of those of whom I was born, among whom I was bred, with whom I have conversed? Is this a sufficient foundation for my faith? Dare I venture my soul upon such a bottom? Is this to build my house upon a rock? How near the Papists am I come, ere I was aware of it! I spit at them, and defy them, and yet act like them, if not below them, and can scarcely say so much for my faith as they can for theirs." If this be thy condition, [begin] to work anew for shame, and begin quickly too, and get thy faith well settled, and upon its right basis; or, I dare say, thou wilt never keep thy faith at the expense of thy life, but rather turn ten times than burn once. If thou hast therefore any regard to the constancy of thy faith, to the comfort of thy life, the honour of God, or the salvation of thy own soul, labour immediately to get thy belief of the word better founded: read the scripture constantly, study it seriously, search it diligently, hear it explained and applied by others, meditate on it thyself, and beg of God an understanding of it, and a right faith in it; that he would

give thee "an heart to perceive, and eyes to see, and ears to hear;" (Deut. xxix. 4;) that he would "open thine eyes to behold wondrous things out of his law;" (Psalm cxix. 18;) that he would give thee his Spirit, that thou mayest "search the deep things of God;" (1 Cor. ii. 10;) that he would cause thee to hear his voice in that word which thou hast hitherto taken to be his, and direct thy heart into the surest grounds of believing it.

And, be sure, hold on in such a way of painful endeavours for the getting thy faith settled, till it be done, and what thou hast hitherto received on the account of man, thou now believest for the sake of God himself. I deny thee not the testimony of the universal church of Christ in all ages, so far as thou art capable of knowing it, as well as of the present church, or any particular one to which thou art any way related, as a help to thee: make the best thou canst of it, only rest not on it. But especially take notice, if thou see not the stamp of God upon the word, characters of divinity imprinted on it, as well as external notes accompanying it, consider the antiquity of it, the continuance of it, the miracles that confirmed it, the condition of the men that penned it, their aims, their carriage and conversation, God's providence in keeping it and handing it down to thee through so many successive generations, when so many in all ages would have bereaved the world of it. And, further: consider the majesty and gravity, and yet plainness and simplicity, of its style; the depth of the mysteries it discovers, the truth and divineness of the doctrine it teacheth, the spirituality of the duties it enjoins, the power and force of the arguments with which it persuades, the eternity of the rewards it promises, and the punishments it threatens; the end and scope of the whole,—to reform the world, to discountenance and extirpate wickedness, and promote holiness and righteousness, and thereby advance God's glory, and lead man on to everlasting blessedness, &c.

And, be sure, leave not off, till thou find thy faith raised from so low a bottom as the authority of men, and fixed on God's own testimony; till thou canst safely and boldly say, "I believe the scripture now to be the word of God, not because I have heard men say so, but because I hear God himself in this very scripture bearing witness to it; his Spirit hath given me new eyes, and enabled me to see the divineness of it. I know, and am sure, that this is the word of God: never mere man spake at such a rate; never did the word of man work such effects. The entrance of it hath given light to my soul, which was before in darkness, not knowing whither it went. How many glorious mysteries do I see in it! what purity, what spirituality, what holiness! &c., all which speak the wisdom, and power, and goodness, and holiness, and truth of the Author of it. What sweetness have I tasted in it! It hath been as the 'honey and honey-comb' to me. (Psalm xix. 10.) What power, what life, what strange energy, have I experienced in it! What a change hath it wrought in me! What lusts hath it discovered and mortified! What duties hath it convinced me of, and engaged me in! What strength hath it furnished me with! How hath it quickened me when I was

dead in sin, revived my comforts when they were dying, actuated my graces when they were languishing, roused me up when I was sluggish, awaked me when I was dreaming, refreshed me when I was sorrowful, supported me when I was sinking, answered my doubts, conquered my temptations, scattered my fears, enlarged me with desires, and filled me 'with joy unspeakable and full of glory!' (1 Peter i. 8.) And what word could ever have wrought such effects but that of the eternal, all-wise, all-powerful God? And therefore upon his alone authority I receive it; him alone I adore in it, whose power I have so often found working by it. I durst venture a hundred souls, if I had them, and a hundred heavens, if there were so many, upon the truth and divine authority of this word; and should not stick, not only to give the lie to the 'most profound,' and 'most resolute,' and 'invincible,' and 'irrefragable,' and 'angelical,' and 'seraphical' doctors,\* nay, and 'infallible' popes, and councils too, but even to say 'Anathema' to angels themselves, and seraphims, if they should tell me the scripture were not the word of God."

Christian, get but such a faith of the word as this into thy heart, and then thou mayest defy scoffers, atheists, Papists, and all their works. If they deride thee, let them mock on; thou wilt not easily be laughed out of thy senses, nor overcome by men's jeers to disbelieve what thou hast seen and felt. If they will not believe as thou dost, yet thou shalt never be brought to play the infidel as they do; no more than cease to behold and admire the glory of the sun, because birds of the night, owls and bats, care not for looking on it: thou wilt never deny what thou plainly seest, because others do not who have no eyes. Sure I am, if they see not what thou dost, it is either because they wink against the light, or look off from it; or God hath not yet in mercy opened their eyes, or hath in judgment closed them up: "If our gospel be hid, it is hid to them that are lost." (2 Cor. iv. 3.)

\* Such titles the Papists give their Schoolmen.

## SERMON IV. (I.)

BY THE REV. MATTHEW POOLE, A.M.

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THERE IS NO EXTERNAL, SUPREME, AND INFALLIBLE JUDGE IN THE CHURCH OF GOD, TO WHOM ALL CHRISTIANS ARE OBLIGED TO SUBMIT THEIR FAITH AND CONSCIENCE IN ALL MATTERS OF RELIGION.

## POPE AND COUNCILS NOT INFALLIBLE.

*But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ.—Matthew xxiii. 8—10.*

THE "but" in the beginning of these words hath a manifest respect unto the foregoing verses, wherein our blessed Saviour describes and censures the ambition and usurpation of the scribes and Pharisees. He tells you, in the fifth verse, "All their works they do for to be seen of men;" not for the pleasing of God, but for [the] gaining of reputation amongst men; not for the satisfaction of their own consciences, but for vain-glory and ostentation. "They made broad their phylacteries." The phylacteries were little scrolls of parchment, which the Jews did wear upon their arms or upon their foreheads, wherein they wrote some parcels of the law of God. How solidly grounded that practice was, I shall not now examine; but the scribes and Pharisees made these phylacteries larger and broader than the rest of the Jews, that they might gain that respect from the people by their outward garb, which they could not gain by any true and solid worth. It follows, in the sixth verse: They "love the uppermost rooms at feasts, and the chief seats in the synagogues;" and in the seventh verse, "And greetings in the markets, and to be called of men Rabbi, Rabbi;" that is, "Master," or "Doctor;" for so the word signifies: and the word is doubled for the greater honour and respect. They affected titles of honour; and the Jewish sanhedrim did solemnly confer these titles upon learned men; and they obliged the people to give them these titles; and they had a saying, that "he that saluteth his teacher as he doth another man, and doth not call him Rabbi, provokes God to depart from Israel."

But, indeed, there was a deeper and worse design than this in it; they did not only aim at splendid and glorious titles, but they did usurp authority and dominion over the consciences of the people, whereof this was but a sign: as amongst us the flag is a sign of the dominion of the seas, so this title was an indication and sign of that

authority [which] they usurped over the people. Against this leaven of the scribes and Pharisees, our Saviour cautions them in the words read: "Be not ye called Rabbi. Call no man your father upon the earth. Neither be ye called masters." The same thing thrice repeated in various expressions, to show the great importance and necessity of this precept. "But how is this to be understood?" I answer: It is not a prohibition concerning the use of the name, but concerning the practice of the thing. You are not to understand it thus, as if it were unlawful to call any man "father," or "master," as the Quakers with sufficient weakness will understand it. Certainly, the apostles best understood the meaning of their Lord and Master; and forasmuch as we find that they themselves did give men these titles, we have warrant enough to use them: "Fathers, provoke not your children to wrath;" (Eph. vi. 4;) and lest any man should have such an allegorical humour as to understand it of spiritual fathers, they are called "fathers of the flesh:" "We have had fathers of our flesh." (Heb. xii. 9.) And so "servants" must "obey in all things their masters according to the flesh." (Col. iii. 22.) Nay, more: it is not unlawful to call teachers by these names; it is not unlawful to call teachers "masters," "doctors," "rabbies:" "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel:" (1 Cor. iv. 15:) "I am your father, your spiritual father." And the title of "master" (*διδασκαλος*) answers to *rabbi* in the Hebrew, as the learned know, and plainly appears from John xx. 16: "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni!" a word of the same signification with *Rabbi*, which is as much as to say, "Master." This name, I say, is commonly given to teachers and ministers of the gospel: "He sent some apostles, and some teachers," or "masters," *διδασκαλους*. (Eph. iii. 11.) And so St. Paul calls himself *διδασκαλος*, "a teacher, a master, a doctor, of the Gentiles." (2 Tim. i. 11.)

QUESTION. "What then is here forbidden?"

ANSWER. Two things.

1. He forbids a vain and ambitious affectation of such titles of honour as these.

2. And principally he forbids that authority and dominion over the consciences of men which these titles do import.

I shall say nothing to the former; the latter is that [which] I must discourse of at this time. And to this purpose, and that you may the better understand the mind of our blessed Saviour in these words, you must know that the scribes and Pharisees did arrogate to themselves this authority over the people, the self-same power which the Popish teachers at this day usurp over their people. This was their doctrine,—that the people were obliged to believe all their doctrines, and to practise all their injunctions. These are the very words of the Jewish Talmud, which is, as it were, their Bible: "All the words of our Rabbins are to be believed, and received, as the very words of the living God." And in another place: "We owe the same faith to all

which the Rabbins teach in their homilies, which we give to the law of Moses." Nay, they went so far as to say, as Rabbi Solomon, an eminent doctor of theirs, saith upon Deut. xvii. 11, "Thou shalt not depart from the words of the wise," that is, their teachers, "though they tell thee that thy right hand is thy left, and thy left hand is thy right." And in another place: "He that dissents from his teachers, is as bad as he that dissents from the Divine Majesty; and he that believes the words of the wise, it is as if he did believe God himself." Nay, they went higher: "My son, attend rather to the words of the scribes than to the words of the law."

Nay, by this you may clearly understand what our Saviour aims at, and why he presseth this point with so much vehemency. You see, the very life and soul of religion was struck at by this intolerable usurpation. Therefore our Saviour saith, "'Call no man Rabbi, call no man your father upon earth;' let none of my disciples or apostles ever usurp this authority. And if any of them should be so arrogant as to do it, let no man give this title to them:" (that is, acknowledge not this authority to be in them:) "own no man for your father or master on earth, except myself or your Father in heaven."

From the words thus explained I gather this doctrine:

**DOCTRINE.** *There is no external supreme and infallible judge in the church of God to whom all Christians are obliged to submit their faith and consciences in all matters of religion.*

This was the point that I was desired to discourse of at this time; and I do it the more willingly, because, in the whole body of Popery, the opposite doctrine to this is the heart of it. This is *articulus stantis vel cadentis Papismi*; "Popery will either stand or fall by the truth or falsehood of this assertion." It is usual with Papists confidently to invite us to the debate of this doctrine, concerning the supreme and infallible judge of controversies: this, they all acknowledge, strikes at the root; and we do but nibble at the branches, unless we strike at this.

Now, that you may the better understand this discourse, I must acquaint you with the doctrine of the Papists in this particular. They are not content with Christ the Judge in heaven, and the holy scriptures the judge upon earth; but they must have another judge, a visible judge. Like the Israelites, they must have a visible God to go before them, though it be but a calf. They say,

1. That an external and visible judge of all matters of religion upon earth is absolutely necessary; and this judge, they say, is the church; by which they understand the governors of the church; either the pope, as some of them say; or, as others, a general council; or the pope and a council together, as those that would seem wiser than the rest pretend.

2. They say, [that] this supreme judge is infallible: he can neither be deceived himself, nor deceive them that stick to him, and are taught by him.

3. They say [that] it is the duty of every particular Christian entirely and unreservedly to submit his faith and conscience to the

conduct and guidance of this judge; to believe whatever he teacheth, and to practise whatever he commands; according to that known and often-mentioned and never-to-be-forgotten assertion of Bellarmine, *De Pontifice Rom.*, lib. iv. cap. 5, *in fine*. "If," saith he, "the pope could or should so far err, as to command the practice of vice, and to forbid virtuous actions, the church were bound to believe vices to be good, and virtues to be bad." This is plain dealing; and I cannot but adore the wise and wonderful providence of God, that should give up a person of such wisdom and learning as Bellarmine, to discover the true and the desperate consequences of this principle, that all men that have a care of their souls might avoid and abhor it.

This is the sum of their doctrine. And they further add, that this doctrine of the church's supreme and infallible authority, as it is of more weight and importance, so it is, and in all reason ought to be, more evident and demonstrable, than any other Christian doctrine whatsoever; as a learned doctor of the Romish church expressly affirms; I mean, Cressy, in his *Exomologesis*. (Whether this be so or no, we shall by and by discern.) And against this bold and wicked assertion I have laid down this PROPOSITION:

*There is no external supreme, infallible judge in the church of God, to whom all Christians are obliged to submit their faith and consciences in all matters of religion.*

That which I am now pleading for is, that you may preserve the greatest treasure you have in the world, even your consciences, against the horrid usurpations of wicked and unreasonable men. I shall not use multitudes of arguments to confute the Popish assertion; but a few, and those such as may convince the conscience of any person who will not shut his eyes against the light.

ARGUMENT I. *This authority which they pretend to is a greater authority than the apostles themselves did ever claim or exercise in the church of God.*—As plainly appears from 2 Cor. i. 24: "Not that we have dominion over your faith." I do not understand what dominion over a man's faith can be, if this, that they pretend to, be not so. God himself can scarcely be imagined to have a greater dominion over any man's faith than this,—that a man be obliged to believe every thing which God saith, without examination, and practise whatsoever he commands. And this the pope lays claim to, as you have heard, and it is notoriously known; by which alone you may sufficiently discern who is that "man of sin" prophesied of, in 2 Thess. ii. 4: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." This was our blessed Saviour's sole prerogative: "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts iii. 22.) So that this is the height of Christ's honour. And the truth is, it might well be said of Christ, [that] we may safely rely upon and hear Christ in all things whatsoever he should say to us. This was very agreeable to the nature and person of Christ, one "in whom

were all the treasures of wisdom and knowledge," one in whom "the fulness of the Godhead dwelt bodily," one that was "God manifested in the flesh." (Col. ii. 3, 9; 1 Tim. iii. 16.) I say, we may safely rely upon such a person; but that this should be said of a weak and wicked man, such as themselves confess many of their popes to have been, that we should hear whatever he says,—this is such a stupendous usurpation, that I can never think of it with horror enough.

The holy apostles thought it good manners to keep a distance from their Lord and Master: they never durst arrogate such an absolute and unlimited authority to themselves. Witness that evident place: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. And as I said before, so say I now again, If any man" (be he what he will, the pope or a council, or any company of men; for *ubi lex non distinguit, non est distinguendum*; \* God makes no difference or exception here, neither must we) "preach any other gospel unto you than that ye have received, let him be accursed." (Gal. i. 8, 9.) And do you not think [that] this would be another gospel, if any man should say, that vices were virtues, and sins duties, and consequently that unbelief and impenitency were gospel-duties? would not this be another gospel? And you see [that] they allow this authority to the pope: if the pope teach so, you are bound to believe so. But this was not St. Paul's mind: "'Though we, or an angel from heaven, preach any other gospel,' do not only disbelieve him, but curse him to his face. It may be, he will curse you, and pronounce an anathema against you, and roar with his Bulls against you; but regard not that, 'the curse causeless shall not come;' (Prov. xxvi. 2;) but the curse shall rest upon himself."

ARGUMENT II. *Such an authority as they pretend to, is contrary to that command of the trial of doctrines which is laid upon all Christians.*—For if there be an infallible judge to whom I ought to submit my faith and conscience in all matters of religion, what need I try doctrines? Certainly, there is no room left for it; and therefore, the Papists laying down that assertion, they do with very good sense collect this conclusion from it,—that you owe an implicit faith to all their doctrines, and blind obedience to all their commands. It is Bellarmine's assertion. "A Christian," saith he, "should receive all the doctrines of the church without any examination." Now let us see whether this be the mind of God or no: if it be, then they are in the right; if not, then it is an abominable usurpation.

If we consult the holy scriptures, we shall find that no Christian is to offer to God a blind sacrifice, but a "reasonable service." (Rom. xii. 1.) "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." (1 Peter iii. 15.) It is not the collier's reason [that] will serve the turn, nor the collier's faith,—to believe he knows not why; this is not to give a reason of our hope. "Beloved, believe not every spirit;" that is, every teacher that pretends to be led by the Spirit; "but try the

\* "Where the law makes no distinction, we must not frame one."—EDIT.



spirits whether they are of God: because many false prophets are gone out into the world." (1 John iv. 1.) God hath given us sufficient warning, that there should be a great and a general defection amongst professors; yea, amongst the preachers of the gospel: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. iv. 1.) "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day." (Acts xx. 30, 31.) "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways." (2 Peter ii. 1, 2.) Well now, what is the remedy against this doleful disease? Be not surprised when you see various and contrary opinions in the church; it is no more than was foretold by all the apostles. But now, what shall Christians do in this distressed condition and contradiction of opinions? What was the remedy prescribed in case of false prophets of old? and what is the remedy in case of false teachers now? Why, it is trial. Christians are commanded to try them.

There were two ways proposed to try the prophets of old: the one was by the event. "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." (Deut. xviii. 21, 22.) And the other way of trial was by the scripture: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isai. viii. 20.) And, "Bind up the testimony, seal the law among my disciples." (Verse 16.) And, "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" (Verses 18, 19.) The way to discover these delusions is to inquire, and that is by the law and by the testimony; and this the people were obliged to. And so this is the remedy prescribed in the New Testament. I need instance but in that place, in 1 Thess. v. 21: "Prove all things; hold fast that which is good." "Prove all things;" who is this that is required to do it? "It may be [that] it is the pope; it may be [that] it is a general council; and they indeed must prove all things." No: read the first verse of the first chapter: "Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father." The members of the church,—these are here commanded to "prove all things, and hold fast that which is good." The same persons are obliged to "prove all things," who are obliged to "hold fast that which is good;" and since it is confessed [that]

the latter clause belongs to the people, so must the former also. Consider three things:—

1. *Christians have ability to try things with.*
2. *They have a rule to try things by.* And,
3. *They have a promise of discovery:* and I think more is not necessary.

1. *Christians have ability to try things with.*—They have reasonable faculties, they are capable of judging between things that differ. The apostle speaks to the church of the Corinthians: “I speak as to wise men; judge ye what I say.” (1 Cor. x. 15.) Christians, as well as ministers, have the Spirit of God, which enables them to judge of spiritual things: “He that is spiritual,” that is, he that hath the Spirit of God, “judgeth all things.” (1 Cor. ii. 15.) He is capable of judging between doctrine and doctrine, between precept and precept, between practice and practice; and upon the warrant of this text, and many others, I dare affirm, that a serious, godly, discreet Christian is a more competent judge of many divine truths, than the greatest scholar in the world, that wants the direction of the Spirit of God. Add to this what our Saviour saith in John x., and remember [that] he speaks not of the shepherds, but of the sheep: “My sheep hear my voice, and they follow me.” (Verse 27.) “A stranger will they not follow, but will flee from him: for they know not the voice of strangers.” (Verse 5.) You see, the sheep are endued by God with faculties; they can distinguish between Christ and a stranger, between Christ and Antichrist.

2. *Christians have a certain rule to try things by.*—And that is the holy scriptures, to which Christ commanded the Jews to bring all his doctrines: “Search the scriptures.” (John v. 39.) “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” (Acts xvii. 11.) “We have also a more sure word of prophecy;” (the prophecies of the Old Testament, compared with the events and doctrines of the New;) “whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.” (2 Peter i. 19.) Pray observe, (1.) *Who writes this.*—It is Peter, he from whom the pope claims all the power [that] he hath; and yet Peter saith, “Ye do well to take heed” to the scriptures. I know, the popes are grown wiser since; they have corrected Peter; they say, “People do ill to take heed to the scriptures;” they say, it is the fountain of all heresy, for people to study the scripture. Our Saviour said, it was the fountain of all error, that men did not understand the scriptures: “Ye do err, not knowing the scriptures.” (Matt. xxii. 29.) The pope saith, “Men err because they will know and read the scriptures.” (2.) *To whom he writes this.*—Look upon the endorsement of his Epistle. “Peradventure he writes thus to his successors.” No; but “to them that have obtained like precious faith with us.” (2 Peter i. 1.)

3. *Christians have a promise of discovery upon trial.*—“If thou seekest her” (that is, wisdom) “as silver, and searchest for her as

for hid treasures ; then shalt thou understand the fear of the Lord, and find the knowledge of God." (Prov. ii. 4, 5.) "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John vii. 17.)

ARGUMENT III, against the supremacy and the infallible authority of the pope, is taken *from the danger of following false guides*.—People may sin in following their guides and teachers. This the Papists deny : they say that people are obliged to believe their teachers ; and if they do so, they are free from sin and danger. And if their doctrine be true, it must needs be so. This is that [which] I must now briefly examine, as that which alone will decide the whole controversy. When Aaron taught the people to worship the golden calf, and proclaimed, "To-morrow is a feast unto the Lord," (Exod. xxxii. 5,) did the people sin in obeying Aaron's doctrine, and complying with his precepts, or did they not ? I think nothing is more plain than that they did sin in it : "And Moses returned unto the Lord, and said, O, this people have sinned a great sin." (Verse 31.) Not only Aaron sinned in teaching this doctrine, but the people sinned in believing this doctrine. And, in verse 35 : "And the Lord plagued the people, because they made the calf, which Aaron made ;" or, as the words may very well be interpreted, "because they worshipped the calf, or sacrificed to the calf, which Aaron made." So you see plainly, [that] the people sinned, and were plagued because they followed the doctrine of Aaron.

And so in Isai. iii. 12 : "O my people, they which lead thee cause thee to err," by their corrupt doctrines and sinful practices ; and yet this did not at all excuse them ; for, "Behold, the Lord maketh the earth" (that is, the land) "empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest ; as with the servant, so with his master ;" as with the leader, so with the follower : the priests shall be punished sorely for misguiding the people, and the people shall be punished for following them. (Isai. xxiv. 1—3.)

To come lower, to the priests and rulers of the church in our blessed Saviour's time. The chief priest and the great council at Jerusalem then were, as the Papists confess, the supreme and infallible judges of all the matters of religion, as the pope, at least with a general council, pretends to be at this day. These infallible judges are called "blind guides : " "Woe unto you, ye blind guides." (Matt. xxiii. 16.) They were universally enemies to Christ : "Have any of the rulers or of the Pharisees believed on him ?" (John vii. 48.) They accounted Christ an impostor ; the very words of their great council are these : "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again." (Matt. xxvii. 63.) These were the men that stirred up the people against Christ : "But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus." (Matt. xxvii. 20.) You see [that] nothing is more plain ; no adversary can be so impudent as to deny this,—that the high priests and the great council of

the Jews did unanimously agree in preaching this doctrine,—that Christ was a deceiver. Now the question is, whether the people did well in believing this doctrine, or not. Certainly, if the Popish doctrine be true, the people did well in following the high priest's direction; and so the Papists affirm: they are the words of Becanus, in his "Manual of Controversies:" "The whole people of the Jews, in the matters of religion, were bound to follow what the high priest said;" and the greatest of their divines, even Bellarmine, expressly says, that "the people were bound to stand to the high priest's judgment, whatsoever sentence he should deliver." Now we say, they did sin in believing their teachers. Let us both hear what Christ says, and no more need be said against this abominable assertion, nor for the deciding of this question, and establishing you against this doctrine. What can be more plain than that passage of our Saviour's?—"Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." (Matt. xv. 14.) You see, he that follows a blind leader is punished, as well as he that leads him: "Both fall into the ditch." And in Acts iii. 17, when the apostle was preaching to the Jews, "I wot," says he, "that through ignorance ye did it," (that is, you crucified Christ,) "as did also your rulers." Ignorance it was in the priests, and ignorance it was in the people. And the people, say the Papists, are excusable, because they were bound to follow the priests; but did this make it no sin in the people? Let us hear what St. Peter says: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts ii. 23.) Neither God's decree nor the high priest's misguidance did at all excuse them from that wicked act. And as they said, "His blood be on us, and on our children," (Matt. xxvii. 25,) so, we see, that sad curse is upon them to this day: "Wrath is come upon them to the uttermost," as the apostle says. (1 Thess. ii. 16.)

And if we search this matter a little further, it will more evidently appear, and indeed afford another undeniable argument to confirm this truth. Here were two contrary authorities, God, and Christ in his name, on the one side, and the authority of the church on the other side. Christ commands the Jews to believe in him. When they asked him, "'What shall we do, that we may work the works of God?' What does God require of us?" (John vi. 28;) "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (Verse 29.) And the great doctrine, you know, preached by Christ was, "Repent ye, and believe the gospel." (Mark i. 15.) And Christ tells them, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John iii. 36.) And the arguments [which] our Saviour brings to prove himself to be the Messiah, and to oblige them to believe,—they are principally two: the first is, the works [which] he did: "The works that I do bear witness of me, that the Father hath sent me."

(John v. 36 ; x. 25.) And the second is, the scriptures : " Search the scriptures ; for in them ye think ye have eternal life : and they are they which testify of me ;" (John v. 39 ;) and in verse 46 : " Had ye believed Moses, ye would have believed me : for he wrote of me." This for the one side. On the other side stands the authority of the church, " the supreme and infallible judge of controversies," as the Papists say these were : " The chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death." (Matt. xxvi. 59.) And the high priest pronounceth, " He hath spoken blasphemy ; what further need have we of witnesses ? behold, now ye have heard his blasphemy. What think ye ?" And the rest consent to his sentence : " They answered and said, He is guilty of death." (Verses 65, 66.) And " the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue." (John ix. 22.)

Now then the question lies here, whether the Jews were obliged to believe Christ in this case, or whether they were obliged to believe the high priest and sanhedrim, and the church of the Jews. And methinks the very mentioning of it should presently determine it in all your thoughts. It is so prodigious a thing that the church should set up itself in opposition to Christ, that no man can hear it without tingling ears. St. Peter hath decided it : " ' Then Peter and the other apostles answered and said, We ought to obey God rather than men ;' (Acts v. 29 ;) we ought to believe God rather than man." Can any man that hath the understanding of a man in him, or the conscience of a Christian, think that the people of the Jews, that the disciples and apostles of our Lord, did sin in believing in him, because it was contrary to the command of the high priest and church of the Jews ? Can any man think [that] their unbelief was their duty ? or that the authority of the church could make void the command of God ? or that the Jews did but their duty in believing Christ to be a deceiver ? These are stupendous and prodigious assertions ; and yet all these, and many more, must be digested, or else they must part with their fundamental doctrine. And just as the case of the Jews was then, so is our case now. For example : God clearly and plainly commands me, as plainly as words can express it, " Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them." (Exod. xx. 4, 5.) And says our Saviour, " It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. iv. 10.) The church of Rome comes and teaches us a quite contrary doctrine ; they say, " Thou shalt worship graven images, and saints, and angels, and not God only." The question is, which of these two we must believe, and whose command we ought to obey ; whether the children must obey God their Father, or the church their mother ; whether I must believe the word of God, which is confessed to be so by the Papists themselves ; or the word of man, which they vainly pretend to be the

word of God. Let 1 John v. 9 determine this controversy: "If we receive the witness of men, the witness of God is greater." The witness of God certainly ought to be preferred before the witness of man. Add to this, "Ye have made the commandment of God of none effect by your traditions;" (Matt. xv. 6;) and, "In vain they do worship me, teaching for doctrines the commandments of men;" (verse 9;) and tell me, what is it to make void the commandments of God by men's traditions, if this be not?

ARGUMENT IV, and last, against this doctrine is, *from the want of a divine appointment and promise.*—We must remember the question [which] our Saviour puts: "Man, who made me a judge or a divider over you?" (Luke xii. 14.) And that passage, "No man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. v. 4.) If there be such a sovereign and infallible judge as the Papists pretend there is, and the pope be he, this judge ought in all reason to produce his commission, and show his letters-patent, for it. It is confessed on all hands, that man is of himself a vain and foolish creature, full of ignorance, apt to error, that loves darkness rather than light: "Men of low degree are vanity, and men of high degree are a lie." (Psalm lxii. 9.) The minds of all men do need renovation; or else they are not capable of discerning divine things. Now if any man pretend to an exemption from the common infirmities and corruptions of human nature, this man ought to produce his writ of privilege, and to show wherein and how he hath such an exemption. Certainly, if any pretends to be infallibly guided by God in all things, he can claim it only from the grace of God, and by virtue of God's promise; but such promise there is none. I acknowledge [that] the Papists pretend they have such a promise; that I shall next examine. And here are two things to be inquired into:

(I.) *To whom this commission and promise is given.*—And this is the foundation of all the rest. For though it should appear, that God had made a promise of infallible guidance to some person or persons; yet unless it plainly appear to whom that promise is made, no man can lay claim to it, or have any benefit by it.

Now let us inquire to whom this promise is made. The Papists say, "It is made to the church." But, say I, what do they mean by "the church?" Say they, "It is to the governors of the church." But go a little further; and what do they mean by "the governors of the church?" And herein they most horribly break into pieces. This doctrine, they say, as you have heard, is of more importance than any doctrine whatsoever, and so ought to be proved with the greater evidence than any other. But when we come to examine it, their evidences are so obscure and invident, that they are not sufficient to convince their own brethren. "It belongs," say some of them, "to the pope, to the bishop of Rome." Say others, "No; it belongs to a general council:" and these opinions are quite contrary one to another. And this difference is not only amongst obscure and private persons, but their greatest doctors; there is

university against university, city against city, kingdom against kingdom. So that till they be agreed to whom this promise is made, they can make no benefit of the claim, nor are we obliged to follow them.

(II.) *Where this grant and promise is.*—The Papists answer, “It is contained in the holy scriptures.” And here they muster-up some “promises,” as they call them, that confer this privilege either upon the pope, or a general council. And this I shall briefly examine. Only in general observe three things.

1. *More clear and express promises than any [which] they pretend to did not secure the church of God formerly from error; and therefore it is a vain thing for them to expect it now.*—I will deal so charitably with our adversaries, because they want proofs, as to help the infirmity of their cause. We will suppose there were such a text as this, “In the church of Rome shall my name be for ever;” surely, they would desire no more than this; they would say, “It is plain from hence that the church of Rome is infallible.” But I say, If there were so plain a proof, yet that would not be sufficient to prove it infallible, or to secure the church from error; and that I will prove by a plain instance. God speaks concerning the temple of Jerusalem, “For now have I chosen and sanctified this house, which thou hast built, to put my name there for ever; and mine eyes and my heart shall be there perpetually.” (2 Chron. vii. 16; 1 Kings ix. 3.) You see, here is the same promise which I supposed made to Jerusalem. But how far this was from securing the church of Jerusalem, the high priest, and his brethren, from error and apostasy, doth sufficiently appear, from those frequent and grievous complaints of the prophets concerning the universal depravation of that church, and particularly of the priests of it; from the instances of the gross errors and miscarriages of the high priests and others: and particularly it is put out of all dispute by that fatal and damnable error of that church in the condemnation of Christ.

2. *God’s promise of leading them into all truth is suspended upon certain conditions.*—The Spirit of truth, you know, is only promised to them that ask him: “How much more shall your Heavenly Father give the Holy Spirit to them that ask him?” (Luke xi. 13.) And it is supposed that they must ask aright; for, “Ye ask, and receive not, because ye ask amiss.” (James iv. 3.) And in the place fore-mentioned, John vii. 17: “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself:” where, you see, the knowing of the doctrine of Christ is suspended upon the doing of God’s will. Now then, forasmuch as the church of Rome hath apparently broken the condition [which] God requires, (as no man that reads their own historians can doubt,) no wonder if God, according to his commination in that case, make them to “know his breach of promise.” (Num. xiv. 34.)

3. *The promises which they pretend to are so dark and obscure, that they do not convince many of their own brethren; therefore it is a ridiculous thing to think [that] they should convince Protestants.*

—For instance, I told you [that] they were horribly divided in that fundamental doctrine of the infallible judge; that some place this infallibility in the pope, and others in the council. Now whereas the promises they pretend to are of two sorts;—some pretend this infallible authority to be in the pope, and some in a general council;—those that say it is in the pope do both slight and dispute against those arguments that are brought to prove it to be in the council; and, on the contrary, those that believe the infallibility to be in the council, despise and confute those arguments which are brought for the infallibility of the pope:

This being premised, I come particularly, but briefly, (because I have discussed them elsewhere,) to the promises pretended for this usurped authority. First, *for the pope*; and then, *for the council*.

First. *For the pope*.—They tell us this story, that St. Peter was made by Christ the supreme and infallible judge of all matters and controversies of religion; and that Peter's successors, the popes and bishops of Rome, are invested with the same authority and privilege. And this, they say, is evident from scripture, and hath been owned by the church of God in all ages, from Christ's time till Luther's days. This is the Romish legend; to which I answer: This doctrine hath no foundation in scripture. The places they allege for it are principally two:

1. Their first place is Matt. xvi. 18: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Therefore Peter, and consequently all his successors, the popes, are the rock upon which the church is built; and therefore have the supreme and infallible judgment, to whom all persons must submit their faith and practice.

ANSWER. (1.) It is plain enough that it is not Peter's person, but Peter's doctrine, which our Saviour doth here speak of. Peter had made a glorious confession: "Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. xvi. 16, 17.) And, for a further confirmation of this truth, he adds, "And I say also unto thee, That thou art Peter," (he mentions Peter's name by way of allusion,) "and upon this rock," that is, this confession made and delivered by thee, "I will build my church; and the gates of hell shall not prevail against it."

(2.) If it were Peter's person, and if he were called "a rock," and "a foundation of the church," yet all this will not prove him to be infallible, much less his successors. The proper and primary foundation of the church Peter was not; witness that evident place, in 1 Cor. iii. 11: "For other foundation can no man lay than that is laid, which is Jesus Christ." In a secondary and ministerial sense, Peter was a foundation, and so were all the rest of the apostles: You "are built upon the foundation of the apostles and prophets;" (Eph. ii. 20;) that is, upon the doctrine delivered by the apostles



and prophets, not upon their persons; for then the prophets could never have come in for a share. And therefore, in like manner, if you will allow scripture to be its own interpreter, when Peter is called "a rock" or "foundation," it is not his person, but his doctrine, to which that title belongs. "The wall of the city" (the new Jerusalem, the church of God) "had twelve foundations, and in them the names of the twelve apostles of the Lamb." (Rev. xxi. 14.) Here is no prerogative of Peter; but all are equally foundations.

(3.) The promise of infallibility doth not belong to Peter, but unto the church: "The gates of hell shall not prevail against it." "Prevail against what or whom?" Against the church. It is not the rock upon which the church is built, but the church which is built upon that rock, unto which that security is promised. He doth not say, "The gates of hell shall not prevail against thee;" much less doth he say, "The gates of hell shall not prevail against thy successors to the end of the world;" but, "The gates of hell shall not prevail against the church." So that though Peter dies, and all his successors should prove (as a great number of the popes have done) apostates from the faith; yet still the church remains built upon the rock.

(4.) This promise is made to the true, invisible, and sincere professors of the gospel-church. This is evident from the accomplishment of the promise. The promise is, "The gates of hell shall not prevail against the church;" and it is manifest [that] the gates of hell did and do prevail against all other persons except the sincere professors of the gospel; therefore those persons that are said to be infallible, and secure against all danger, are only the true and invisible members of the church.

2. The other place is Luke xxii. 31, 32: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not:" therefore, say they, Peter did not err in the faith, and consequently the popes, his successors, cannot err. But, alas! what vain and ridiculous arguments are these! Nothing is more evident than that this promise, or prayer rather, of Christ doth not concern any infallibility in the doctrine of faith, but his establishment in the grace of faith. If you consider, Peter was not so much mistaken in his judgment,—the opinion of Peter concerning Christ was not changed,—it was not so much an error of his mind, as an error in his practice. Peter was afraid of suffering, and slavish fear made him speak against his own conscience, when he said, "I know not the man;" and his miscarriage was in his tongue, not in his judgment: so that it is plain it was the grace of faith that was there shaken, and not the doctrine of faith; and therefore no infallibility can be pretended from it. And here I might desist; but, for more abundant confutation of this absurd and abominable doctrine, I shall show that as they cannot prove it from scripture, we can disprove it from scripture. I hope I shall make it plain from scripture, that the doctrine of Peter's infallibility and supreme authority in the church of God

was not received after Christ's death. For this I shall offer two arguments.

(1.) *That Peter nowhere challengeth this power.*

(2.) *The apostles nowhere give it him ; therefore it is an intolerable arrogance that his successors should claim it.*

(1.) *Peter did not challenge it.*—It is observable, that in the Gospel of Mark, which the learned believe was indited by Peter's direction, there is not so much as a repetition of that famous text, "Thou art Peter, and on this rock I will build my church." Peter durst not have omitted it, if it had been so fundamental a doctrine as the Papists would have it. And afterward Peter writes two epistles, and there is not one syllable in either of them concerning this authority. But some may possibly say, "This was Peter's modesty, that he would not take it to himself." But certainly Peter durst not exercise his modesty to the impeachment of his fidelity, and the concealment of so necessary and important a truth ; but he would, and ought to, have done as Paul did, who, when his authority was opposed by false teachers,—he asserts and vindicates, and, as himself expresseth it, "magnifieth his office." (Rom. xi. 13.) And so, no doubt, Peter would and should have done, had he really had that supreme power which the Papists, for their own sakes, would fasten upon him : and because he did not, it is a great presumption [that] he had it not.

(2.) *The other apostles nowhere give this honour to Peter, but rather by their practices show themselves to be of a contrary opinion.*—Which I think will be sufficiently evident to all sober, discreet, and disinterested persons, from two places of scriptures ; which methinks might suffice for the determination of this controversy.

The one is Acts xv. ; where I must first remind you, that at this time our blessed Saviour was dead, and St. Peter, by the doctrine of the Papists, was supposed to be in the actual exercise of his headship over the church,—to be the supreme and infallible judge of all controversies ; and if they say true, he was believed and known to be so by all the rest of the apostles, and all the Christians of that age. Whether it were so or no, we shall see by this chapter. A controversy ariseth in the church. Well, what do they do for the resolution of it ? "They go up to Jerusalem to the apostles and elders about this question." (Verses 1, 2.) Why did they not go to Peter, if he were the infallible judge ? It was a vain and frivolous thing to call them all together, if Peter alone might determine it. "But, it may be, these were the Christians at Antioch, and they did not well understand Peter's supremacy and infallibility ; but the church of Jerusalem understood it better." Well, let us examine that too. In verse 6 : "The apostles and elders came together to consider of this matter : " St. Peter was no more consulted with than the rest. In verse 7, Peter spake in the assembly, and delivers his opinion : "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear ? " (Verse 10.) The yoke of the ceremonial law is wholly to be taken

off from the necks of Christians, and no burden should be laid upon them.

After him, James comes and delivers another opinion, different from Peter's: "My sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." (Verses 19, 20.) As if he had said, "I am not altogether of Peter's mind; I would not have all these things wholly and on a sudden discharged. It is but meet that some respect and tenderness should be shown to the believing Jews, and that we should 'become all things to all men,' that we may save some: and therefore it is fit we should a little comply with the Jews; not to impose circumcision, but 'to abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.'" And the manner of his expression here is very observable: "My sentence is," *Διο εγω κρινω*, "Wherefore I thus determine and conclude." He doth not say, according to the present style of the Romanists, and as he ought to have done, if their doctrine were true, "I do in all humility present my opinion to the vicar of Christ, the prince of the apostles, the supreme and infallible judge of this and all other controversies, to whom I freely and fully submit my thoughts and judgment;" but barely relates part of Peter's discourse, and then concludes with a kind of definitive sentence. And, which is further considerable, this great council prefers James's opinion before Peter's, and the decree runs in James's words: "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." (Verse 29.) Can any man in his right senses imagine that things would have been thus managed, if Peter had been the supreme and infallible judge of all controversies?

Yet, further: the decree runs not in Peter's name as now it doth in the pope's name, but in all their names: "The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia." (Verse 23.) And, "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." (Verse 28.) And, "They delivered them the decrees for to keep, that were ordained by the apostles and elders that were at Jerusalem." (Acts xvi. 4.) It is ridiculous and incredible to think that there should not in all this story be one word of Peter's pre-eminence, if he were at that time what they vainly pretend him to be,—the supreme head of the whole church, and the infallible judge of all controversies.

Another place of scripture, no less evident, is the second chapter of St. Paul's Epistle to the Galatians; where there are divers remarkable passages. "The gospel of the uncircumcision was committed unto me," saith St. Paul, "as the gospel of the circumcision was" committed "unto Peter." (Verse 7.) How? What strange news is this? I thought all the gospel of Christ, whether of the circumcision or uncircumcision, had been committed to Peter; and not any to Paul,

but in subordination to Peter. So says the pope, so say the Papists at this day: Circumcision and uncircumcision, Jews and Gentiles, all committed to Peter. This is a new discovery! St. Paul, though rapt up into the third heaven,—he knew nothing of this. Peradventure whilst he was in heaven, the decree for Peter's supremacy and infallibility was enacted upon earth; and so he lost the knowledge of that mystery. Howsoever, he found nothing of it in heaven, and we can find nothing of it upon earth; and therefore it must needs come from a third place; and what that is, I leave to you to judge. He adds further: "When James, Cephas, and John, who seemed to be pillars," (he speaks of them all alike, all rocks and pillars,) "perceived the grace which was given unto me, they gave to me and Barnabas the right hands of fellowship;" (verse 9;) and, "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed." (Verse 11.) What! the infallible judge to be blamed! This is nonsense! The infallible judge to seduce and mislead them that followed him! This he did, says St. Paul; and therefore it is a very nonsensical opinion, to think that at this time he owned Peter to be the supreme and infallible judge of all controversies. Observe further, how slightly he speaks of all the apostles, and that promiscuously, without any reservation for Peter: "Those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed to be somewhat in conference added nothing to me." (Verse 6.) "Peter is no more to me than another man, nor than James, nor John, and all the apostles. I received the gospel immediately from Christ; and 'he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles.'" (Verse 8.) Can any man living think, that considers what he believes, that the apostle would have spoken thus, and that all the apostles would have dealt thus, if they had known and believed that Peter had been at this instant the supreme, infallible judge, to whom all were obliged to submit?

But, further: if all that is said concerning Peter had been true, and if the alleged promises did indeed belong to Peter, and did make him an infallible judge of all controversies; yet what is this to the pope, who is a person of a quite different character? Which that you may understand a little, I shall in brief present to you the quality of those persons who, they say, are infallible judges of all controversies. I shall not mention a word out of any Protestant author, but out of their own writings. The pope's library-keeper, Platina, confesseth concerning divers of the popes, as is notorious, that they were *hominum portenta*, "monsters of men;" and elsewhere he confesseth, that "there were eighteen popes successively, one after another, that were magicians, and in covenant with the devil." Can any man living think that such persons were infallibly guided by the Spirit of God, that had made a league with the devil? And Genebrard, a violent and virulent Papist, confesseth that "the popes, for a hundred and fifty years together after the apostles, were apostates, not apos-

tolical." And our countryman, Stapleton, an eminent man amongst the Papists, saith, "I must acknowledge, I think there were scarce any sins, except that of heresy, of which the popes and bishops of Rome were not guilty." And it is notoriously known that many of them were adulterers, and many of them sodomites, and many of them bloody and cruel men, and guilty of all sorts of wickedness.

I need say no more, but shall leave it to you to judge how incredible a thing it is, that persons of such a character as this should be the supreme and infallible judges of all controversies. How can it be imagined, that such a person should be the foundation of the church, that is not so much as a true member of the church? Or how can that promise, "The gates of hell shall not prevail against thee," belong to that man that hath made a covenant with hell itself, or that is a bond-slave of the devil? How can any infamous, wicked wretch make claim to those promises which Christ made to the holy and blessed apostles? How can it be imagined that that man's faith is secured, all whose other graces are ruined and come to nothing? You shall find that faith and a good conscience go together: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." (1 Tim. i. 19.) How can any man's faith live, when all his other graces are confessed to be dead? And you know what St. James saith: "Faith without works is dead." (James ii. 20.) How can that man pretend to be infallibly guided by the Spirit of God, that hath not the Spirit of God in him? It is expressly said of such sensual and brutish men as many of the popes are acknowledged to have been, that they have not the Spirit of God. We have it under the hand of one of the apostles: "Sensual, having not the Spirit." (Jude 19.) Which also appears (and it is very remarkable that it doth so) from that very text which they bring to prove the infallibility of councils: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world" (that is, as is evident, the wicked men of the world) "cannot receive, because it seeth him not, neither knoweth him:" (John xiv. 16, 17:) the world hath not the Spirit of God, because they have not seen nor known God. Now, who those men are that have not seen nor known God, you may learn from another place: "Whosoever abideth in him" (that is, in God, or in Christ) "sinneth not: whosoever sinneth, hath not seen him, neither known him;" (1 John iii. 6;) that is, whosoever doth sell himself to sin, whosoever alloweth himself in the customary practice of sin; for of such only that phrase is meant: otherwise, the same apostle says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us;" (1 John i. 8;) and "there is not a just man upon earth, that doeth good, and sinneth not." (Eccles. vii. 20.) But the meaning is: He that lives in a constant course of sin,—this man hath not seen God, nor known him; and therefore hath not the Spirit of God. And therefore away with that impudent doctrine, that pretends the infallible guidance of the Spirit to him that hath not so much as the common graces of the Spirit of God!

By this time I hope it sufficiently appeareth that the doctrine of the pope's supreme and infallible authority hath no foundation in scripture. I should now proceed to show that this doctrine was not owned by the ancient church succeeding the apostles; but because this would of itself require a large discourse, and hath been abundantly demonstrated by others, and I have elsewhere spoken something to it, I shall at present wholly forbear it. I thought to show you, that as it was not owned by the scripture, so neither was it owned by the first and purest churches.

Secondly. For the second particular, *the supremacy and infallibility of councils* separate from the pope, it is so little owned by our English Papists, that I shall not need to spend many words about it. The places of scripture which they allege for it are principally these three:

The first [is] Matt. xviii. 20: "Where two or three are gathered together in my name, there am I in the midst of them." A most ridiculous proof! For all that this text proves, is the special and gracious presence of Christ. Christ's gracious presence is one thing, infallible guidance is another thing. If that presence of Christ's makes all those infallible who have it, it is not only the pope, or a general council; but all councils, and all assemblies of Christians, are infallible. Further: this promise is suspended upon that condition of being gathered together in Christ's name; that is, by Christ's command and commission; seeking his honour and glory; being guided by his rule, and acting according to his will; all which is included in that phrase of being "gathered in Christ's name." It is true, he that doeth all this is infallible; but the question is, whether they do this; nay, it is abundantly evident [that] they do it not.

Another place is John xvi. 13: "When he, the Spirit of truth, is come, he will guide you into all truth." To that I shall need only to say this,—that this promise is made to the apostles alone, and it is made to every apostle. Pray, observe it. It was not only made to Peter; but to all the apostles, and to every apostle. Whereas one apostle went one way, and another another way; one preached to the Jews, another to the Gentiles: God did promise that he would direct all these in preaching the doctrine of the gospel, that they should be led into all necessary truths. And this was necessary to be done in laying the foundation of the Christian church. But what is this to the pope or general council? He doth not say, that the apostles shall be infallible only when they are gathered together; but every one asunder: otherwise, all those churches which were converted by the preaching of any single apostle (which was the case of most churches in the world) had no certain and infallible foundation for their faith. And, consequently, if this privilege be extended to the successors of the apostles, then not only the pope is infallible, but all and every other successor of any one of the apostles is infallible. So that either it proves the infallibility of divers particular persons, or else it doth not prove the infallibility of councils.

Another place is Acts xv. 28: "For, it seemed good to the Holy Ghost, and to us, to lay no other burden upon you:" a most imper-

minent allegation! This is only a declaration of the present case, and no promise for the future. It is true, he says this council was guided by the Holy Ghost, and so they were; but does not say all other councils shall. It is notoriously known, that many councils there were that were Arians, and others that were erroneous in other points; and the Papists themselves confess, that many councils have erred, especially those councils that have undertaken to censure and condemn the popes, and to set up their own authority above them. These, they say, were not led by the Holy Ghost, but (as they say expressly of the famous council of Carthage, for that very reason) acted by the instigation of the devil. So that it seems all general councils are not infallible, but such as they please, or such as please them; the rest must seek their fortunes and shift for themselves. As for this council, Acts xv., it is confessed [that] they were infallible; but doth it therefore follow, because this council (all the members whereof were holy men, and divers of them holy apostles, every one of which was infallible) were infallibly guided by the Holy Ghost in this controversy, that therefore a general council, consisting sometimes (for aught [that] appears to the contrary) wholly of wicked men without the Spirit of God, should be infallibly guided in all controversies? There is no man of common sense but sees an evident disparity in the case.

I know there is one thing they further pretend,—that though it be true, [that] the pope is not infallible of himself, nor the council alone, yet both together are infallible,—the decrees of the pope confirmed by a general council are infallible. Two things only I shall say to this:

1. This is but a shuffling evasion against their own consciences: because it is notoriously known, and the Popish doctors unanimously confess it, that this supposed infallibility is lodged either in the pope, or in the council. They will not allow of a mixed infallibility; that the pope should constitute one part, and the council another. Bellarmine says, that “infallibility does not lie partly in the pope, and partly in the council; but it is wholly in the pope; and in the council so far and no farther than they cleave to the pope.” And, says another, (Stapleton,) “The council adds no infallibility to the pope; it is he alone that is infallible.” And, on the other side, those that place the infallibility in the council do as expressly affirm, “It is not partly in the pope, and partly in the council; but wholly in the council; and in the pope no further than he sticks to the council.” Which having fully proved elsewhere out of their own authors, I shall here omit. By which it is evident enough, that this is only an artifice to deceive the ignorant and injudicious people; but is not satisfactory to their own consciences.

2. If this were true, it would do them no good, because it doth not reach the present state of the church: for at this time there is no general council in the church; the pope is now the only head of the church amongst them: so that either the pope alone is the infallible judge, or there is none at this day. If it be said, they have, beside

the pope's authority, the decrees and writings of the councils; that will do them no good: for they all say, there is a necessity of a living infallible judge; and they say of the scripture, that it is but a dead letter, and that no writings can determine controversies. So that there being now no head of the church beside the pope, either he is infallible, or there is none such in their church at this day; and therefore I may conclude, that no particular person or company of men now is, or can be, the supreme judge of the church, to whom all Christians are bound to submit their faith and consciences.

I shall conclude all with two practical INFERENCES.

INFERENCE I. Learn from hence what infinite cause you have to bless God, that hath delivered and preserved you from Popery; and what need you have continually to pray, and to use all lawful endeavours, that this iron yoke may never be put upon you. The Popish teachers do by their people as the Philistines did by Samson,—put out their eyes, and make them grind in their mill. Papists must see by their teachers' eyes, and are obliged to believe whatever they teach them. I have been informed by an English merchant, sometimes residing in Spain, that, being in some conference concerning religion with a Spaniard of note there and his intimate acquaintance, he used these expressions with tears in his eyes: "You people of England are happy: you have liberty to see with your own eyes, and to examine the doctrine delivered to you, upon which your everlasting life depends; but," says he, "we dare not say our souls are our own; but we are bound to believe whatever our teachers tell us, though it be never so unreasonable or ridiculous." It is doubtless a dreadful thing for a man to see the Inquisition on the one hand, and damnation on the other hand. Therefore let us bless God, that hitherto hath delivered us, and hath prevented in some good measure the hopes and expectations of Papists. Understand, I beseech you, and consider your privilege. We ministers do not impose upon you, and tell you, [that] you must believe all we say; though it would be for our interest to do so. But we say, with the apostle, "We speak as unto wise men; judge ye what we say." (1 Cor. x. 15.) We commend you, as St. Paul did the Bereans, for searching the scriptures, whether these doctrines we teach be true or no. (Acts xvii. 11.) It is a great evidence of the truth of the Protestant doctrine, that it is not afraid of the light, it desires nothing more than to be tried; and it is no less an evidence of the falsehood of Popery, that they dread nothing more than the light. You know what our Saviour says: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John iii. 20, 21.) God hath given you talents. We command you to use your talents; they command you to wrap them in a napkin. God hath given you light: "The spirit of" a "man is the candle of the Lord." (Prov. xx. 27.) We command you to see by that light; they command you to hide it under a bushel. Pity blind Papists; pray for them; and rejoice in the goodness of



God toward you ; and see what cause you have to be fervent in prayer, that God may never suffer Popery to recover its standing in these kingdoms.

**INFERENCE II.** Forasmuch as there is no person upon earth that can infallibly guide you to salvation, it concerns you to have the greater care of your own salvation. You will say, "What shall we do?" I shall only give you these three directions, and so conclude. Do but these three things, and you need not be troubled that you have no infallible judge to secure you in your way.

1. *Study the holy scriptures.*—Let the pope forbid you to do it, it is no matter ; it is sufficient for us, that Christ commands you to do it : "Search the scriptures ; for in them ye think ye have eternal life : " (John v. 39 :) "*Ye think, and ye think right.*" You must not take that for a term of diminution ; no more than when the apostle saith, "I think I have the Spirit of God." (1 Cor. vii. 40.) But the meaning is, "You judge, and you judge aright in it." "These things are written that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name." (John xx. 31.) The word is written, and (blessed be God!) you have it before your eyes. It is not hidden nor locked up from you, as amongst the miserable Papists ; but the book is open, and you may read it, and may, by God's blessing upon your own industry, and the use of those helps which his gracious providence affords you, in competent measure understand it. I shall only mention that one place, and methinks the very reading of it should put this dispute quite out of doors : "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them ; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." (2 Tim. iii. 14, 15.)

2. *Pray fervently for the guidance of God's Spirit.*—And, for your encouragement, know, that God hath not left you without promises, and those much more clear than those which the Papists produce for their Diana of infallibility. In general this : "Whatsoever ye shall ask the Father in my name, he will give it you." (John xvi. 23.) And lest any should think this promise is confined to the apostles, our Saviour adds, "Neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may be one," &c. (John xvii. 20, 21.) Another clear and comfortable promise to this purpose you have in Luke xi. 13 : "If ye then, being evil, know how to give good gifts unto your children : how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Whence I may venture to draw this conclusion, that a holy and humble Christian, sincerely asking the conduct of the Holy Spirit, hath better assurance of his infallible guidance in all truths necessary to salvation, than an ungodly pope that either doth not ask it, or asks amiss, seeing such a person hath no interest in Christ, in whom alone "all the promises are yea and Amen." (2 Cor. i. 20.) And therefore let no Christian perplex himself with such anxious thoughts as these :

“What shall I do under the various and contradictory opinions that are amongst us? I want wisdom to discern.” St. James tells you what you should do: “If any man lack wisdom, let him ask of God, who giveth to all men” (mark that!) “liberally, and upbraideth not; and it shall be given him.” (James i. 5.) And therefore in this case beg counsel from God. There is not the weakest nor the most ignorant creature amongst you, but if you, faithfully and diligently seek direction from God, you may confidently expect it. Pray to God, as David did: “Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.” (Psalm xxv. 5.) And, “O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.” (Psalm xliii. 3.) And as David did beg this of God, so he promiseth it to himself; and so may every sincere Christian: “Thou shalt guide me with thy counsel, and afterward receive me to glory.” (Psalm lxxiii. 24.) God is the same God still, and as able and as willing to direct you as ever he was, and as faithful in keeping his promise as ever, as ready to hear as you are willing to ask. You have it under God’s hand: “Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.” (Luke xi. 9.) What need more be said to encourage the faith and the hope of all that fear God?

3. *If you would discern and hold fast the truth, love and practise it.*—The best way to be certainly guided into the way of truth, is to live up to it. Of this we have evident assurance in that fore-mentioned place: “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” (John vii. 17.) Certainly, a good conscience is the best preservative of a man’s faith; and therefore when once men put away a good conscience, the next news is, they make shipwreck of their faith: “Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck.” (1 Tim. i. 19.) An eminent instance you have in 2 Thess. ii. 10—12: “Because they received not the love of the truth, that they might be saved. For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness:” a text that needs no other comment but the examples of this generation. Papists brag much of the many proselytes they have gained amongst us. For my part, I am not at all surprised with it. When I consider such texts as this, and the righteous and tremendous judgments of God, I rather wonder they do not flow in to them in far greater numbers. Nor can I believe that any wise man will think [that] they have any great cause of triumph in their proselytes, if he will but make a little inquiry, and get a true character of the generality of them. He that knows their morals will never wonder at the change of their religion. It is no strange thing if a dissolute Protestant turn a zealous Papist; or if the righteous God shake those out of his lap, and out of the Protestant church, who were but rotten members of it.

I conclude all with that excellent advice : “ Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” (2 Peter iii. 17, 18.)

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## SERMON V. (II.)

BY THE REV. RICHARD BAXTER.

THERE IS NO SUCH CHURCH INSTITUTED BY CHRIST, AS ALL CHRISTIANS JOINED TO ONE MERE HUMAN HEAD, EITHER PERSONAL OR COLLECTIVE : BUT CHRIST IS THE ONLY UNIVERSAL HEAD.

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CHRIST, AND NOT THE POPE, UNIVERSAL HEAD OF THE CHURCH.

*Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—1 Corinthians xii. 27, 28.*

OUR appointed work at this time is to determine whether there be such a church of Christ's institution as consisteth of all Christians united or subjected to any one mere human head, personal or collective ; or, whether there be any universal head or governor of the whole church on earth beside and under Jesus Christ. Which I deny. And when I have fully opened the question, I shall prove the negative both from this text, and several other texts and arguments.

Of all the controversies between us and the Papists, this is the first and greatest : we, first, deny that there is any such head ; and, secondly, that the pope is such a head.

The Papists, as knowing the impossibility of finding any fair pretence of ascribing the internal acts of Christ's office to the pope, are forced to distinguish a mediatorial head of vital influx to the church regenerate, from a political governing head of the church visible or congregate. And they confess that Christ only is the first ; but say that, under Christ, the pope is, as his vicegerent, the second. But we maintain the negative as to both ; and if there be no such head, there is no church that is so headed. Two things in this word are meant in our denial :

First. There is no such *constitutive head*, who is to the universal church a constitutive, essential part : as is a king in a kingdom, a master in a family, and the *pars imperans* [“ the party that commands ”] in every political society.

Secondly. There is no such *governing head*, having power and obligation to make universal laws, and to judge and execute universally.

There are three ways of divine institution which we here exclude :

First. God hath instituted no such head or church by the law of nature.

Secondly. Nor by Christ himself, immediately determining it in his human nature on earth.

Thirdly. Nor by the revelation or determination of his Spirit in his apostles, or any other authorized and infallible, inspired persons.

And beside these three, we know no other sort of institution of God to come into question.

Our question meddled not with the heads or governors of kingdoms, nor of particular churches ; but only of the universal church.

ARGUMENT I. *From nature, common reason, and experience*, a non posse ad non esse [*“from its impossibility to its non-entity”*].—No mortal man, or collective body of men, is capable of being a constitutive and governing head of all the church on earth : Therefore there is no such head.

I. *No single person is capable of it.*—To prove which, consider but,

(I.) *What a man is.*

(II.) *What such a man would have to do.*

(I.) A man is a poor finite creature, confined to one place at once ; not able to compass the earth, nor know all its countries, much less inhabitants : not able to take notice of all the actions of the sons of men throughout the world ; nor to receive such satisfactory information concerning them, as may enable him to judge them justly. Nor is he capable of taking cognizance of one of many millions of causes that would belong to such a judge. And man is a poor worm, unable to procure any due execution of universal laws, and to repress the rebellion of resisters, and to defend the church against its enemies. And man is so bad a creature, that he that is tried in so great a work as the government of all the world, and tried by so great temptations as must needs arise in such an undertaking, will but become, according to the course of ordinary changes, the worst, and so the most odious, of men : so that it is a wonder that man should become so ignorant as to think that any one mortal man is capable of ruling all the world, or all the Christians in the world.

(II.) But *consider what such a head must have to do*, and there will remain no difficulty in the case.

1. He that undertaketh the universal government, undertaketh to make universal laws, and to exercise supreme power in judging and executing according to those laws. And he that maketh universal laws in things unchangeable, must suppose that Christ hath not done it himself already ; which is false. And in things changeable he must be sufficiently acquainted with the state of all the nations in the world, and the different cases which require diversification both as to time and place ; which a man at many thousand miles' distance is incapable of.

2. And as to judgment and execution :

(1.) As to persons, it is to be exercised upon individuals.

(2.) As to causes, it is, (i.) Either judging who is fit or unfit for the sacred ministry, as to ordination ; or, (ii.) Who is fit or unfit for Christian communion. And that in respect, (i.) To knowledge and faith, or ignorance, unbelief, or heresy ; or, (ii.) To a pious and honest, or a criminal, conversation.

(1.) Kingdoms or cities are not either to be taken into, or cast out of, that church of Christ for the faith or the faults of any part of them. Baptism belongeth to individuals ; and to cities and kingdoms no otherwise than as consisting of such individuals : it is the faithful and their seed that are to be baptized. God never authorized any to baptize kingdoms or cities because the king or magistrates believed.

And the same must be said of excommunications : kingdoms or cities are not to be unchurched, or interdicted God's worship, because of the sin of kings and magistrates ; though such inhuman and unchristian kind of discipline hath (upon the Venetians and many other countries) been exercised by the pope. God saith, that " the soul that sinneth shall die ; " and not the son for the father's sin, which he is not guilty of. (Ezek. xviii. 20.)

(2.) And if this be so, it is easy to discern whether one man can so govern all the world. (i.) He that ordaineth ministers must try them, that he may truly judge of their sufficiency. (ii.) He that baptizeth the adult must try their knowledge and faith, that he may truly judge of their capacity. (iii.) He that will justly judge any accused of heresy or wicked living, must hear the witnesses, and hear the person, and understand the circumstances of the cause : and before he excommunicate any, he must not only know him to be criminal, but also impenitent ; and therefore must with evidence, love, and patience, endeavour first to bring him to repentance. The like knowledge is necessary to a just absolution. And what can one man do, in any of this, for all the world ?

OBJECTION. " He can do it *per alios* [ ' by others ' ], though not *per se* [ ' by himself ' ] : he can send forth men to do it. The king cannot govern his kingdom by himself only, without officers ; but by them he can. "

ANSWER 1. What other men do he doeth not. To say he doeth it *per alios*, is but a deceitful phrase, and maketh not their work to be his. That which he doeth is not to preach, and baptize, and excommunicate, and absolve, by them ; but to bid them do it, or license them. Yet if he sent them all to do it as his servants, authorized by him to do it in his name and stead, it might be called morally his act ; but it is not so. The office of a bishop or presbyter is of divine institution, and their work described by the word of God ; and the office and work is their own ; and they themselves are accountable for it to their Chief Pastor, Jesus Christ.

2. The work of an ecclesiastic pastor is personal, even the exercise of his own skill, and not only the commanding of another to do it. If setting others on the work were all that is necessary, there needed

no bishop or pastor to be such a head ; a prince were fitter. David and Solomon could command the priests and Levites to do their office, and could place and displace them ; and so, many Christian kings. But as it is not the proper office of a physician, surgeon, printer, architect, &c., to license physicians, surgeons, printers, &c., or to set them on work ; so neither of a bishop or pastor to license or command such. And for ordination, it may be done without a pope ; or else how is the pope ordained or consecrated himself ?

3. The office of the apostles was not only to send other men to convert the world, and settle the churches and govern them ; but, first, to labour in all this themselves, and then to ordain others to go along with them as their helpers, and to govern the particular churches ; which is not the same thing as only to set other men on work.

4. A king's office consisteth so much in power to appoint officers under him to do their several provinces and works, as that therein it greatly differeth from a pastor's ; which is like to a physician's, or a philosopher's ; and more consisteth in the exercise of personal skill and oversight.

5. But if all this hitherto said were nothing, it is most certain that no king is capable of governing all the world. And if the pastoral office required no more personal skill and exercise thereof than the regal, yet all that would follow were but this,—that as a king, by himself and his officers, can govern a kingdom, but not all the world ; so is it to be said of any pastor ; though indeed the latter is much less possible.

The impossibilities are notorious at this day.

1. The pope doth not so much as know a very great part of the world, what inhabitants it hath, or of what religion.

2. Much of the world is so remote from him, that his messengers must be many years in going, and all informations as long in being sent to him.

3. The passage is so hazardous and difficult, that they are not likely by sea and land to escape all the dangers in the way.

4. Many princes' countries must be passed through that are enemies to Christians, and in frequent wars with us and one another ; and therefore will not suffer such passage and intercourse as the government of the remotest parts requires.

5. There are many countries that understand no language which the pope's emissaries can speak.

6. There are many Christian countries at this day which the pope lately was not known to, nor ever so much as required their subjection to him, by reason of their incapacity of converse. When Oviedo would have made the Abassines believe that subjection to the pope was necessary to their salvation, the emperor's mother posed him by that question, Why God nor the pope ever told them so till now, and why they never before heard of the pope's claim. To which the poor man had no better an answer to give, than that inaccessibleness and distance hindered it ; as Godignus himself reciteth the discourse.

Which is no less than a plain confession of what I am proving,—that no one man is capable of governing all the world. When so great an empire as that of Abassia, especially in its former grandeur, was so far out of the Papal reach, as that for so many hundred years he could never so much as know them, and send a governor to them, nor any messengers to claim their obedience ; no wonder if much more of the world be further out of the reach of his notice and jurisdiction.

II. And as no single natural person, so much more *no collective person or company, is capable to be an universal governor.*—For all the foresaid difficulties will be yet greater to them than to one. There is none but an universal council that can be supposed to make such a claim ; which council must be one civil person, or collective, and therefore be in one place, and manage this government by consent. But, 1. That place where they meet will be as distant from the antipodes as Rome is, and they will have as far to send and receive information. 2. The collecting of a true universal council, as I shall show anon, is not only difficult, but never to be done. 3. One man may do more in a day, than a parliament, much more a council of all the Christian world, can do in many days or weeks ; there are so many to speak, debate, and to receive satisfaction. 4. And feuds and disagreements will be yet a greater hinderance. So that where there is a natural incapacity, there can be no universal governor : But both pope and council have a natural incapacity : Therefore neither of them can be an universal governor.

ARGUMENT II. *From the silence of the Creed and scriptures concerning such an universal head.*—If Christ had instituted any vicarious universal governor, and consequently a church so constituted, it would have been plainly revealed in the Creed or sacred scriptures : But there is no such thing plainly revealed (nor darkly, neither) in the Creed or sacred scriptures : Therefore there was no such instituted by Christ.

The major is proved, in that they commonly confess that all fundamentals, or points of common necessity, are plainly revealed in the Creed or sacred scriptures : And they assert that an universal governor, and a church so constituted, is a fundamental, and a point of common necessity to be believed : Therefore if Christ had instituted any such, it must needs have been in the Creed or scriptures. No man can imagine, that, if the rest of the matters of divine faith must themselves be received from the believed authority of such a head or church, Christ would not plainly make known the authority of such a head and church : but this is the foundation of the Papists' faith.

And that there is no such thing contained in the Creed or sacred scriptures, the impartial reading of them is enough to prove. The Creed mentioneth the holy catholic and apostolic church as one ; but saith not a word of Rome, or the pope, or a council, or any universal governor of this church, beside Jesus Christ.

The sacred scriptures mention no such, neither ; it is only Peter that is pretended by the Papists to be there endued with such a power. But,

1. There is no word that speaks such a thing. The confutation of their vain collections, from *Tu es Petrus, &c.*, [“Thou art Peter,”] and *Pasce oves meas, &c.*, [“Feed my sheep,”] I have made elsewhere, and in this short exercitation neither need nor may recite it.

2. It belongeth to the universal governor to make universal laws for the church; but no scripture tells us of any more that Peter did in this legislation, than James, or Paul, or other apostles.

3. It belongeth to the universal governor to give authority to all the rest, and to settle all inferior orders and officers; but no scripture mentioneth any such thing of Peter; but the contrary; namely, deacons were instituted by the apostles jointly. None of the rest of the twelve received his power from Peter: Paul took Silas, and Barnabas took Mark with him, and Paul made Timothy, Titus, and others evangelists, without Peter, or any authority received from him: and the apostles ordained elders in every church which they planted without Peter. (Acts xiv. 23; Titus i. 5, &c.)

OBJECTION. “They had their power from Christ before he ascended, and so needed not receive it from Peter.”

ANSWER. Either Peter was made the universal governor before Christ’s ascension, or not. If not, then Christ personally settled no such monarchy; yea, then he settled contrarily an aristocracy, or equality of power in many, that is, in all the apostles. And is it credible that he settled one form of government at first, and changed it so quickly after? And then the churches were, after Christ’s ascension, planted and settled by such as had no power from Peter; and so the succession is not from him as the head. And then all the texts pretended by them (as, *Pasce oves*, [“Feed my sheep,”] &c.) are by them forsaken. But if Peter was made monarch before Christ’s ascension, then the other apostles must before be under Christ and him; and as the church had two heads at once, a prime and a vicarious, so the rest must have their power from both. At least, after Christ’s ascension, all the apostles would fall under the government of Peter, and so from thence must hold their power from him: which they never did.

4. It belongeth to the universal governor to be the known, declared centre of the church’s common unity; to whom accordingly, in case of divisions, they should have recourse throughout all the world. But it was not so concerning Peter. We read of many sad contentions in the churches of Corinth, Galatia, Colosse, &c., yea, of Rome itself; (Rom. xiv., xv. ; ) and many sad heresies, crimes, and breaches in the seven Asian churches; (Rev. ii., iii. ; ) and yet not a word to refer them to Peter for their healing, nor one reproof for their rebellion against him as universal governor, nor one persuasion to unite all in him! Nay, he himself, who (2 Peter ii.) doth write sharply against heresies, never mentioneth any such remedy.

5. And it belongeth to the universal head and governor to rebuke all culpable inferiors, and to receive appeals in cases of difficulty. But none of all this is said of Peter; but, contrarily, that Paul “withstood him to the face, because he walked not uprightly, and was



to be blamed." (Gal. ii. 11, 14.) So that the case in scripture is plain against them.

ARGUMENT III. *From the contrary assertions in the holy scriptures.*—The scriptures are not only silent as to the institution of any such universal governor or church, but they speak against it: therefore there was no such institution of Christ.

And here I must come up to my text, and from it and others bring in several scripture-arguments.

Note here, 1. That the unity of the church, and the nature and reasons of it, are most largely and expressly handled in this chapter. 2. That this church is called "the body of Christ," but not of Peter or the pope; and that its unity is placed in one Spirit, one Lord, and one God, (1 Cor. xii. 5—7, 11—13,) and not in one vicarious head. 3. That all believers are numbered with the members, even apostles themselves expressly, as contradistinct from the head in whom they are united. Apostles are called here "members in particular," set by God in the church; even the first rank of members, and prophets next. If Peter then was the universal head, it was not as an apostle; for the apostles were but the noblest "members in particular."

ARGUMENT (I.) If Christ be here described as the only Head, and apostles but as particular members, then no apostle was an universal governor or head: But the antecedent is plain in the text, &c.

And indeed Bellarmine is forced to maintain that the pope succeedeth not Peter as an apostle, but as the vicarious head of the church; by which he confesseth that Peter was not such a head, as an apostle. But Paul here, describing the whole body, mentioneth no part but Christ the Head, and apostles and others variously gifted and placed, as particular members. So that here is no office above apostolical in which the pope can succeed Peter.

ARG. (II.) The same evidence is visible in Eph. iv., where Paul, vehemently endeavouring the Ephesians' unity, reckoneth up only these seven necessaries in which it must be founded: 1. "One body" (of Christ). 2. "One Spirit." 3. "One hope of our calling" (grace and glory). 4. "One Lord" (Jesus Christ). 5. "One faith" (the belief of the gospel). 6. "One baptism" (and baptismal covenant). 7. "One God and Father of all, above all, through all, and in all." (Verses 3—6.) And in all the members, who must in these seven be united, he placeth diversity; and numbereth apostles, prophets, and pastors with the rest, as being but particular members of the body. And then he describeth the body that is thus to be united, the ends and benefits of their concord, and the subordinate means, to verse 16; in which he calleth them "the body of Christ" only, and not of the pope, which must come to "a perfect man in the unity of faith and knowledge of Christ;" and not be "tossed with every wind of doctrine, but grow up in him in all things which is the Head, even Christ: from whom the whole body fitly conjoined together and compacted" (not by another head, but) "by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of

itself in love." There could never have been an opener door for Paul to have brought-in the mention of an universal vicarious governor at, if he had known of any such, than the occasions and subject here in hand. But here is still none but Christ the Head, and apostles and others as the particular members.

ARG. (III.) Yet more expressly, in 1 Cor. i. 12, 13, when the Corinthians were inclined to factions : some would have united in Paul, and some in Apollos, and some in Cephas or Peter ; and some would have appropriated Christ to themselves. And how doth Paul seek to heal this schism ? Not by telling them, that indeed they must all unite in Peter, as the universal head or monarch : but that Christ is not divided, and therefore he must be their common centre ; and that the rest were but his ministers by whom they believed, and were not crucified for them, nor were they baptized into their name ; and that they showed themselves carnal by these contentions, in setting up one above another, when Paul, Apollos, and Cephas, were alike theirs, and "ministers of Christ, and stewards of his mysteries." (1 Cor. iii. 22 ; iv. 1.) So that here Peter is not only not mentioned as the head and centre of church-unity, when his name was in question, and the case required it, had it been true ; but also expressly and by name excluded from any such office, and those sharply taxed that would so have thought of him ; nay, that thought yet lower of him. For indeed there is no probability that any of the Corinthians dreamt of his universal government ; but only some preferred him as a more excellent teacher before all others, in a siding way.

ARG. (IV.) When Peter himself instructeth the pastors of the church in their duty, 1. He taketh no higher title to himself than "an apostle and servant of Jesus Christ," and "an elder," and "a witness of his sufferings, and a partaker of the glory that shall be revealed." (1 Peter i. 1 ; v. 1 ; 2 Peter i. 1.) 2. And he tells them that they must not oversee the flock as "lords," but as "examples ;" (1 Peter v. 2 ; ) which is inconsistent with *their* opinion, *who* take his universal government to be essential to the church, and necessary to salvation to be believed.

ARG. (V.) In Matt. xx., we find it put by way of petition to Christ, to determine who should be greatest ; namely, that James and John might be next him in his kingdom. And Peter with the rest of the ten were offended at it. Yet Christ is so far from telling them that either they or Peter shall have such honour, that he contrarily concludeth : "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you : but whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant : " (verses 25—27 : ) even in this, not telling them who shall be the man, but leaving it to them by humility and service to merit all that pre-eminence which he alloweth of.

ARGUMENT IV. The fourth chief argument is fetched from the non-consistence of such an universal head with the office and prerogative of Christ.—To have instituted an universal head and governor, would

have been the making of another Christ, or at least the communicating of part of the essence of Christ's office and prerogative : But Christ did never make another Christ, nor communicate any part of the essence of his office or prerogative : Therefore Christ did never institute an universal head and governor.

The first proposition is proved by the true definition or description of Christ's office, which containeth his universal kingdom, as well as his universal propriety and priesthood. That Christ is the Owner and the Ruler of all, is believed by all that believe him to be the Christ : " For this end he both died, and rose, and revived, that he might be Lord both of the dead and of the living." (Rom. xiv. 9.) And the universality of some parts of his priestly office are acknowledged ; and of the rest, as to those who are capable of the benefits. He is the Owner of all the world ; and he is the Ruler of all, *de jure et de facto*, [" by right and actually,"] in divers manners and degrees, though only the faithful obey him to salvation. And his sacrifice had not only a sufficiency for all, but also effectually procured the common grace and benefits which are actually given to all. And it is confessed by all sober persons, that Christ hath not given to any under him an universal propriety. If any parasite of the pope so talk, the rest dare not own it. To be the Lord or Owner of all things and persons is proper to Christ. If the pope be his vicarious proprietary, kings and persons are at his will and mercy ; and he need not to be beholden to any prince for tribute ; for all lands and moneys in the world are his. But this is the proper prerogative of Christ. And there is no mediator that offereth himself a sacrifice for the sins of the world, or meriteth for all men, or all believers, but Jesus Christ.

The minor is undeniable : Christ, by virtue of his universal power, hath communicated a ministerial limited subordinate power to men over several parts of his church or kingdom, but not universal over all : which needeth no other proof, than to know that authority and obligation concur in constituting every such office. And if any one apostle had been obliged to rule, yea, or to teach, all the world, he had been obliged to an impossibility. Therefore even the apostles all together had but an indefinite obligation, and not an universal, as to all the world ; no, nor to all the churches. For if, for example, Philip, their deacon, or his converted eunuch, or Joseph, or Nathanael, or any other preacher, did convert any country, or gather any churches, far off from the reach of any apostle, no apostle was bound to teach or rule that church ; much less any one of them to teach and rule all the world.

And, 1. If Christ have not made an universal sub-proprietor, it is not likely that he hath made an universal rector. 2. If Christ have not made an universal teacher, 3. Nor an universal priest ; by the same reason we may conclude, that the universal kingdom is incommunicable. 4. And as to the kingdom itself,

(1.) The universal *legislation* is already performed by Christ, and therefore not left to man.

(2.) Universal, forcible *government* is committed to no man : " All

power in heaven and earth is given" to Christ; and he committeth the sword to kings and magistrates, and the word to ministers, with the keys of the church: But Christ never made an universal king or magistrate under him, to govern all the world by the sword: Therefore we as well may conclude, that he never made an universal pastor, or church-monarch; one part of his proper kingdom being no more communicable than the other.

(3.) And universal *protection*, which is another kind of kingly office, is not communicated to any. The pope cannot protect all the world, or all the church; so that, all the rest of Christ's office being, as to the universality, confessed incommunicable, it will follow that government must be so also: I say, as to *universality*, as foreseeing that they will object, that it is incommunicable as to primacy of power, but not as to universality; which therefore I have proved, though in this strait I must not stand to answer their frivolous objections.

And here you may perceive why Protestants say that the pope is Antichrist; even because he traitorously usurpeth and arrogateth that which is essential to Christ's own office, by making himself an universal head to Christ's body, and governor of his kingdom, on a false pretence of Christ's delegation.

OBJECTION. "A king may make a vice-king or lieutenant, without parting with any of his royalty or prerogatives."

ANSWER 1. It is not the name of a viceroy, but the thing, that is in question. A king may call a subject his viceroy, and may make him his chief magistrate over some part of his empire that is distant from him, yea, or over the whole; but if he give him the absolute legislative and judicial power over all his kingdom, he parteth with his royalty, and maketh that man king.

2. But suppose it were otherwise, the reason of the difference in the case is evident:—a king is but a man, and so is his viceroy, and one is as capable of ruling as the other: but universal government is somewhat above the capacity of any mere man, and none but God and our Redeemer is capable of it; therefore, if Christ will make an universal Head and Governor of the world or church, he must make him another Christ or a God, or else he doth not make him capable.

ARGUMENT V. *A negatione effectus ad negationem effectiois.\**—There never was such an universal vicarious head of Christ's body: Therefore he never instituted such.

Nothing but the antecedent here needs proof.

I shall consider, for the proof of the antecedent,

1. *Of the church in the time when the scripture was written.*
2. *And of the church till the days of Constantine.*
3. *And of the church till the usurpation of the title of "universal head."*
4. *And of the church since then to this day.*

1. *In scripture-times*, I have proved already, that neither Peter nor any other did govern the universal church, in ordination, legislation, judgment, appeals, &c.

\* "From a denial of the effect to a denial of the efficiency."—EDIT.

2. *Till Constantine's time*, there is not the least probability of any such thing in church-history; which I will not be beholden to any man to grant me who is acquainted with the records of antiquity; nor do I fear a denial from any thing but faction, or blind partiality, such as Baronius and other flatterers of the pope were biassed by. For whereas the chief claim of the pope is from his presidency in councils, till Constantine's days there never was such a thing as a general council in the world, unless you will call Christ's family and apostles such. And he that can prove the pope to have been till then the governor of all the world, or all the Christians in the world, will fetch his proofs neither from scripture nor true history, but from somewhat unknown to other mortals.

3. And were men but impartial in the studying of church-history, I would not be beholden to any man readily to acknowledge all that follows:—

(1.) That Constantine and his successors were far from being rulers of all the world; having but one empire, which, though great, the maps will tell you was small in comparison of all the earth.

(2.) That the bishop of Rome was to the empire but as the arch-bishop of Canterbury is to England; a bishop who by that emperor had a primacy given him in his empire. For what power had he to settle a head to the rest of the world?

(3.) That whereas his presidency in general councils was his chief pretence for his universal power, even that presidency was unconstant, and varied as the emperor pleased.

(4.) That those general councils were called "general" but in reference to one principality or empire, (as the Scots called their assemblies "general") and were no universal councils representing all the churches in the world. For,

(i.) They were called long by the emperor. And what power had the Roman emperor to call together the bishops of all the world?

(ii.) The subscriptions of the bishops, as recorded even in Binius, Surius, Nicolinus, Crab, will satisfy any man that doth not by faction hinder his own satisfaction. And though the name of one Johannes Persidis in the council of Nice, and some such instances in others, seem great objections to some men, I let them go, as knowing that there is no end of disputing with those men that can make a mountain of an atom. There was a city called Persis; and it was then usual to place a bishop at the borders of Persia, Scythia, &c., and to call him by the title of the neighbour-country which he was desired to take care of. I have oft enough in other writings proved, that the councils were but imperial; (supposing that some few under Pagans, that affected the countenance of the Roman greatness, who were neighbours, did rarely join themselves;) and that Reynerius confesseth, that the Armenians and other churches converted by the apostles were not under the bishop of Rome; and that Theodoret giveth the reason why the bishop of Nisibis was at the council of Nice,—because Nisibis was then under the Roman empire; and that the Abassines, the Persians, Indians, outer Armenians, and many other countries of

Christians without the empire, were not represented in the councils, nor ever subjected themselves to the pope of Rome.

4. And even since the days of Boniface, who obtained of Phocas the name of "universal bishop," the Christian world was never under him. For,

(1.) The Greek church hath ever since resisted the claim.

(2.) The said Abassines, Armenians, Indians, and many others, never subjected themselves to him.

(3.) He hath captivated his professed subjects by so much cruel force, as that he is incapable of knowing who are his real subjects by consent. And we have by experience reason to think, that in all Popish countries it is not one of many that is a Papist understandingly, and at the heart; but most either know not what Popery is, or silently go on with their neighbours, to avoid the obloquy and suffering which else they must undergo.

(4.) Dr. Field, "Of the Church," and bishop Morton, in his "Apology," have fully proved, that till Luther's time abundance of the doctors of each age, though they renounced not the Roman communion, were against their opinions; and that there is scarcely any doctrine of the Protestants which men of their own communion held not. All which fully show that the universal church did never acknowledge or receive this pretended universal head.

(5.) To all which I may add, that all the Greek church, when far larger than the Latin, did ever hold the primacy in the empire to be *jure humano* ["by human right"] only; which is notorious in the express words of the council at Chalcedon; and in that the patriarch of Constantinople contended for the primacy: which he could never have done, had he taken it to be of God's institution; for Constantinople, being comparatively a novel church, had no pretence to a primacy as *jure divino* ["by divine right"]. All which I have further proved elsewhere.

Of all the arguments brought for the pope's universal government, I know but two that to a considering man are worthy a confutation.

The First is from pretended possession: "Christ ruleth his church not only preceptively, but 'eventually,' *de facto* according to the great design of his office; else he should be but a nominal king himself: But Christ hath 'eventually,' or *de facto*, ruled his church by the pope and his prelates these thousand years at least, if not from the beginning: Therefore he instituted this sort of government, or else his own regimen and design is frustrate."

ANSWER 1. As to the major: (1.) The church of Christ hath obedient and disobedient professors; good and bad, piety and sin, are in the church-visible. The goodness, and piety, and obedience is according to his decree and purpose; but so is not the sin. And Christ's own government obtaineth its ends in the salvation of his elect, and in so much restraint and order as he keepeth up among the rest. (2.) Else this argument would prove as much that idolatry and Heathenism were better than the Jews' religion before Christ's incarnation; for Judca was a very little spot of the world, and, *de facto*,

Heathenism did possess most of the rest. (3.) Yea, it would prove all sin to be of God's appointment, if we might argue a *facto ad jus* ["from fact to right"].

2. But the minor is not true. It is accounted by the best geographers to be but about a third or fourth part of the Christian world that are Papists at this day, when the decay of the Eastern churches, and the loss of Nubia and a great part of the Abassine empire, &c., hath much diminished it. I may therefore turn this argument better against them, and say that Christ never did *de facto* rule his church, or the greatest part of it, by an universal governor, nor permit it so to be ruled; therefore this never was his design; though indeed his will *de debito* ["concerning what is due to him"] must be known by his laws, and not by events.

The Second argument is: "Though an universal head be not of divine institution, why may not the bishops of the churches set up such an one over them all by consent, or princes at least? And why may not an universal church be instituted by man, as well as a national or provincial church?"

ANSWER 1. Is the government of Christ's church a matter of so small moment? and is the Sovereign Head no more concerned in it, but to leave it to men to set up what government they will? Undoubtedly it is the prerogative of the sovereign to appoint his own officers; and he that doeth it, usurpeth his prerogative.

2. What men are they that pretend to such power? Were they themselves the officers of Christ, in any state of instituted government?

If not, then, (1.) Christ hath made no subordinate government. (2.) Then he made no apostles, &c. (3.) Then he did not the part of a sovereign. (4.) Then these men that made the new government were no ministers of his, nor had any power from him to do it.

But if they themselves be Christ's instituted officers; then, (1.) Christ did institute certain officers, and consequently a state of government. (2.) Then let these ministers of his prove, if they can, that ever he commissioned them to alter that state of government which he first instituted. (3.) If they cannot, let them confess that it is a traitorous usurpation. (4.) Either it is a government universally needful to the church, or not. If not, why talk you of it? If yea, who made you either greater, or wiser, or better than Christ, that you can find out and settle an universal government, which he had not the power, the wisdom, or the goodness to institute? (5.) By his instituting particular churches, and their overseers or elders, and worship and discipline, he showed us that he took such a church-settlement for his own work. And if so, what made him do it imperfectly? and how come you to be able to do it better? (6.) The world hath had lamentable experience these thirteen hundred years and more, to how ill effects men have altered Christ's institutions, and to what proud contentions, schisms, persecutions, and other calamities, their alterations have tended. (7.) But, to speak fully to the case, we grant that as Christ's ordinances, doctrine, worship, and discipline, are distinguished from the mere "circumstances of them;" (called the *circa sacra*;) so

when Christ hath instituted officers for his own work, men may for edification make officers for their work; that is, these circumstances (such as are churchwardens, sextons, door-keepers, and many the like). But will any man of brains and Christianity hence conclude, that men may set up an officer for Christ, above all the officers of his own institution, and empowered to over-rule them all, yea, and to silence them, suspend them, excommunicate them, and be a monarch over them all? If Christ would have had such an one, he was as wise and able to do it himself as any of his ministers are. (8.) And it is God that must bless the labours of his officers; and he hath nowhere promised to bless any but his own. (9.) And if men may make the Papacy, men may pull it down again when reason requireth it. And it will go harder with the pope, than either pious Gerson, (*De Aufferibilitate Papæ*,) or learned Cardinal Nicolaus Cusanus, (*De Concordiâ*,) do affirm it may. (10.) But if it be but by men's consent that we must have a pope, let those have none that do not consent; and then most of the Christian world will be without him.

This controversy about an universal vicarious head and governor, being the true sum of the difference between the Papists and Protestants, were we not now restrained, should be much largelier handled, and fuller proofs of all that we assert annexed. But our necessitated brevity shall conclude with these few

## USES.

USE 1. *Learn hence to hate the devilish sin of pride, and fear it in yourselves, lest there should be more of it than you have yet observed.*—For the pope and his prelates are naturally such sons of Adam as ourselves: and if pride in them may rise to such a height, as to make them in this so mad, as to think poor man hath capacity, and right, and obligation to govern all the world, or all the Christians in the world, and thereby to become the plagues of the earth, and the troublers of all Christian states and churches; have not we all cause to fear it in ourselves? Though it have not temptation or advantage to work so publicly and mischievously as theirs, alas! it is the same sin which causeth men to overvalue their own understandings, their goodness, or their greatness: it is the same sin which setteth some preachers on contriving and hunting for preferment, and others for popular applause; and which maketh men write, and preach, and talk against things which they understand not, and against men better than themselves; and to destroy love and concord, and tear the churches, and harden the ungodly in the contempt of all religion; yea, and to proceed impenitently in all this, while some think that their zeal for order and obedience, and others, that their zeal for truth and godliness, will warrant them in all this. It is an old proverb, that all men are born with a pope in their bellies. And he is a conqueror and a saint indeed, that hath truly overcome his pride, which conquereth many that can preach and talk against it. And many that cry out of Popery and Papal pride, do too little detest, and fear, and mortify, the same pernicious evil in themselves.



USE II. *Learn hence to understand the grand difference between the Protestants and the Papists.*—It is not first, Whether the pope be the man that Christ hath made his universal vicar, and governor of all the world ; but first, Whether there be any such instituted by Christ or not. For if they once prove that there is any such, we will confess that no other can put-in so fair a claim for it as the pope. The question is not first, Whether the church of Rome be the true catholic church ; but first, Whether there be any such thing of Christ's institution as an universal church, headed by a vicarious head, under Christ. We deny the being of such a head, and such a church.

USE III. *Therefore take heed of those disputers that cry up the catholic church, as supposing it to have an universal head beside Christ, either pope or council ; as if this must be a granted thing, and then all that we have to do with the pope is but to bound and moderate him in his government.*—These men say, “We are against the abuses of the court of Rome, but not against the church of Rome.” But that which a Protestant justly denieth is, that there is any such universal head and church at all as the Papists do assert.

USE IV. *And hence observe in what sense it is that divines say, that Rome is not a true church, nor Papists, as such, members of the church of Christ.*—We all confess that those called Papists, who practically hold the essentials of Christianity, and truly believe in Christ the true Head, are all parts of the true catholic church, which hath no head indeed but Christ. But we maintain that the pope was never made by Christ the governor of the universal church ; and that their pretended Catholic church, consisting of the pope as such a head, and of his subjects as such, is a traitorous combination, and no true church of Jesus Christ : that policy was never instituted by him. And in this sense all Protestants are agreed, while some say that Rome is a true church, and others say that it is not : they mean thus the same thing.

USE V. *And hence you may perceive why they take the pope to be Antichrist.*—Because he usurpeth part of the prerogative and kingdom of Christ, without his institution, and against his laws : by making himself the governor of all the world or church, he maketh him as another Christ : as he would be a traitor to the king, who would usurp the universal government of his kingdoms, as to legislation, judgment, and executions, though he should falsely pretend the king's commission for it.

USE VI. *Take heed of a fleshly and worldly religion.*—A fleshly and worldly heart and life lieth under shame and remorse of conscience, till the devil bring in the defensative of a fleshly and worldly religion. For nature, reason, and experience tell men, that all things below are vanity, in comparison of everlasting things ; and therefore the devil hath no such way to keep his possession of such souls in peace, as by making them a religion suitable to their worldly minds and interests. And then they will sin against God as by his own authority, and vilify his servants, yea, and burn them, as by his own command, and fight against Christ as by his own commission ; *et in nomine Domini incipit*

*omne malum*; \* as the old proverb is, taken from the Papal style. Religion is so excellent and necessary, that nothing can so successfully prevail in the minds of men against it, as that which cometh in its own garb and name. What men on earth do Satan more service than men of a fleshly and worldly religion? who, by the power of carnality, first make themselves, and next would make others, believe, that their own worldly interest is the true interest of Christ and the catholic church; and when they have made their own carnal wills and interest the means of the church's peace and concord, (such as they will allow it,) then cry up the great names of "government, obedience, order, unity, concord, and peace," and cry down all that is against them as "confusion, rebellion, or schism;" when all signifieth no more but that they are proud and worldly, and have got the upper ground, and so may name things to their own advantage. When sin becometh a religion, it conquereth the light, and quieteth conscience, in the most odious actions, and most malignant oppositions of the truth. I cannot more significantly speak my sense, than in the words of our serious poet, Mr. George Herbert, in his "Church-Militant," pp. 188—190:

"Sin, being not able to extirpate quite  
The churches here, bravely resolved one night  
To be a churchman too, and wear a mitre," &c.

But it is too long to be transcribed.

If the archbishop of Canterbury should tell all the world, that no man can be a true Christian, or be saved, that believeth not in him, and becometh not his obedient subject, and should send out men to preach this on the pretence of unity, obedience, and peace; would not all the world deride this, as a worldly, presumptuous kind of religion? Just such is Popery, which saith the same of one that the Roman emperor made the chief bishop in his own principality; and now, when that empire is dissolved, claimeth the government of all Christian kings and people in the whole world. Is it not a wonder of stupidity, that such a religion is not derided and despised by all mankind that have the use of reason?

USE VII. Lastly. *Take heed of hasty trusting fair pretences, when so absurd a thing, and great a mischief, as the Papal universal government, may have such good words to promote it, as "unity, concord, obedience," &c., and so many deceived persons to entertain it.*

QUESTION. "What is the mischief of this pretended headship?"

ANSWER. First. It constituteth a human universal church, whose name deceiveth men; and keepeth the divine catholic church to many unknown.

Secondly. This human church is set up above and against the true universal church of Christ; and arrogateth power to depress, abuse, and persecute the churches that Christ hath instituted.

Thirdly. Hereupon it introduceth a human religion, which is as injurious to the religion instituted by Christ.

Fourthly. It cheateth millions of souls, by making them believe

\* "In the name of the Lord all evil has its commencement."—EDIT.

that they are good Christians, because they are subjects to the bishop of Rome, which they call "being of the right church."

Fifthly. It becometh the grand engine of dividing Christians, and destroying love, and raising bloody persecutions, and hindering unity, which they cry up. For when Christ hath made the terms of Christian concord to be few and easy, and such as all Christians are agreed in, concord is hereby accordingly made easy. But when an usurper will come and add his forgeries, and impossible terms, which Christians neither do, nor ever did, agree in, what more effectual and pernicious art could have been used to divide the churches? If nothing but allegiance to the king be required to the concord of his kingdoms, all loyal subjects would be as one: but if a subject will step up and say, "You shall also swear to me, as the universal viceroy, or have no peace," when he proveth no such power, and the subjects take it to be treason to be sworn to him without the king's command, would not this set all the kingdom together by the ears?

Sixthly. And then, when men are possessed with this false opinion, that all Christians must be united in subjection to the pope, it will pervert the minds of the very lovers of unity and peace, and harden them in the guilt of wicked persecution, as if it were their duty, as the friends of unity, to root out all those as enemies to it who refuse their false and traitorous means.

Seventhly. And I may add that the poor pope himself is hereby made the most miserable of mortal men, while he undertaketh the pastoral charge of millions and myriads, even of many kingdoms and empires, which he never can nor will perform, and so must answer for betraying and deceiving all these souls.

QUESTION. "But if there be no such thing as an universal church, headed and governed by a vicarious head under Christ, what is the true universal church, and what is its true government?"

ANSWER. First. The universal church on earth is all Christians, headed only by Christ, as having the sole power and capacity of universal legislation, judgment, execution, and protection.

Secondly. The true government is this:—

1. All forcible government by the sword, even about matters in religion, belongeth to kings and magistrates only, in their several dominions.

2. The power of the word and church-keys (to judge who shall be in the communion of the church) belongeth to the bishops or pastors of the particular churches respectively.

3. These bishops or pastors, being obliged to as much concord as they can attain, are bound to hold correspondence with one another by delegates, letters, or synods, as far as the end, church-concord, doth make necessary.

4. If they offend and abuse their office, they are under the government of the magistrate, who may chastise them.

5. If the pastor be an infidel, or enemy, and will not do his duty, Cyprian long ago told us, that the people must obey God before a wicked pastor; and as he hath no power to force them, so they are

not bound to consent, to sin against God, or betray the church and their own souls, for the will or interest of unfaithful pastors.

6. And when all is done, we must never dream of attaining in this world a perfect unity and peace, nor till we come where knowledge, love, and holiness are all perfect: of which, see more in my small popular treatise called "Catholic Unity."

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## SERMON VI. (III.)

BY THE REV. HENRY HURST, A.M.

FORMERLY FELLOW OF MERTON COLLEGE, OXFORD.

KINGS AND EMPERORS ARE NOT RIGHTFUL SUBJECTS TO THE POPE; NEITHER HATH HE POWER, FOR PRETENDED OR REAL HERESY, TO EXCOMMUNICATE AND DEPOSE THEM, NOR TO ABSOLVE THEIR SUBJECTS FROM THEIR OATHS OF ALLEGIANCE: BUT EVEN THE CLERGY ARE SUBJECT TO SECULAR PRINCES, AND THEIR BODIES AND ESTATES UNDER THEIR GOVERNMENT.

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KINGS AND EMPERORS NOT RIGHTFUL SUBJECTS TO THE POPE.

*I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews.—Acts xxvi. 2.*

THOUGH I cannot this day assume to myself that happiness [which] the apostle did,—that he did apologize before a king who was "expert in all the customs of the Jews;" (verse 3;) yet, I do suppose, I may account myself happy, that I am to apologize for kings and emperors, who do know and have assumed to themselves their royal prerogatives, granted to them from the King of kings "by whom they reign," (Prov. viii. 15,) confirmed to them by Him who is set upon the "holy hill of Zion," (Psalm ii. 6,) and infringed, eluded, or usurped by a pretended vicegerent, whose right and reason in his pretences are no greater than his humility or modesty in the claim and exercise of his power. Whilst I treat of this important affair, I hope you that are my auditors will do me reason to hear me patiently; and I humbly submit the discourse to those sacred persons whose cause needeth no more or greater advocates than have already appeared in it: and if the immodest restlessness of encroachers do occasion a necessary apology for this cause, it deserveth a much better than now is by others' desire, not his own choice, put upon it. If there be any thing less becoming the greatness of the cause and the excellency of the persons, and (as I foresee it will be) not worthy the favourable acceptance of the meanest prince; yet I humbly pray the

favourable interpretation and gracious pardon of all that my own weakness hath rendered defective ; and a condescending acceptance of what the strength of reason, the resentment of duty, the obligation of oaths, the dictates of nature, the command of God, and a vowed loyalty to my great and gracious sovereign, have in this (so much his) cause better performed. With this desired candour and hoped favour, I return to my work ; which lieth in the text [that] I have read, because in that, either directly or consequentially, lieth this

#### THESIS.

*Kings and emperors are not rightful subjects to the pope ; neither hath he power, for pretended or real heresy, to excommunicate and depose them, nor to absolve their subjects from their oaths of allegiance : but even the clergy are subject to secular princes, and their bodies and estates under their government.*

In which thesis I observe two different sorts of propositions,—the first *negative*, the other *positive* : and these kinds of propositions in the schools are differently treated ; for the positives are to be proved by the opponent, the negatives to be defended by the respondent. So should Rome, if the pope would carry his cause, prove his own right ; which he can as easily now as ever, and with just such arguments as formerly, make good.

#### THE SUMMARY OF THE POPE'S RIGHT, AND ITS PROOFS.

Whilst immodest claims, forcible usurpations, enslaved councils, citations of treasonable decretals, appellations to seditious canon-law, blasphemous appropriation of omnipotency, self-designing flatteries, and vowed obedience to the pope against nature, reason, and religion :—whilst these are accounted good proofs, what Romanists will think the pope an usurper, or his wars against the emperor rebellion ? May all Christian kings enjoy their undoubted rights, and keep in the undisturbed possession of them, until such arguments, of weak and senseless, become strong and reasonable ! His Roman Holiness will scarcely think the reversion worth his thanks, if it be bequeathed him—or worthy of his hope, if it be promised him—on such terms ; and on better, I trust, he will never have it. This **NEGATIVE** part of the position (for reasons kept to myself) I do cast into the latter part of my discourse. The **POSITIVE** position—namely, *The clergy are subject to secular princes, and their bodies and estates under their government*—I put in the first place, and shall first handle it ; whence the negative propositions will as consequences follow, and take their own place.

#### METHOD OF THE DISCOURSE.

Now here it is necessary I,

- I. *Explain the terms which are here used, and state the thesis.*
- II. *Confirm the thesis so stated.*
- III. *Discover the doctrine and doctors who avow the contrary.*
- IV. *Give you their reasons, and an answer to them.*
- V. *Present you with some corollaries from the discourse.*

*Who meant by "clergy" in the sense of scripture and ecclesiastic writers.*

I. SECTION I. The first term to be explained is "clergy;" which admits of both a scriptural sense and an ecclesiastical sense. In the *scripture-sense* it doth lay itself out to such extent as far exceedeth the meaning of it in ecclesiastical sense; as is evident from the use of the word *κληρος* both in the Old Testament \* and in the New, where it comprehendeth all the people that are in the congregation of the Lord. Thus the laity are *κληρος*, "the inheritance" of the Lord. (1 Peter v. 3.)† But the favour of Rome is not so great toward the people as to understand them a part of those whom they do assert exempted from the secular government: it were too immodest to spoil princes of all their subjects.‡ In the *ecclesiastical sense*, as it hath been taken for many hundred years in all sort of writers, in the acts of councils, in the controversies of disputants, in the narratives of historians, and now in the common language of both Protestants and Papists, it is restrained to men in ecclesiastical office by ordination and dedication to divine ministrations; called by the church of England, as well as by Papists, *sacerdotes*, "priests;" § to whom Rome vindicates a freedom from the government of the secular power. In brief: I understand here, by "clergy," these last-mentioned, and all religious persons; (of whom multitudes are swarming under the Papacy;) such as abbots, priors, monks, friars, Jesuits, &c.; together with their feminine votaries, abbesses, nuns, &c. All these, whether jointly or apart considered, are the persons I understand by "clergy." These are,

SECT. II. "Subject;" that is, not only *de facto*, ["in fact,"] because the power of the secular prince is so formidable that they do not, because they dare not, deny him obedience; to which Henry VIII. might well ascribe the most of the good behaviour of the Papistical religious whom he subverted: but *de jure* ["of right"] they are subjected; God, nature, gratitude, oaths, religion, and necessary constitutions of human laws, have subjected them. In the words of the apostle, "Wherefore they must needs be subject, not only for wrath, but also for conscience' sake:" (Rom. xiii. 5:) that is, (as Grotius well paraphraseth it,) "Not only out of fear of

\* *Ειναι αυτη λαον εγκληρον.* "To be unto him a people of inheritance." (Deut. iv. 20.) And, *Και ουτος λαος σου και κληρος σου.* "Yet they are thy people and thine inheritance." (Deut. ix. 29.) † *Cleros autem vocat non diaconos aut presbyteros, sed gregem qui cuique sorte contigit gubernandus.*—ERASMUS *in loc.* So VATABLUS and GROTIUS explain the word. "He calls not the deacons and presbyters 'the clergy' or 'inheritance,' but the people who might fall to the lot of each to govern."—EDIT. ‡ *Non negamus appellationem istam antiquam esse, et ante multa secula in ecclesia obtinuisse.*—*Syntagma Theol. in Acad. Salmur.* "That this appellation is ancient, and for many ages obtained in the church, we do not deny."—EDIT. § *Per sacerdotes intelligimus Novi Testamenti ministros, praesertim ecclesiae antistes; quos antiqui patres, quia non civili aliquo, sed sacro, munere funguntur, sacerdotes appellarunt.*—DAVENANTI *Determinationes Quaestionum*, quæst. xv. "By 'priests' we understand ministers of the New Testament, especially prelates of the church; whom the ancient fathers called 'priests,' because they do not perform any civil, but a sacred, office."—EDIT.

punishment which the law threateneth; but out of conscience, because Christ hath commanded it." \*

The subjection we speak of, then, is a voluntary, free, cheerful, and dutiful obedience which is due to the civil magistrate; and not an enforced subjection: it is the result of law, conscience, and love; not only the result of fear and compulsion. It is our duty and the magistrate's due.

*Properly and strictly all princes are secular.*

SECT. III. The next term to be explained is "secular princes." Where by the way note, that princes are properly secular: their dignity, power, and government is *quoad originem*, "in its rise," divine: "The powers that be are ordained of God;" (Rom. xiii. 1;) but *quoad objecta*, "as to the things [which] they do take cognizance of," they are (though not solely, yet) primarily secular. And *quoad externam formam*, "as to the manner of pomp and state" which may render the government more awful, it is, and justly is, ordered and determined *prout sapientiæ principis visum est*, "as seemeth good to the wisdom of the prince;" and so is secular.

*Whence it is that we must now distinguish into princes secular and ecclesiastical, and who these are.*

But what through the royal favour of some good princes; and more through the ambition and usurpations of Popish ecclesiastics, who have invested themselves with principalities and a power equal with the princes of this world; it is become necessary we should distinguish princes into *secular* and *ecclesiastical*: the *secular* being those princes whom we will call now "temporal and civil;" the *ecclesiastical*, such as the pope, his cardinals, and some bishops; such as the spiritual electors in the empire, &c.; to whom inferior clergy do with less scruple acknowledge and pay their ready subjection. Beside which, I doubt not to assert, (and hope I shall be able to prove,) they do owe a subjection and obedience to the temporal, civil, that is, secular, prince: of which a word or two, that we may not mistake or be mistaken.

*Princes personally considered, or with respect to the government. Ecclesiastics rightful subjects to either monarchs [or] commonwealths; as was excellently and effectually asserted by the Venetians against Paul V.*

Now this term "prince" may be taken either, 1. *In respect to the person*; or, 2. *In respect to the office*. In the *first* sense it referreth to governments in a single person, as in kingdoms: in the *latter* it referreth to government managed by a state or council; as of old in the Roman commonwealth; or now in the commonwealths of Venice, Genoa, or the Dutch. Neither of these may be excluded. Where the clergy are subjects to a king, as in France or Spain, they are his

\* *Non solo pœna metu quam leges minantur, sed quia Christus id præcepit.*—GROTIUS *in loc.*

rightful subjects : where they are under a commonwealth, they are subjects to the secular power ; that is, they owe subjection to the supreme civil magistrate ; as, to their perpetual honour and to the good example of all Christendom, the illustrious republic of Venice made both the proud pope Paul V. and the stubborn clergy of their state to learn and acknowledge *δια την οργην*, “ out of fear of the magistrate’s power,” when they would not *δια την συνειδησιν*, “ out of sense of their own duty.”

*Princes and subjects natural and perpetual.*

Again, ere I leave this, a prince may be considered either,

1. *With respect to subjects that are born subjects, to whom the supreme magistrate is native prince ; to whom they owe fealty and allegiance, whether they have sworn it or not.*—Their oath strengthens a former, but createth not their first, obligation to allegiance. This is co-eval with their persons, and is natural. Or,

*Each may be so occasionally and temporarily ; as merchants, students, and travellers abroad.*

2. Princes may be considered *with respect to subjects that are such occasionally and pro tempore* [“ for a time ”].—As when either necessary occasions invite or call men into a foreign prince’s countries ; or when an arbitrary choice, out of curiosity or the like, bringeth men into a foreign jurisdiction : the case of merchants, students, and travellers. Whilst they are in those countries, they are in conscience bound by the just known laws of that land : and if they transgress those laws, to the forfeiture of estate, limb, or life ; the favour of the prince may save the criminal ; but there is no benefit of clergy [which] can exempt him from the jurisdiction of the prince, or rescue him from the execution of the law by their ministers of justice.

*Fourth term explained.*

SECT. IV. The next thing to be explained is, how their “ bodies ” are said to be “ under government of the civil or secular prince.”

*The persons of ecclesiastics subject to restraints of law.*

In short, their persons are,

1. Both liable to arrests, restraints, imprisonments, and coercion, as there shall be a just cause, or suspicion of just cause ;

*Sentence of law against great crimes.*

2. And obnoxious to the sentence of the law, according to the nature of their offence ; so as either to lose life or limb, or suffer by stripes or stigmatizing or exile or loss of liberty, or any like corporal penalty.

*Common services for public good in extreme exigencies.*

3. What personal services the community of the lay-subjects are bound to do for their country and their prince, the clergy are bound



to; (though usually exempt from it, through the favour of their prince;) and in an urgent necessity, on the command of their prince, they may be obliged and ought to afford their assistance: as, in case of an invasion, to arm; or, in an assault of a city, to defend it; or, in the danger of his prince's person, to rescue him with the labour, courage, and hazard of his own life. That clergyman who in a storm would not obey the pilot's order, and take his turn at the pump, to save the vessel and goods with his own life and the life of others, were as unworthy of a room in the ship, as other lading that is cast overboard to prevent a danger from its weight.

*Fifth term explained: "estates" of clergy.*

SECT. V. The "estates" of the clergy are next to be considered; and that in divers respects.

*Hereditary, subjects as other inheritances.*

1. Their inheritances from their fathers do not, by the son's being a clergyman, become free from the common burdens which authority layeth on the public, or generality of the subjects, for defraying public charges.

*Beneficiary, chargeable for public good.*

2. The lands and estates of their preferments, of what sort soever, are in like manner chargeable, if the magistrate judgeth it necessary and equal. And in such case they ought to obey as readily as other men, when their prince, with advice and consent of such council as duly impose it on others, hath imposed it on them.

*Social, may be limited, taxed, regulated.*

3. The estates of ecclesiastical societies are under the government of the secular authority, as well as the estates of lay-societies and corporations; to limit their increase by gifts, as by our Statute of Mortmain; to inquire and compel them to employ them to the uses for which they were given, as by Commission of Charitable Uses.

*Beneficiaries may be suspended or deprived on mal-administration.*

4. The estates of clergymen which are (*beneficia, &c.*) given as encouragement to them, and reward of their labour and duties discharged, are so under the civil magistrate's government, that he may eject and remove the negligent and incorrigible mal-administrators in that office, as in other cases of mal-administration. Though it may be most convenient to do this by clergymen, as coadjutors in the process; yet the authoritative determination deriveth itself from the supreme magistrate, who, as he judgeth the offender unworthy of the trust of such an office, so may dispossess him of the benefit and estate belonging to it.

*Such estates may be conferred on others, who shall discharge the trust.*

5. The estates so taken from the one may, by the power which justly took them away, be adjudged to another, who may better dis-

charge the office, and deserve the benefice. And in this case the clergyman must be subject, though possibly an error may be in the judgment passed, and no legal way be left for his relief; as fell out in the deprivation of the Protestant ministers by queen Mary.

*Estates of clergymen forfeitable, as other men's.*

6. The estates of clergymen are forfeitable on crimes of high nature, as well as other men's estates. Treason, of which (with or without leave from Rome, I say) a clergyman may be guilty, will forfeit his estate; and the prince may (on conviction, at least) seize it.

*Sixth term opened: "under government," de jure, and not only facto.*

SECT. VI. I come to the last term to be opened: "Are under their government:" where I do remind you, that we speak now of *matter of right*, not of *matter of fact* separate from right. Their persons and estates *ought to be* under the government of the secular prince, as their rightful lord and governor.

*Protection of government clergy importunately claim: herein shavelings are immodest.*

Now government,

1. *Is for protection and defence.*—Governors are "shields of the earth" and "heirs of restraint," "a praise to them that do well;" and they watch over their people as shepherds: whence the poet rightly called his prince *ποιμενα λαων* ["the shepherd of his people"]. And here, in this part, none do with such importunate clamours and immodest injunctions expect a share, as the disloyal shavelings; as if the secular arm were framed to the body politic only to defend the persons and estates of ecclesiastics, and to offend all others.

*Directive government allowed by some: but this allowance vanisheth when to be exercised over Popish clergy.*

2. *Is directive.*—And this some of them will indeed allow the secular magistrate over the clergy; but ere the magistrate can get clear of them with this small allowance of his right, it fares with him as they say it doth with those who receive money of witches or the devil:—when they come to use it, it is vanished, or turned into withered leaves.

*Coercive government: this the Popish clergy reject. Directive, without coercive, power, an engine to debase sovereignty.*

For, 3. The *coercive* power of the civil magistrate in governing them, they, with more wit than good manners or dutifulness, endeavour to wrest from the magistrate: and when he hath parted with the power of punishing the ill-natured disobedience of the clergy, he must content himself with such a measure of observance as may no whit infringe the clergy's immunities and rights of holy mother; which, you may be assured, their discretion will make less than their good nature would seem to allow. Indeed a *directive* power, without *coer-*

cive, is an engine to pull down the honour of a prince, and to exalt the stubborn humour of every malcontented subject; a fit project for Rome, and some brain-sick millenary, who in his hot fit dreameth of a crown for himself on earth. But our thesis intends to subject the clergy of Rome (for our own, they readily acknowledge it, and live in a subjection) to the directive government of the Christian magistrate, as the rule of their duty; and to the coercive government, as the just rule of punishment for neglect of their duties.

*Civil government, though not Christian, hath both a power directive and coercive over the clergy.*

4. Where the government secular is not Christian, yet, in all just and lawful commands, the clergy is subject to the directive power of it; and in commands unjust and unlawful, their persons and estates are under the coercive power, though it should be exercised to the highest degree of persecution. And I do not remember (beside prayers, supplications, patience, and tears) any remedy left them for the last relief, but an honest, peaceable, and justifiable flight from their rage and cruelty. I added this over and above, seeing our thesis speaks of subjection to princes who are supposed Christians, and not Heathens.

#### THE SUMMARY OF THE THESIS STATED.

Summarily then: *The clergy, who by the pope and his law are exempt from the jurisdiction of the secular prince in all cases, are so far from a due and rightful claim to such exemption, that, in all cases civil and criminal and ecclesiastical, they are, both as to their persons and estates, subject to the directive and coercive power of the secular prince, be he a Christian or Heathen magistrate; insomuch that the clergy owe him an active obedience in the due and lawful exercise of his directive power; and in the undue exercise thereof, the clergy, as others, owe him a passive obedience, and neither may resist by force, nor appeal from him to a foreigner, to evade or null his coercive power.*

#### GENERAL THESIS PROVED.

The state of the position thus laid down, I come to the second thing proposed; namely,

II. *To prove that the clergy are subject to the secular prince, &c.* And so,

*St. Paul knew none, nor claimed any such exemption; therefore there was none for him.*

1. First. I argue from the text *a majore ad minus* ["from the greater to the less"]: *St. Paul was a clergyman fitter to be trusted with such an exemption from obedience to the secular prince than any of our present clergy; and if any such privilege had been given by Christ, or had been inherent in the office, he would have known it, claimed it, and stood on it: But St. Paul knew none such, stood not upon any such, privilege: Therefore surely there is none such, inhe-*

*rent in the clergy, or annexed to the clergy.*—I think there is not much doubt to be made whether,

(1.) He were a clergyman, who had his commission from God and Christ, without the ceremonies with which men do ordain to that office. (Rom. i. 1; Gal. i. 1.) Or,

(2.) Whether he were concerned to plead his privilege, if he had any; for it was a case that touched his life wherein he now was engaged. (Acts xxv. 25; xxvi. 31.) Or,

(3.) Whether he might be bold on account of his innocency to claim his privilege; since his judges determined he had “done nothing worthy of death or of bonds.” (Acts xxvi. 31.)

Had one of our Roman priests been thus seized, imprisoned, impleaded, and endangered; we should soon have heard him excepting to the jurisdiction of the court, and appealing from an incompetent judge, and shuffling off the process, with importunate clamours that he was “a spiritual man, and not to be called to account by a temporal power.”\* But here you find nothing of such an appeal: which cannot be imputed to the nescience of the apostle, who was inspired by the infallible Spirit; he would have known it, if there had been any such exemption. Nor may it with colour of reason be said, he would not make use of his privilege, and that he did relax of his right.† For, this would be supposed against all reason.

(1.) His life was then in question.

(2.) He was a man [that] would make use of his privileges; as when he pleaded himself a Roman.

(3.) He should have asserted his privilege, that from his testimony succeeding ecclesiastics might firmly prove theirs, though he could not have gotten clear of their hands.

(4.) His silence in the case hath done the church much wrong, which dates the immunities some centuries later than Paul's time.

(5.) Whereas, had he been as zealous and wise as our Roman priests now are, he had been more faithful to his trust, and we had more clearly proved our right. Farther yet:

(6.) It seemeth little short of a culpable dissimulation, that he should count, or profess to count, himself happy that he was to

\* Anselm questioned whether an appeal to the vicar of St. Peter be a breach of allegiance to a terrene prince; but soon let William Rufus know what he must trust to; refused to do homage to Henry I., and bore it out on the authority of Urban and the council of Rome, and of Paschal III., then pope. Thomas Becket's *salvo ordine suo*, [“exception in favour of his order,”] and his inflexible opposition to Henry II., who promoted him, and was his native lord and sovereign, stands on record, a witness of his ingratitude and rebellious humour against his prince and benefactor; who found Thomas Becket most resolute to exempt the clergy, though guilty of murders, from the judgment of the secular prince; that he might preserve the usurped privileges of the church; when reason, law, and God's own word required just execution on such crimes proved against the clergy. And, of later years, the like bred a quarrel betwixt the serene republic of Venice and Paul V. † It is Bellarmine's evasion, and Suarez approves it, *qui dicit Paulum non jure sed facto Casarem appellasse; nam jurisdictione exemptus erat utique jure divino; sed quia aliâ ratione non poterat inimicorum insidias evitare*: “who says that Paul appealed to Cæsar, not by right, but in fact: for he was certainly exempt from his jurisdiction by divine right; but he could in no other way escape the snares of his enemies.”—EDIT.

answer before a secular prince. Nothing can be imagined more unbecoming him who was "set for the defence of the gospel," than such tame and soft cowardice as he was guilty of, on the supposition of these pretended exemptions. No; St. Paul would never have betrayed the preachers of the gospel and the religious in all ages succeeding; but have at least owned his right to the privilege (if there had been any such) before Festus, who was, under the Roman Cæsar, governor of Judea, and so judge in Paul's case, though Agrippa was but an honourable auditor.

I conclude, therefore, this argument: *The clergy of this present age, and of ages past, are as much under the secular government as was St. Paul: But he was so much under it, that he accounted himself happy that he might have a candid hearing before the secular power, and could find no privilege to exempt himself: Therefore neither have our present clergy any such privilege of exemption; and should acknowledge it a happiness, to defend a just cause before an impartial judge, and no wrong; to be adjudged to a deserved correction for any crime condemned by the righteous laws of their sovereign prince.*

2. *What was just and right, and ought to be owned by St. Paul, a clergyman, in the point of subjection to the secular power, that is just, right, and ought to be owned in the point of subjection to the secular authority now by the clergy.*—This proposition, I think, will need no proof; and if it should, we shall meet with due place for it. But St. Paul owned this subjection as what was just, right, and which ought to be. Now this proposition is almost in express terms in that: "I stand before Cæsar's judgment-seat,"\* (which phrase comprehendeth the whole matter of his subjection,) "where I ought to be judged;" (Acts xxv. 10;) which passage excludeth any just exception. "I stand at Cæsar's judgment-seat;" *de facto* ["in regard of the fact"] he was now before the supreme authority civil: and lest any should surmise that he did tacitly repine at it,† or that we argue *a facto ad jus*, ["from the fact to the right,"] it is added by St. Paul, "Where I ought to be judged." I know, some say that St. Paul did not this as what was of right to be done, but what was then most safe to be done, and because he could not otherwise escape the hands of the Jews. To which I answer,

(1.) That the word  $\delta\epsilon\iota$  may in some places be so taken to denote what "must" in a case be done, without respect to dueness and right; but from this, "It may be so taken," to the Jesuits' "must be so taken," is too weak an inference.

(2.) The Greek  $\delta\epsilon\iota$  in the New Testament doth in most places denote that which "ought," *ex debito justoque ordine*, to be done; and so the "must" is a moral "must," resulting from the dueness of

\* *Rectè tribunal Cæsaris vocat quod procurator habebat nomine et mandato Cæsaris.* —GROTIUS *in loc.* "The apostle rightly calls that 'the tribunal of Cæsar,' which the procurator occupied in the name and by the mandate of Cæsar." —EDIT. † As Bel-larmine and Suarez, and others, of that profession, (who are by profession, and would gladly be in practice, sons of Belial, that is, without a superior,) affirm *Paulum non jure sed facto Cæsarem appellasse*. [See the preceding page.]

the thing: and that this is so, the places cited in the margin will prove.\* And yet farther we say,

(3.) Since St. Paul is most competent judge of his own meaning, we will view how he doth ordinarily take this *δει*. "Receiving in themselves that recompence of their error," *ἣν ἔδει*, "which was meet," (Rom. i. 27,) that is, "just and due" to them. And, "We know not what we should pray for as we ought," *καθὸ δει*. (Rom. viii. 26.) And, "I say to every man that is among you not to think of himself," *παρα' ὃ δει*, "above what he ought to think." (Rom. xii. 3.) And so in other his epistles his *το δεον*, or his "must," is "what is right and ought," *ex debito et justo rerum ordine* ["in the just and due order of things"]; not what must of necessity be done.† And this had so passed in the text, if it had not been so much against the privilege of these Roman clergy; who cannot now bear the plain and literal meaning of this word of God, because they will not keep in the place to which the word of God assigned them.

(4.) The apostle could not, without sin of a high nature, according to the doctrine of the church of Rome, thus appeal to a secular judge; ‡ and now think with yourselves, whether, to gratify the Jesuits and clergy of Rome, we shall make the apostle guilty in so high a nature, and transgressing his own rule, by "doing evil, that good may come of it;" (Rom. iii. 8;) the judgment for which sin "slumbers not."

(5.) So by this gloss we shall fairly make every resolute (not to call them "obstinate") priest, that refused to own the supreme power of his sovereign prince, and chose rather to die condemned according to just laws against traitors, and so died a stout and brave martyr for the truth and the church; § when Paul, through weakness

\* *Ἡλιαν δεῖ ελθεῖν*. "Elias must come." (Matt. xvii. 10.) *Οὐκ εδει και σε ελεησαι*; "Shouldst not thou also have had compassion?" (Matt. xviii. 33.) *Ταυτα εδει ποιησαι*. "These ought ye to have done." (Matt. xxiii. 23.) And so Matt. xxiv. 6; xxv. 27; and five times in St. Mark. And St. Luke, whose phrase is most near the pure Greek, doth use it nineteen times; of which, I think, not one but requireth, or best beareth, the interpretation, *juxta debitum et ex jure* ["according to what is due and of right"]. And when he useth it in the Acts, of twenty-four or twenty-five places scarce two will bear other sense than "what comports with the dueeness of office or comeliness of order," or such-like, issuing into a moral "must," which is the same with "duty," and which is rightly expressed by, "We ought." † *Ουδεν εγνωκε καθως δεῖ γινωσκειν*. "He knoweth nothing as he ought to know." (1 Cor. viii. 2.) *Δει γαρ αυτον βασιλευειν*. "For he must reign." (1 Cor. xv. 25.) *Αφ' ὧν εδει με χαιρεω*. "Of whom I ought to rejoice." (2 Cor. ii. 3.) *Ἡμας φανερωθηναι δεῖ*. "We must appear." (2 Cor. v. 10.) *Ὡς δεῖ με λαλησαι*. "As I ought to speak." (Eph. vi. 20; so Col. iv. 4.) *Πως δεῖ υμας περιπατεω*. "How ye ought to walk." (1 Thess. iv. 1.) And in his epistles to Timothy, and to Titus, and to the Hebrews, he still so useth the word *δει*, of which we now do treat.

‡ So Paschal chargeth king Henry I. of England, that he gave not honour to St. Peter nor to the Lord, because no appeals came to Rome, that is, [the] pope. Thomas Becket, by way of penance, suspended himself from priestly function for consenting once that priests should be tried by secular power for robberies, murders, &c.: and he calls the royal decrees of the king and parliament at Clarendon, for trying such crimes of the clergy, "wicked devices."—BARONII *Annales, ad annum* 1167, sect. 26. § Such a saint and martyr was Thomas Becket in disposition of mind, though (pity it was) he never was brought to legal trial for his reasonable practices. Such were Exmew, Middlemore, and Nidigate, executed for denying the supremacy in Henry VIII.'s time; and bishop Fisher, and also Sir Thomas More, with many others, who sacrificed their lives for a foreign usurper against their natural prince.

of courage or crafty shifts, betrays the just rights of the church; which aspersion you do as much abhor, I know, as becomes good Christians. Let *them* for ever remain traitors to their prince, *who* avow appeals from him to an alien pretended superior; St. Paul would not out of design do it. He was too honest: he knew he could not of right do so; though his person and cause were ecclesiastical, his supreme secular prince ought [to] have the hearing of it. "I stand," saith he, "at Cæsar's judgment-seat, where I ought to be judged."

(6.) Lastly. Whatever weakness or obscurity may be in my arguing from the text, yet I am sure the text doth more plainly and more irrefragably assert Cæsar's jurisdiction over this eminent ecclesiastic, than all the texts produced to that end do prove the exemption of the clergy from the civil magistrate's judgment, or their subjection to the pope. I cannot renounce common sense at so easy a rate as to say, "Christ said thrice to Peter, 'Feed,' &c.: therefore the pope is the supreme judge of ecclesiastic persons and causes in the whole church." Or if I were so easy an arguer, I should, through the frailty of clear sense, more readily make this heretical conclusion: "All clergymen inferior to St. Paul ought to own their subjection to the civil authority, without appeal from the supreme power of their prince; because St. Paul owned it his duty and Cæsar's right, by that confession: 'I stand before Cæsar's judgment-seat, where I ought to be judged.'" If the Romanists be of his opinion who, when he was told that it was the doctrine of St. Paul which was asserted in opposition to his tenet, made a quick reply, "I am not of Paul's mind;" I shall not take myself bound to reconcile them to his opinion. If we cannot have their company herein, we shall not much want it, whilst we have such good company as St. Paul and Cæsar.

### *Third proof from scripture.*

In [the] next place,

3. I argue [that] clergymen, bodies and estates, are, as other subjects, under the government of the secular prince, thus: *They who are included in the community, on whom the word of God chargeth subjection to princes as a duty, are under the government of the prince.*—None can doubt this who doubt not that all is duty which the divine law chargeth on us in our places. *But now the clergy are included in the community;* which is apparent by that universal proposition of the apostle in Rom. xiii. 1: "Let every soul be subject unto the higher powers." It is now exploded, (though pretending to Origen as to the author,) that this is meant of the animal, not spiritual, man, that is, the clergyman.\* Time was when such a gloss passed current with some whose interest it was [that] the scripture should be eluded, rather than plain duty understood, and the aspiring ambition of Papal clergy nipped in the bud. Now it is clear that the apostle retaineth the Hebrew dialect: "'Every soul,' that is,

\* *Argutius quam verius*, saith Erasmus *in loc.* "More shrewdly than truly."—EDIT.

'every man.' \* So that either our Papal clergy must disclaim their kindred with mankind, or else, with their whole family, be subject to the prince.

The persons of the clergy are comprised in that *πασα ψυχη*, "Let every soul;" their *estates*, in verse 7: "Render tribute to whom tribute is due." And, that you may know to whom tribute is due, the apostle telleth you, it is to him that "beareth the sword," who hath power civil and secular. (Verse 4.)

Neither would I advise Boniface to thrust-in here swaggering with his "two swords:" for here is not room for him; the place is designed for one who hath but one sword, and who came honestly by it, and can give a good account thereof, as "he is the minister of God, a terror to those that do evil, and revenger to execute wrath," (verses 3, 4.) not to excommunicate. In a word: this place doth so peremptorily subject all persons to the civil power, that I must needs, though somewhat related to the clergy, profess [that] the text makes equal subjection our duty; and gratitude to the favour of our prince maketh our exemptions (whatever they are) at once our privileges above our neighbours, and our debts to our prince.

#### Fourth scripture-proof.

4. The apostle St. Paul directeth Titus to preach obedience and subjection due "to principalities and magistrates" from Christians without any exception of persons. (Titus iii. 1.) Nay, if you inquire who they are that Titus must "put in mind to be subject," you cannot refer it to other than such persons as by St. Paul's direction were committed to his care and teaching; among whom you will find the clergy—"elders," *πρεσβυτεροι*, and "bishops," *επισκοποι*. (Titus 1. 5, 7.) These are some of those whom Titus must "put in mind to obey magistrates." How much doth the Papal clergy need such a monitor, to cool their fervours to their ecclesiastical immunities, and to kindle their decayed zeal for obedience to the civil powers! Whence I thus reason: *Those that Titus is commanded to mind of their obedience to magistrates, were of right under the government of the magistrate: But presbyters and bishops, that is, clergymen, were some of those who were to be so minded by him: Therefore they are of right under the government of the civil magistrate.* This is the *theopoliteia* ["divine polity"] of St. Paul. But lest you should doubt he had not good-will enough to the successors and clients of St. Peter, out of an old quarrel that fell out between him and St.

\* *Omnis anima dixit pro omni homine.*—ERASMUS. *Unusquisque.*—VATABLUS. *Omnis anima pro quovis homine. In utroque Testamento* ["in both Testaments"]: "Give me the persons." (Gen. xiv. 21.)—*Versio Anglicana.* *Donne moi les personnes.*—*Gallica.* *Δος μοι τους ανδρας.*—The Seventy-two so rendering the Hebrew: *אֲנִי וְכָל־אֲנָשֵׁי* *Animas personas intelligit et homines captivos.* ["By 'souls' are here meant 'persons,' and the men who had been taken captives."] In the [same] sense *אֲנָשֵׁי* is taken, Gen. xvi. 15, 18, 22, 25—27; Exod. i. 5; xii. 4, 15, 19; Lev. v. 2; xx. 6; Num. xv. 27, 28; and many other places, too long to be cited, out of the Old Testament: in imitation whereof the New Testament so speaketh in Acts ii. 41, 43; iii. 23; vii. 14; xxvii. 37; Rom. ii. 9; 1 Peter iii. 20.



Peter, when the doctor of the Gentiles was so bold with the prince of apostles that he did charge him with dissimulation ;—a very small and dwarfish fault in St. Peter, and hugely improved in his successors. Who knows whether a spice of this old grudge were not strewed on the injunctions of obedience and subjection to the civil power? But what was St. Peter's opinion in the case?

*Fifth scripture-proof.*

5. St. Peter, then, in 1 Peter ii. 13—16, doth, very unluckily for his successors and their clergy, fall into the same strain of subjecting the clergy as well as others ; for he doth without exception require of all Christians that they "submit themselves," that is, their persons, and by consequence their estates, "to every ordinance of man for the Lord's sake : whether it be to the king, as supreme ; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men : as free, and not using your liberty for a cloke of maliciousness, but as the servants of God." How unhappily forgetful was he of his vicar ! Not one word of him and his supremacy, but all reserved entire to the king, and inferior magistrates sent by the king, to whom all Christians within his dominions are to submit themselves !

"But in those days Christians were under persecution, and it would not have been prudence to have published their privileges, and to have exempted the clergy." It seems, Rome hath long understood, by unwritten verities and apostolical traditions, that Peter thought one thing, and wrote another. But the spite is,—he doth *e cathedrâ* ["from the chair"] determine this, where certainly he is infallible ; since his successors in after-ages claim the infallible privilege in virtue of that first grant made to Peter ; who in practice did once (what his successors do very often without impair of their infallibility) err in *genere morum*, "as to practice," but cannot in doctrine. "Well, surely Peter did thus direct prudentially and temporizing." Not so ; his reasons do, as it falls out, assure us he did own it as a perpetual doctrine and rule : for,

(1.) It is "for the Lord's sake." (Verse 13.) And this, farther,

(2.) "Is the will of the Lord ;" and,

(3.) That by so doing they might stop the mouths of the foolish and ignorant ; (verse 15 ;) who, among the Heathens, were ready to charge the Christians, without any ground given, with that which on just reasons, from the seditious and rebellious practices of well-nigh a thousand years' contesting with the civil supreme power, Rome hath given the foolish heretics to object against them ; but, in the words of royal mouth, "Their faith is faction, and their religion rebellion."

*Sixth scripture-proof.*

6. Now to all these add we in the sixth place this scripture-argument : *That the clergy, whether ordinary priests or the high*

*priests or prophets, once were, and that jure, "of right," subject to the government of the secular power, and were bound to appear and give account of themselves to the civil power in case they were accused and summoned.*—So, when Ahimelech and the priests that dwelt at Nob were accused, and summoned to give account of themselves and what they had done for David; they obey, and appear before Saul their king; (1 Sam. xxii. 11;) who, indeed, did as cruelly and tyrannically adjudge them to death, as they had dutifully and readily obeyed his summons. (Verses 17—19.) But now, surely, if there had been any privilege of exemption, some one or other among those fourscore-and-five priests would have known it, and pleaded it before they had been so unmercifully butchered: but here is not one word of all this; no exception to the judge, as incompetent; no deprivation and degradation from the priesthood, in order to reduce them to the secular and lay-state; no delivering them by the ecclesiastic state into the hands of the secular power; in which and such-like formalities the Romish priest (if at any time he be so unbefriended and unhappy) is stripped of his clerical immunities, and delivered over to the civil sword. It is a riddle [which] Rome will hardly unfold with dexterity,—that eighty-five priests should have neither knowledge of such a privilege, nor courage to plead it for saving their life. I need not advise a seminary-priest, apprehended and in danger of condemnation, to seek a precedent at Nob; he knows he shall lose his labour: it is Rome only that shaves the head, and then, as sacred, forbids kings to meddle with it. Yet, lest the tyranny of Saul, (whom the scripture notes for this,) or the meanness of the sufferers, should any whit invalidate the instance, let us look a little lower; where we find Abiathar deprived of the priestly office by Solomon; (1 Kings ii. 26, 27;) who commanded that he should "get him to Anathoth," (verse 26,) and "thrust him out from being priest before the Lord." (Verse 27.) "The chief priests among the Hebrews, as they were put in by the kings, so for grievous faults they might be put out, or punished with death, by the kings: for they were subjects; and while the king sat, the high priest stood."\* So Grotius on the place.

Now the case is altered at Rome, and hath been long since. Abiathar came, and on his appearance received sentence of judgment from his sovereign: but Sergius I. was of a more unyielding metal; (A.D. 688;) and though the emperor Justinian II. sent for him to Constantinople, to answer for his disobedience to his sovereign, who required him to receive the canons of the council of Trullo; yet this pope found partisans among his fellow-subjects, who had less manners than to obey their emperor, and more love to the pope than to let him take so dangerous a journey; and he, good man! would not be so unkind as to go against the will of those who offered violence to the

\* *Summi sacerdotes apud Hebræos, ut a regibus instituebantur, ita et ab iisdem gravi ex culpâ destitui, imò, et morte puniri poterant. Erant enim subditi; ideoque, sedente rege, stabat summus sacerdos.*—HUGO GROTIUS in loc. So Grotius took it for granted that Ahimelech was high priest, to whom Zadok succeeded high priest. (1 Chron. xxix. 22)

extraordinary pursuivant that summoned him.\* Nay, men of less authority have taken on them to refuse obedience to the summons of their sovereign. Thus Thomas Becket, though a greater saint than Sergius, yet of a lower rank in power, refused to appear before king Henry II. and his council of nobles at Northampton. (A.D. 1164, or thereabouts.) Nor was Anselm's carriage much more dutiful to his sovereign king Henry I.; to whom he refused to do homage, as was required and had been performed by his predecessors. (A.D. 1103.)

By these instances it appears that both ordinary priests, nay, the high priest himself, among the Jews, were under the coercive government of the kings of Israel; whose authority *the prophets*, though by extraordinary call they may with reason be thought in some respect above the high priest, submitted unto, without appeal to a superior, or exception to the incompetency of their judgment. So did the prophet submit to Asa, and patiently did bear the hasty judgment of his angry sovereign: (2 Chron. xvi. 10:) no noise here of an appeal; no mention made of immunities, of his office, or privilege of the clergy. The seer doth not (what once the servant of Philip the Macedonian king did) appeal from Asa, a good king in a bad humour, to Asa, a better judge in a good humour. How would an Anselm, a Becket, a Brandelino Valdemarino, or Scipio Saraceno, have huffed and hector'd his prince for such usage as Hanani from Asa, or Jeremiah from Zedekiah and his princes, (Jer. xxxviii. 5, 6,) found! But those great clerks (so let me call the prophets) pretended to no such exemption in those days; and yet Jeremiah had so ample commission, that the pope desireth no more to be granted him of kings and princes, and thinks this enough to set him above them all, whilst he offers a violence to that text,—“I have set thee over the nations and over the kingdoms” of the earth, “to root out, and to pull down, and to destroy, and to throw down, to build, and to plant,” (Jer. i. 10),—great as the violence he offers to the emperor's crown and sovereign dignity. But it admits a plea, (whether to his excuse in part, or to his greater shame, let the impartial judge,) [that,] without violence to both the text and princes, he had lost his longing; for neither do freely grant the popes that supremacy [which] they must have or they miscarry; though, I think, it was not the denial hereof [that] was the cause of the miscarriage of the female pope,† though both mother and brat too (I do guess; for I find not a word of this pope's nieces or nephews) died in child-bearing. Yet, be it or better or worse for our own clergy or the shavelings of Rome, the secular authority did once govern the clergy in the church of the Jews; and ordinary priests, the high priest and prophets themselves, submitted to it: whence our obedient and learned clergy have example to their dutifulness, and the Papal clergy a reproof of their disloyalty; and our thesis hath a good evidence of its truth: which I shall now endeavour to prove by some farther reasons, though, I think, enough to make

\* Zacharias *proto-spatharius* [“the chief of the king's body-guards”]. † Pope Joan, who was called John III.: a story avowed by more than fifty authors of the Popish religion, as Dr. Prideaux and Blondel witness.

out the truth hath been already delivered. Perhaps reason may convince some who are not willing to see the truth in scripture-precedents.

## REASONS.

REASON I. *The clergy are subject to the government secular, or else one of these two things will follow; namely,*

1. *Either each clergyman is a sovereign, and under no law and government: which no sober man ever yet dreamed of; for this were to make every of them a god or a king: \* or else,*

2. *That they are, by a subordination of persons of their own profession, subjects and vassals to a supreme ecclesiastical independent or absolute power, without or above or against the civil power: which, as no loyal heart would wish, so no royal crowned head should endure, for such considerations as I shall now offer to the reader's consideration:—*

(1.) *This were to make either a native subject equal to his sovereign prince, or to render a considerable body of his people subjects to a foreigner.—Which appears thus: If the body of the clergy, and the orders of the professed religious, be only subject [to] and under the sole government of one of their own profession; and whoever is a native, this person is, and his successors will be, (when advanced to the supremacy and ecclesiastical sovereignty,) set up in a power independent on his prince, and uncontrollable by his prince; and so, of a subject, be made a sovereign over the clergy, whose obedience will be withdrawn from the prince to the ecclesiastical head and supreme: or if this person, who is supposed ecclesiastical sovereign, and who ought to govern the religious and the clergy, be a foreigner; then he that by birth and blood is a stranger to the prince becomes by this means the lord and sovereign over the whole body of the clergy and religious, which in many countries is no small part of the people.†*

(2.) *This would lessen all the princes and sovereigns of the world in three things essential to the very being and stability, as well as to the glory and grandeur, of their kingly thrones and majesty.*

(i.) *It would lessen their freedom and liberty in making laws for their whole kingdom.—And ere they can resolve on that ordinance which, they do apprehend, will be for [the] universal good of their kingdom, they must inquire of the ecclesiastical exempts whether such a law would not violate the ecclesiastical liberty, and ask them leave to make it; or else they shall be taught, as Anselm and Becket would teach their sovereigns; or as Paul V. taught the duke of Savoy and the state of Genoa, and would fain have taught the state of Venice; but they proved stubborn scholars, and enforced that presuming tutor to forego the lecture.*

\* Stanislaus Orichorus affirms that "a common priest is as much better than a king, as a man is better than a beast."—*Chimera*, p. 97 (a). † In England, I believe, it was well-nigh one-third priests [or] religious: king James observes it in his Apology. *Unum Gallia regnum habet ultra trecenta hominum millia quæ, sub obtentu clericatûs, monachatus, functionisque ecclesiasticæ, jugum regis excusserunt.*—PETRUS DE MOULIN, *De Monarch. temp. Pontif. Raman.* cap. 18. For a translation of this passage, see p. 712.—EDIT.

(ii.) Next, it would lessen *their authority in commanding obedience to laws made*.—The exempt clergy would undoubtedly first consider whether the obedience required were not an infraction of their immunities, and how far it intrenched on the liberty of the church: and when this is brought to an issue, who does not see that the general privilege pretended untieth the *vinculum necessariæ et debitæ observantiæ*, “bond of a necessary obedience which is due of right” to the magistrate; and leaves the exempt to the free determination, whether of good nature and voluntary choice he will comply with his prince, or whether prudence will not rather determine to secure their pretended privilege, and deny that to their prince which, they pretend, he hath no right to command? At most, by this means obedience, which by God and nature is made the prince’s due and the clergyman’s debt, is by a fraudulent pretext reduced to an uncertain and arbitrary benevolence. Here hence will ensue,

(iii.) The lessening of *the power which should execute laws made, and which should support the power in executing of them*.\*—How feeble is a precarious power! *It is next to none, which is but so much as the good nature of one, likely to suffer or be restrained by it, will allow it to be.* All this [which] I have said is evident from an undeniable instance of Paul V.; who, better-informed or bolder-resolved, told the Venetians, he “would not endure them to judge ecclesiastical persons; who are not subjects unto princes; and whom they cannot chastise, though they be rebellious.”† By this princes may see how little power that indulgent father the pope would leave in their hands, who in criminal cases of highest nature will so boldly deny them all power to judge ecclesiastics. Certainly by the same justice [by which] he taketh away power of judging by laws civil, he will also (when time serveth, and with equal right) deny them a power to make laws to regulate the obedience of the ecclesiastics: or, if there be some daring prince [who] will venture to make the law, the pope, or whoever shall be supposed the absolute sovereign over the clergy, shall by the injured clergy have timely notice to interpose a prohibition, that the obedience be not exacted, nor a non-obedience to such laws punished. And what will remain to such a prince but a title and name, lessened to such a degree that he must owe the peace of his kingdom, the reverence of his royal dignity, the safety of his person, and the succession of his posterity, to the arbitrary will of every clergyman, or, at least, of the ecclesiastical prince?

REASON II. *They that are by the word of God bound to pray for the secular prince as for a sovereign under whose power and authority they do live and enjoy the quiet and prosperity of their life, are cer-*

\* *Tenentur clerici obligatione non coactivâ sed directivâ*.—BELLARMINUS *De Clericis*, cap. 28. “The clergy are bound, not by a co-active, but by a directive, obligation.”—EDIT.

† Almost the third part of their subjects and of their territories is churchmen, and church-livings.—KING JAMES’S “*Epistle to Free Princes*,” p. 21; “*History of the Quarrels between Pope Paul V. and the Venetians, anno 1605.*” Paul V. envying the sovereign authority that was given to the Venetians by God, nature, and the liberality of emperors and popes, as soon as he had assumed the Papacy, he began to search out for ways to subvert it.—*Il Cardinal*, parte ii. lib. i. p. 127.

tainly under the government of the secular prince, both as to their persons or bodies, and as to their estates or goods, which have no small share in the peace and quiet that they should desire to enjoy.—I think, little doubt can be made of this proposition, or any thing contained in it. For it speaketh not of prayers which *ex debito charitatis*, “out of Christian charity,” we “ought” to make for all men; and specially for men in great power, who through a just favour may much advantage the church of God; but we speak of prayers that are to be made for particular rulers, under whom we either were born, or by God’s over-ruling providence are for present determined. Now the scripture doth thus direct: “I exhort therefore,” saith St. Paul, “that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.”\* (1 Tim. ii. 1, 2.) In which words you have a canon of the apostle, directing and commanding Timothy, and in him obliging bishops, to pray for all, “for kings, and all in authority” over us; † that under their government our life may be peaceable and quiet to ourselves, whilst our persons are defended from violence of the cruel, and our estates are defended from the injuries of oppressors: which certainly is a benefit [that], as we enjoy in the place of our abode, so [we enjoy] by the government of the place where we abide. And this seems to be comprised in that of Eusebius, citing Dionysius: “Without ceasing we pray for your kingdom, that it may abide unshaken;” ‡ in the stability whereof our affairs will abide stable and safe. Now who sees not that this needs must be in that state or kingdom where those live who are bound thus to pray?

This text, then, requireth those that pray to look on those kings and magistrates—who in the apostle’s words are βασιλεις και παντες οι εν υπεροχη οντες—for whom they pray, as kings over them, as their rulers; and so, consequently, they must acknowledge themselves the ruled or subjects; according to the rule, that “relates do mutually suppose each other,” *Relata se mutuo ponunt*. In a word or two: that the clergy must pray “for kings, and for those that are in authority,” is certain enough from the comprehensive words of the text: but for what kings, &c.? If for foreign, how much more for their own! If for their own, then is it only that they may give good counsels, and by them direct the clergy? This hath very little availed with resolute and turbulent clergymen; and can as little contribute to quieting the life of the disturbed, as it can restrain, punish, and by coercive power chastise, the disturbers; which if it be (by an ill

\* Παρακαλω, &c. *Sicut imperatores Romani mandata dare præsidiibus solebant, ita Paulus in Timotheo mandata dat episcopis.*—HUGO GROTIUS in loc. “As the Roman emperors were accustomed to deliver their mandates to the governors of provinces, so Paul in Timothy gives his commands to the bishops.”—EDIT. † Jeremiah

commands the priests to submit to the government of the king of Babylon; (Jer. xxvii. 17, 18;) and he enjoins them to pray for the government and governors: (Jer. xxix. 1, 7;) so that, put these together, they make up the proof that clergy are bound to pray for the civil government, as that [which] they ought to submit their necks to.

‡ Διηγεως υπερ της βασιλειας αυτων, όπως ασφαλευτος διαμεινη, προσευχομεθα.

chance, as often it hath been) found to proceed from the clergy, alas ! the prince is left helpless, and the laity is left hopeless. And we had need to have another manner of address ; namely, " That all men and kings and all in authority should pray for the clergy, that they may be good-natured, wise, and thankful to God for their immunities ; that they may abuse none of their immunities to the disturbance of the prince or laity : " and so had we need [that] the text be changed.

REASON III. The clergy are bound to give an exemplary obedience and fidelity to their king, that by their example the people who are committed to them for instruction may be induced to and settled in their obedience and allegiance : But such an example is not given, but rather a contrary example of disobedience, disrespect, and contumacy, by a pretended exemption of the clergy : They are not, then, exempt ; but ought to be, in body and estate or goods, under the civil government. Thus briefly : *They that by God are commanded to give exemplary obedience to civil government, are, as to their persons and goods, under the civil government : But the clergy are so commanded : Therefore they are under it.* The major proposition can admit no doubt ; for such a command from God makes our obedience due to such a government : the only dispute can be, whether God hath commanded the clergy to give example of such obedience now. Thus I prove it : God commands them [to be] exemplary [in] doing what is to be done for the Lord's sake, and what is to be done for conscience' sake ; the clergy, more than others, are bound by their profession to let the world know that they are conscientious, and that they act for the Lord's sake : But now obedience to civil magistrates is so commanded " for the Lord's sake ; " ( 1 Peter ii. 13 ; ) and it is commanded " for conscience' sake " too. ( Rom. xiii. 5. ) That the clergy are comprehended in those general commands, as I have already proved ; so now I say, to confirm it, that, where the scripture doth not, they cannot except themselves.

Obedience to the civil government is, every where but at Rome and in her appendant schools, a moral virtue, and a necessary ingredient to make an honest and virtuous man : and therefore the loyal moralists, the wise lawgivers, with best warrant of reason and religion, always required it in all subjects. Only Rome (where it matters not, how much blind obedience to the pope, or how little religion toward God, they find in their clergy) taketh care that their clergy be not mancipated to the strict rules of political virtues ; lest, of good citizens and obedient subjects, they should insensibly lapse into a disserviceableness to the Papal tyranny. But we must, guided by reason and scripture, acknowledge allegiance a very great virtue, wherein (as in other virtues) the Reformed clergy are bound to be ensamples to their flocks.

REASON IV. *They who do defend their persons and their goods by the authority and power of the civil government, ought in all equity and reason to bear and profess true allegiance to the governors and government.*—The right which is done for them in such cases obligeth them to this duty, and the benefit from governors to the governed is a most

just reason for obedience from the subject to the prince. The apostle St. Peter intimates this as one ground of obedience: "Be ye subject," &c. : why? Because "governors are" *εις εκδικησιν κακοποιων*, "appointed to restrain the injurious and oppressive by judging, condemning, and punishing their injustice." They are also *εις επαινων αγαθοποιων*, "for the praise of those that do well;" (1 Peter ii. 13, 14;) protecting, rewarding, and praising them. The benefit [that] we enjoy should in reason bind us to the obedience and submission [which] we owe our governors.

By this argument St. Paul pressed the Christians at Rome to obedience: "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same." (Rom. xiii. 3.) So, verse 4: "The ruler is the minister of God for good," &c. : therefore "be ye subject." And this is the prophet's reason: "Pray for the peace of the city," &c. "But it is Babylon." True; but "in the peace thereof ye shall enjoy peace." (Jer. xxix. 1, with verse 7.) So, then, the argument holds good in the prophet's and apostle's logic: "They who enjoy the benefits of a government must be obedient to the government." And I would fain know, What will become of all the pleas which the Romanists make for the pre-eminence of clergymen, if this foundation be not solid and good? The great benefits [which] the laity reap from the counsel and labours of the clergy, they judge reason enough for the laity's subjection to them. In a word, to speak reason with impartiality in the case: let those that are benefited be submissive to and observant of those by whom they are benefited: then the common people and all the laity will duly observe in spiritual cases the counsel and authority of their spiritual guides; and the clergy in civil and secular cases will be left—where Christ and St. Peter did leave them—under the civil and secular prince, to be governed by him. There is, indeed, a dispute whether the right of governing be originally in the benefactor, because of the benefit he bestows, or on some other account; \* but there is no dispute, nor will it admit any, whether the beneficiary be bound to his benefactor, and ought for that very cause to observe and obey him.†

REASON V. What privileges and exemptions, for their persons or estates, from common or public burdens and services the clergy do enjoy, they do enjoy through the favour of their prince or governor, who pleaseth to remit to them what there may be some reason to persuade, but no law or right to command, from the prince; who, as at first he saw reason to grant that favour, so will, I believe, continue it until he see a sufficient cause to recall his own grant; which future cause may (by conjecture from what already hath been acted in our view) soonest arise from an usurping ingratitude,—the hereditary infirmity of the Papal see, which never giveth to any what it can by

\* *Beneficia conferunt jus et potestatem benefactori.* "Benefits bestowed confer right and power on the benefactor."—EDIT. † *Beneficia sunt argumenta juris postulandi, hominesque ad officium jure debitum commovendi.* "Benefits are arguments for demanding what is right and lawful, and for influencing men to the performance of their equitable duty."—EDIT.



fraud or force keep to itself; as the grave and impartial author of the "[History of the] Council of Trent"\* well observeth, on the pompatic and ridiculous act of Paul IV., giving the kingly title over Ireland to queen Mary, who had derived it from her father and her brother, and had assumed it to herself at her first coming to the crown. Such legerdemain hath long passed at Rome, coined with the impress of gratitude or bounty: and when it hath cheated kings and princes into a degree that awakens their resentments and just indignation, they will resume the exorbitant grants of privileges, and teach the Papal clergy to use more manners, and acknowledge that none of their immunities, granted by princes, were intended to make them princes' fellows, or rebels against them without guilt or fear of answering at their secular judicatures.† And when this shall come to pass, the Christian world shall understand the mistake of the canonists in their law; who assert that "the clergy and all their goods are by divine right free from the power of secular princes."‡ Against which I shall now oppose no other authority than the concession of Bellarmine; one, as any other, able to say as much for, and as resolved to yield no more than he must needs in, the cause of the ecclesiastic liberty: who confesseth (*Lib. De Clericis*, cap. 28,) that "not one word can be produced from the word of God by which this exemption of the clergy can be proved." And therefore hence I shall briefly argue: *They who owe their exemption of body and goods from personal services and tribute to the power of their secular prince; though by such favour they are actually free, yet originally they were subject to him, and of right they still are: and if the prince see cause to require it of them, they are bound to serve him with their bodies and estates; which is certainly to be under his government.* What the favour of the prince granted once to any of his subjects is as encouragement to their obedience, not as security to their disobedience, granted; and it must be for common good: but when once it proveth an universal public inconvenience or mischief, it ought to be reversed. *Now ecclesiastic persons do owe their immunities from personal services and tributes to the favour of their secular prince: Therefore their persons and goods are under their government.* If this do not appear evident, I would have a Papist tell me, What had been the case of the clergy,

\* *Illud herclè pontificibus in more positum, de alieno corio ludere; et quod justis dominis auferre nequeunt, id ipsis elargiri.*—*Historia Conc. Trident.* lib. v. "Truly it seems to be the general custom of the pontiffs, to play at another's risk; and what they cannot snatch away from the rightful owner, they pretend themselves to bestow upon him."—EDIT.

† *Clerici rebellio in regem non est crimen læsæ majestatis, quia non est subditus regi.*—EMMANUEL SA, *Aphorismi Confessariorum*, in voce Clericus. Edit. Antvorp. et Colon. "The rebellion of a clergyman against the king is not treason, because he is not a subject of the king."—EDIT. *Clerici non possunt a judice politico puniri, vel ullo modo trahi ad secularis magistratûs tribunal.*—BELLARMINUS *De Clericis*, cap. 28. "Clergymen cannot be punished by a civil judge, or by any means dragged to the tribunal of a secular magistrate."—EDIT.

‡ *Clerici et eorum bona omnia jure divino libera sunt a potestate secularium principum. Bona clericorum sunt et merito debent esse ab omnibus principum terrenorum tributis libera.*—*Propositione 4.* "The goods of clergymen are, and deservedly ought to be, free from all tributes to mundane princes."—EDIT. *At exemptio ista humano jure, non divino, introducta est.*—*Prop. 5.* "But this exemption was introduced by human, not divine, law."—EDIT.

if such immunities had never been granted? Had they not been under the civil magistrate? What, if necessity awaken the civil magistrate, and he seeth, in point of prudence and safety, that these exemptions and immunities may not be continued, and so by a law revokes them? Doth not the clergy thereby return to their pristine subjection? Ecclesiastical immunities for the bodies and goods of the ecclesiastics are introduced *jure humano*, "by the law of man:" if no such law had been made, or on just cause hereafter shall be repealed, no such exemption had ever been—or else had been nulled, though once—granted; if no such exemption had been granted, then had these ecclesiastics been equally subject with the non-exempt, and as much bound to obey the civil government as the lays.

REASON VI. *The clergy, as such, are, in the essential constitution of their office, and as to the immunities that are necessarily appendant to it or flowing from it, wholly of a different nature, namely, spiritual; and therefore cannot in reason claim immunities which are in their nature secular and civil.*—Such are these we have been discoursing of. Now, every one may soon know, that the privileges of every rank of men are suitable to the nature of that office or relation wherein they stand. So civil offices have the immunities which are civil, and spiritual offices are invested with spiritual immunities. As it is not a privilege due to a Christian, as Christian, to be exempt from the coercive power of the civil magistrate; so neither is the privilege of the clergy, by virtue of their office, so great as to advance them above the power of the prince. God, who knew what privileges were fittest for each order of men, would surely have told us that the clergy should be free from the government of the civil magistrate, if he had either made or intended [that] an exemption in all civil cases should be a privilege to ecclesiastic persons. But Bellarmine himself confesseth, that "there is not one word of God proving such immunities due to the clergy."\* It were a great disorder, and would bring in a confusion upon the universe, to allow such a mixture: for why is not the irrational creature raised to the privileges of the human nature? What answer would a shaveling give me to the question? Or why is the human nature determined to a satisfaction with privileges below the angelical? Is it not because their natures are different? Well; why is this a satisfactory account of different privileges in different ranks of natural beings, and may not be alike satisfactory in the different kinds of moral and political beings and orders? These are as different as the other. It were a monstrous birth, should a brute bring forth somewhat half brute and half man; and I do not yet see any less than monster in this,—that the indelible characters of priesthood should stamp a licence of immunities in secular affairs.† Such misshapen births Rome may perhaps little wonder at and foster; but we must do with them as our laws,—inquire out the offender; and condemn all that are proved guilty: so may the fathers of this

\* *Nullum potest proferri verbum Dei quo ista exemptio confirmetur.*—*Lib. De Clericis*, cap. 28.

† "Rome hath perverted the order of government, and made the temporal submit to the spiritual, contrary to the custom of so many ages."—*Il Nipontismo di Roma*, p. 4.

misshapen brat speed, whenever they are taken in their treasons, on the confidence that their indelible character protects them from the stroke of the secular sword!

REASON VII. *They who were born native subjects, and by priesthood or v-orders enter not on any relation that doth necessarily and justifiably abolish that former relation; these, though so ordained, remain subjects to their natural prince, and owe him obedience still.*—This proposition, surely, none in their wits will deny: for the native subject is, both as to person and estate, under the government of his native prince; and continues so, until somewhat *de jure*, “by right,” not only *ex consequenti*, “by consequence,” abolish that primeval bond which, with his swaddling-bands, nature and God put upon him. Now, then, one of these two must be asserted by the exempt clergy:—

1. *Either that they were never born subjects, and so were in different sense from the apostle born free.*—If they like not this, say,  
 2. *Or else, though born subjects, their holy orders have null'd that natural allegiance, and defeated the prince of so many subjects as have been made clerks.\**—If this be the case, I would inquire, Whence is this corroding quality in the indelible character, to eat out what is engraven so deep in our natures by the God of order and nature? Certainly Christ and his apostles never so tempered it: but Rome, who found [that] the bonds of allegiance were fetters on them, restraining them from their resolved usurpations, and hindering their growing ambition, resolved [that], whatever comes on it, these bonds must be broken, and these cords must be cast off: (to allude to that, Psalm ii. 3:) and it must be done by some curious engine, too; for, else, the noise of it would give an alarm. In one word: the grace of God in Christ to his church hath been so far from abolishing any, that it hath mightily fortified, on all, the bonds of natural and just necessary relations, in all sorts of men, civil and sacred; and commands ecclesiastical persons, as well as civil, to observe the just laws of those princes to whom nature had before made them subjects. It is not Christ's canon, but the canon of Antichrist, which, to make good clerks, spoils good citizens. Had the truth in this been as consistent with Papal designs, as the distinct duties of a good subject and sacred person are consistent in one person, I had neither troubled you and myself, nor had they troubled the world, with this controversy. It were time for princes to command [that] no more priests should be made, until Rome, or who else do pretend the same prerogative, had learned to preserve a loyal and good citizen, while they make an ecclesiastical officer. Might my motion be heard, *they* only should confer orders on subjects, *who* had learned this skill.

\* *Unum Gallie regnum habet ultra trecenta hominum millia quæ, sub obtentu clericatus et monachatus functionisque ecclesiasticæ, jugum regis excusserunt, aliumque a rege summum principem agnoscunt, non modò in spiritualibus, sed et in temporalibus.*—PETRUS DU MOULIN, *De temp. Monar. Pont. Rom.* cap. 18. “The kingdom of France alone contains three hundred thousand men who, under pretext of clerical or monastic orders and ecclesiastical office, have shaken off the yoke of the king's government, and acknowledge as their supreme prince another than the king, not merely in spiritual, but also in temporal, matters.”—EDIT.

REASON VIII. And lastly. *Were this a truth, that the clergy were, both as to bodies and estates, not under the government of the civil magistrate; how could the primitive Christians, the martyred bishops, the persecuted clergy, avow it to the world, that Christianity did not teach any thing destructive or dangerous to commonwealths and civil governments?*

—How great an impudence would it be in itself to deny, or how greatly would it have been to the shame of the suffering Christians if that their adversaries could charge on them, that they professed a religion which directly spoiled the magistrate of his coercive power over their priests, and indirectly, that is, *in ordine ad spiritualia*, “in relation to spirituals,” spoiled him of his coercive power over the rest of his subjects! Julian’s sarcasm had been but a retaliation to them, if they had been so principled and persuaded.\* Might he not with some colour of reason plead?—“You have spoiled me of supreme authority over sacred persons, their bodies and estates, as too holy to be commanded by the polluted hands of secular princes: and I judge the persons of priests and Christians too holy to meddle with the polluting things of this world; and will, *in ordine ad spiritualia*, free them from those cares and businesses.” Had there been a proof made before any one tribunal of the Roman emperors, that the Christian religion had published, maintained, and practised such a proposition; the impartial world would soon have pulled off the mask, and showed undeniably that those pretended martyrs were not condemned for the profession of their speculative opinions, or the owning of the truth of the history of Christ; but that these pretended martyrs were real and avowed traitors, enemies to Cæsar, to the civil government, and dangerous usurpers on the supreme authority of the prince. Such martyrs, indeed, may now be talked of in Rome; but what impartial judge will not condemn the treasonableness of the crime which deserved, and the impudence of the plea which defends the sufferers who died for disloyal rejection of their native prince, and traitorous subjecting themselves to the power of a foreigner, enemy to him in whose kingdom they do flourish or might flourish?

Now, after so much reason pleaded for the subjection of the clergy in civil causes to the civil magistrate, it may perhaps seem to some incredible that any doctrine by any doctor should be avowed contrary hereunto: “Can there be such an unreasonable opinion entertained or maintained by any?”

WHO THEY ARE THAT EXEMPT THE CLERGY FROM THE GOVERNMENT OF SECULAR PRINCES.

The next thing proposed for to be treated will plainly enough show,

III. *Both who are the teachers, and what [it] is that they teach in this point.*—Wherein I will be brief, and but name particulars.

*The church of Rome generally.*

*The church of Rome* hath, (excepting some few,) in all places where they durst act barefaced, owned this, and strongly contested for it,—

\* He derided the Christians [whom] he robbed with this scoff,—that he would make their journey to heaven more expedite and easy.

that neither the goods nor the persons of their clergy, or religious, were under any coactive power of the civil magistrate. Indeed, some persons of the Roman communion, as loyal as learned, do disclaim such exemptions and immunities, content with the favour of their sovereign; to whom, they are ready to acknowledge, they owe their immunities, whatever they are, above the immunities that their fellow-subjects enjoy for their persons or goods. Nay, whole churches and seignories that we rightly account Popish, (as the French, the Venetians,) do accord with the Protestant churches in the just opposition of such unlimited and absolute immunities for the clergy, and maintain the sovereign authority of the prince over the persons and estates of the ecclesiastics. Or, in the words of a person of honour who hath lately spoken to this case on the by: "God be thanked! that senseless usurpation and exemption of the clergy from the common justice of nations is pretty well out of countenance; and since the republic of Venice so notoriously baffled Paul V. in that very point, other kings and princes have chastised their own clergy for transcendent crimes, without asking leave of his Holiness, or treating them in any other manner than they do their ordinary malefactors." \* This is the case now: but time was, when the pope and the clergy would not so easily have foregone their usurpations, and princes, how great soever, should have hardly exercised such an undoubted right; and time will come again, (if ever the pope can attain to a power that may encourage him to revive his pretended right,) when he will exempt the clergy from the jurisdiction of secular princes, and resume all the causes which concern the persons or estates of clergymen into his own hand, and determine them as proper only for his cognizance. Nor do I surmise more than I have ground for: it was, some ages past, the humour of the pope and his adherents; † and still is their aim, as will be evident to those who can and will consult at leisure,

1. *The treatises of some modern Jesuits.*—Excellent scholars, yet sworn supporters of the Popedom, and very zealous sticklers for the immunities of the clergy; as resolute soldiers, who defend the out-works, for the greater safeguard of the city. So Bellarmine, in his book *De Clericis*, avows "the clergy, by divine right, free from the authority of the secular princes." And Emanuel Sa tells you what he thought in the case, when he gives you a Jesuitical, that is, an impudent and treasonable, reason why a clergyman cannot be guilty of treason; namely, "Because the clergyman is not the prince's subject." So in the Colen [Cologne] and Antwerp editions of his book. ‡

2. *The constitutions of some councils.*—Nor is it to be wondered at, that since popes got usurped power in their hands, they can by the ecclesiastical diet assume what immunities may for [the] future estab-

\* "Animadversions upon 'Fanaticism fanatically imputed, &c., by Dr. St.;' and the imputation refuted and retorted, by S. C.," pp. 143, 144. † "A common priest is as much better than a king, as a man is better than a beast: nay, as much as God Almighty doth excel a priest, so much doth a priest excel a king."—STANISLAUS ORICHORIUS in *Chimera*, fol. 97, cited by H. FOWLIS, p. 37. ‡ *Aphorismi Confessariorum, in voce Clericus.* Edit. Coloniens. et Antwerp.

lish their hierarchy, and confirm what hath been usurped, with much profit and advantage to their church and cause.

3. *The decretals of popes*, (which is as valid an authority as the ordinance of a prosperous rebel, determining himself and his confederates innocent persons and loyal subjects,) and *their Bulls*.—Among which that of Paul V. against the duke and republic of Venice, as it is late, so may suffice, being backed with nine or ten precedents of other popes in like cases: “Whereas of late it came to our ear, that the duke and council of Venice have enacted divers decrees contrary to the liberty and immunity ecclesiastic, and repugnant to the sacred canons and general councils and to the constitutions of the Roman popes; and the said duke and council have imprisoned, and detained in prison, Scipio Saracenus and Brandelino Valdemarino, persons in ecclesiastic dignity, for certain crimes by them committed: all which is done with pretence, that it was lawful for them (duke and senate) to do these things:” \*

Here you have the act of the illustrious duke and state secretly traduced as an unjustifiable act, and the power by which they do it represented to the world as an usurpation prejudicial to the church-exemptions. The crimes of the persons were notoriously foul, especially of the abbot; namely, sorcery, rapes, incest, and many murders; which the Papal softness terms “certain pretended crimes (as was reported) by them committed:” † for which, as well they deserved, they were imprisoned. But, “The premisses being prejudicial to the rights of the apostolic see, and to our authority,” saith pope Paul V., “and to the privileges of the persons ecclesiastic; and for that they overthrow the liberty and immunity of the church.” ‡

His Holiness, good man! could not bear it, and therefore after much ado he comes to tell us what he will do, and with what good examples and warrant for it, in these words, and with the great names of ten popes: “We, who by no means ought to endure that the ecclesiastical liberty and immunity, or our authority and the authority of the apostolic see, should be violated and contemned; following the example of most general councils, and of fresh memory the examples of,” &c., “and other popes our predecessors; who have revoked the like statutes published against the ecclesiastic liberty, as statutes which in justice were null, invalid, and not ratified; and who have decreed and declared that they were null, invalid, and of no force:”—||

\* *Superioribus mensibus ad nostram et apostolicæ sedis audientiam pervenit duces et senatum reipublicæ Venetorum diversa decreta, ecclesiasticæ libertati ac immunitati contraria, tum generalibus conciliis et sacris canonibus, necnon Romanorum pontificum constitutionibus repugnantia, statuissæ; eosdem duces et senatum Scipionem Saracenum, canonicum Vicentinum, et Brandelinum Valdemarinum, Forojuliensem Abbatem, personam in dignitate ecclesiasticâ constitutum, ob quædam crimina commissæ, carceri mancipasse, et mancipatos detinuisse, sub prætextu quòd eis hæc facere liceret.*

† *Quædam præterea crimina per illos, ut dicebatur, commissæ.* ‡ *Cumque præmissa sedi apostolicæ, nostræ autoritati, et ecclesiarum juribus, et ecclesiasticarum personarum privilegiis, præjudicium inferant, ipsamque libertatem et immunitatem ecclesiasticam tollant.* || *Nos, qui nullo pacto ferre debemus ut ecclesiasticæ libertas et immunitas, nostraque et sedis apostolicæ autoritas, violetur et contemnatur; inhærentes plurimorum generalium conciliorum decretis, ac vestigijs, recentis memoriæ, Innocentii III., Honorii III., Gregorii IX., Alexandri IV., Clementis IV., Martini IV.,*

In a little paragraph you see how much less the pope makes of the authority of free princes ; and how he doth pronounce that his predecessors and general councils have in like cases asserted the ecclesiastical immunities, and a sovereign prince may not punish rapes and murders in a person who is dignified with the orders of the church. If he doth, though they are nullities in themselves, they shall be (as in this case they were) declared anew from Rome nullities: "On mature deliberation with our venerable brethren the cardinals of the holy church of Rome, with their consent and counsel, (though the foresaid decrees, edicts, and commands, were in law itself null, invalid, and void,) by these presents we do decree and declare notwithstanding anew, that they were and are null, invalid, and void, of no force or moment ; and that none are bound to the observing of them."\*

Excellently spoken ! and like the successor of an humble fisherman ! Though the duke of Venice may marry the Adriatic without a licence from Rome, he may not imprison a murderous abbot without the hazard of losing his principality. Who would not wish to be a denizen of Rome, if a conclave of the purple fathers may reverse a law which was made to restrain the enormous violences of clergymen ? compassionate fathers, that prefer the safety of their single sons to the safety of whole kingdoms !

By this, you see, Jesuits, cardinals, the consistory, the popes successively, and general councils, (if there be truth in the pope's Bull,) exempt the clergy from the *coactive* power of a civil magistrate, against nature, reason, and religion.† How far they would allow the *directive* power, if time favoured them, I give you leave to guess from the late instance of pope Urban, (1632,) and pope Innocent X. : this latter interposing between the French king, requiring cardinal De Retz to renounce his title or pretence to the archbishopric of Paris, reviving the old maxim, that "princes ought not to be suffered to meddle in ecclesiastical affairs, this being to put their sickle too boldly in another man's harvest : " ‡ the former refusing to admit Ferdinand II.'s ambassador extraordinary, which was cardinal Pasman. "For avoiding," as the excellent historian Baptist Nani reports it, "to admit such an ambassador, he alleged, that a cardinal, honoured with the purple and a holy character, could not be employed in the service of secular princes." §

*Bonifacii VII. et IX., Martini V., Nicolai V., et aliorum reverendissimorum patrum prædecessorum nostrorum, qui similia statuta aliàs contra libertatem ecclesiasticam edita, tanquam ipso jure nulla, invalida, et irrita, revocarunt, ac nulla, invalida, et irrita decreverunt et declararunt.*

\* *Habitu cum venerabilibus fratribus nostris sanctæ Romanæ ecclesiæ cardinalibus maturâ consultatione, de ipsorum consilio et assensu, (licet supra dicta decreta et edicta et mandata ipso jure nulla, invalida, et irrita, sint,) ea nihilominus ipso jure adhuc de novo nulla, invalida, et irrita, nulliusque roboris et momenti fuisse et esse, et neminem ad illorum observantiam teneri, per præsentis decernimus et declaramus.* † *Synodus secularis principes admonuit nec permissuros ut officiales ecclesiæ et personarum ecclesiasticarum immunitatem violent, &c.—Concil. Trident., sess. xxv. cap. 20.*

‡ "The synod admonished secular princes not to permit their officers to violate the immunity of the church and of ecclesiastical persons."—EDM. § "History of the Management of Cardinal Mazarine," tom. i. part iii. p. 267. § "History of Venice," lib. ix. p. 368.

This is plain dealing, however; and so far princes are obliged,— that they will speak their minds sometimes freely. Now I see, if clergymen offend the laws, princes are ill-natured to punish, because clergymen owe them obedience to directive laws; and if they employ them in a matter unwelcome to his Holiness, the princes make too bold with them that bear the impress of a holy character: so precarious must the rule of princes be over an exempted clergy! Yet what reason may be supposed for this? Certainly so great a privilege cannot in reason be pretended by wise and honest men to be warranted by light and trivial arguments!

THE REASONS FOR EXEMPTIONS ECCLESIASTIC.

IV. Two sorts of arguments I usually meet with urged:—

[The] *first* drawn *ab indecoro*, “from the unseemliness” of subjecting the clergy to the government of the civil magistrate: and this hath three indecencies in it; of which by-and-by.

The *second* drawn *a jure*, “from their right” to be exempted: and this also is threefold; of which ere long. Meantime return we to the first.

*First. Ab indecoro.*

1. “It is,” say the Papal orators, “a very unseemly thing that the clergy should be so subjected.” For my part, if there be an indecency in it, I could be glad the indecency were removed; I should think some advantage would thereby accrue to the Reformed clergy: but without spectacles of the Papal make, we shall never be able to descry the indecencies. Let us borrow cardinal Bellarmine’s, and with them look how unhandsome it is,

*That shepherds be under their sheep.*

(1.) *That the shepherd should be under the government of the sheep.*

ANSWER. This is a clear case: but the mischief is, similitudes are no demonstrations. Nor doth the scripture forbear to call kings “shepherds,” and perhaps oftener than the priest is called so; and the argument is retorted: Clergymen are in seculars and civil matters, to a man, (except some few crafty *foxes* among them,) sheep; the prince is their shepherd: It is undecent that the sheep should be exempt from the shepherd’s government: Therefore, undecent the clergy be exempt from the civil magistrate. So we dismiss the first.

*Indecent that he who preacheth this day should to-morrow be judged by them [whom] he preached to.*

(2.) It is an indecency, *that he who to-day governeth as the clergyman from the pulpit, in confession, or giving ghostly counsel to the prince, should to-morrow be cited before his tribunal, and be judged there.—* Very good!



*What is truly indecent in the case. Indecencies as men fancy: no Protestant can see this indecency, and many Papists cannot see it.*

ANSWER. An indecency, I confess, there is, that a clergyman should by any misdemeanour deserve it. But, as the fathers in the council of Trent sometime argued to their advantage, customs, manners, and humours alter; and what was handsome of old, becomes unhandsome now. And, besides, countries differ: nothing more graceful than to be mounted on a white ass among the Jews; but the pope would resent it as a high affront, if his catholic majesty should, by a strange activity, (like the transubstantiating act of the priest,) turn the white Neapolitan courser into an ass, for the tribute due to his Holiness for the kingdom of Naples, and send it for him to ride on. In a word, all we heretical Protestants (and a great many of the good Catholics of all countries) fancy to ourselves, that it is very meet to see a clergyman preaching to his prince from the word of God, whilst he is dutiful and loyal; and to see him imprisoned and executed for his treasons, when he is guilty. If this be an unlucky custom among us, let the clergy be (as the Protestant will be) loyal; or keep out of places where are practised such unhandsome customs and laws, as to hang murdering and felonious priests, in the common fashion of other rogues, without leave asked of the pope.

*Indecent [that] the servants of God be subject to vassals of the world.*

(3.) A third indecency is, *that the clergy, who are servants of God and sacred persons, should be judged by the vassals of the world, and the impure hands of laymen.*—A mighty absurdity, if well considered!

ANSWER. I never knew the full weight of this argument before I had met with the information that Stanislaus Orichorius gave me,—that “every common priest does as much excel a king as a beast does excel a man.” Now by this rule it were as much pity to see a king judge, condemn, and cause to be hanged or headed [beheaded], a priest, as it would be to see a horse or ass by an usurped power turn upon and execute his master and driver. In a word: when I see the usurping beast so use a man, I will endeavour to prevent the absurdity; but if ever it be my lot to see or hear a sovereign prince judge, condemn, and put to death a shaveling and one of Rome’s consecrated priests, (or one of a more Reformed profession,) under the guilt of capital crimes, I should desire the father to excuse me, until I saw, as clearly as Stanislaus did, [that] the priest was the man, and the king the beast; and ere that will be, my help will stand him in as much stead as a pardon doth after the criminal is hanged. Lastly: I wonder kings will endure such absurdities, when they might prevent it. Let Rome make their priests less, and account kings greater. Or, if this superlative greatness be essential to the priesthood, I humbly submit the resolution, whether it were not fitter [that] such a priesthood should be abolished than [that] all kings be thus made asses, and, (without impair of their intellectuals, and without the exemplary

miracle wrought on a proud Heathen,) only by the pride and ingratitude of a Papal clergy, be thus turned a-grazing with beasts.

*The reason why the pleas are slighted in the answer of them.*

This is the sum of Bellarmine's three arguments from the indecency of the thing, and this all the answer I think them worthy of: since his Eminency hath set up such scare-crows, and would fright us with them, let us have liberty to deride them, as men would the bugbears that children set up. If better arguments for the cause could (of this or any other kind) have been produced, the learned cardinal would have urged them; and then a better answer might have been given. But a puff will better blow away a feather, than a mighty engine; and all the cost and labour would be lost that were bestowed to bring cannon, spade, mattocks, and engineers, to overthrow a poor hut or cottage. From these pass we to the second sort of arguments.

*Second sort of pleas: a jure divino.*

2. *A jure divino*, saith the canonist, "by divine right."

ANSWER. But the canonist who saith it, hath the wit to let us seek the text; for he takes not himself bound in duty to cite it, and we deserve not the kindness that he should do more than he thinks himself obliged unto.

*A jure humano, answered.*

Others of the fraternity dissent, and think they have reason to pretend the immunities to be *jure humano* ["by human right"]: and until they agree how the clergy among them came by these immunities, we shall not think it breach of charity or good manners to tell them, we wish they came honestly by so rich a commodity. Certainly Christ never gave it them: nor do the more modest pretend his gift; they are content with the collation by pope's decretals first, or next by favour of general councils; ever since the Papal power grew too great for kings and emperors; ever since the one durst not contemn, and the other was so hardy as to denounce, excommunications against infringers of the immunities ecclesiastical. These two will prove their right to these immunities in any place and at any time, where power and injustice are too great to be called to account. And as good right they have to these immunities as the pope and councils could give them: and I hope you will believe [that] the pope and his councils would not fail to invest their sworn vassals with power enough to disturb the civil power and lessen it, that the monarchy of the Papal church might more speedily and safely be aggrandized. They have these privileges, indeed, from the ringleaders in the conspiracy, to strengthen it against the just authority and sovereignty of princes. And, now [that] you clearly see how honestly they come by it, ask their fellows whether they be thieves.

3. But a third plea is, [that] *from the favour of princes they enjoy these immunities*.—True; the more is their ingratitude and shame [that] they abuse that favour to the lessening of their prince; who

hath too often had many occasions given him to repent his grant, to restrain his favour, and to teach the unthankful clergy more duty by requiring more. What the prince giveth they enjoy without our envy or complaint; let them keep within those bounds, and I will not disturb them. Finally, to conclude this point: now the clergy, in all places of the world where the prince is Christian, enjoy many considerable immunities *jure humano*; which immunities they never had right to claim, till the prince had will to give; and which they may not expect to enjoy, when either abuse of them provokes the prince to revoke them, or emergent inconveniencies persuade him to diminish or null them. What is so granted is neither immutable in its constitution, nor ever intended to the public prejudice of the prince and state: nor can it exalt the clergy into a state of absoluteness and non-subjection to the prince. Or if you would imagine [that] a soft prince should so inadvertently, and in a transport of zeal to the clergy and church, grant them such a privilege, (as the Roman clergy, right or wrong, will pretend unto,) yet good statists and best reason will tell them that, the grant being made to the prejudice of the crown, it is neither good nature nor manners nor justice to require it of their prince, whose honour and dignity they are bound to conserve. *Errante clave*, ["when the key errs,"] the infallible decrees are null, say some Romanists: *errante sceptro*, ["when the sceptre errs,"] civil grants to subjects become nullities. And such are the uncontrollable immunities of the unsubjected Roman clergy; to whom princes had been less kind, had they foreseen what use would be made of their royal favours; and to whom they are not less equal and just, though for their crowns and honour more resolved and prudent, in recalling the ungovernable ecclesiastics to that subjection which they ought, in equal degrees and readiness with other subjects, [to] give unto their prince, whether by assistances from their estates, or by their persons; both being, as our thesis averreth, under the government of the civil, or secular, prince.

V. After so prolix discourse on the positive part of our position, I come to a briefer handling of the NEGATIVE parts of it; which was the fifth and last thing I proposed in the method of our proceeding. And so,

#### CONSECTARIES.

CONSECTARY I. *The highest power and authority ecclesiastical, as such, is lower than the sovereign and supreme in all matters civil and secular, in what man or body of men soever it be pretended de jure to be, or vi et fraude ["by force and fraud"] it be found by usurpation to be.*—This follows from the former suppositions, as they have been proved; and is evident enough in itself. If the clergy as to bodies and estates be under the civil government, then it follows, they are not, as clergymen, sovereign; for he is no sovereign in the same respect wherein he is under another's authority. These are inconsistent: for sovereignty and supremacy set the person in whom they are, above all within the limits of his jurisdiction; but ecclesiastical

dignity, or the holy character, leaves the person on whom it is impressed under the subjection he was in before.

It is possible (though the case hath seldom happened) that a sovereign prince may be a clergyman, or he that hath a right to a sovereignty may succeed in his right after he hath entered holy orders : \* yet the powers are distinct ; and the civil [is] usually most esteemed and retained, while the other is laid by ; as in Rome it sometimes happens among the princes of the red hat, when, of a cardinal, they are well pleased to become duke or prince in hereditary principalities, descending on them by the death of the former heirs.† A sovereignty, I know, is annexed to some ecclesiastical titles and persons ; as in Germany to some bishops, and to the archbishops, electors. But they that know their constitutions can readily tell us, how much they owe to *jus humanum* for it, and how little they owe to their holy orders and the privilege of clergy stated *jure divino*, or, indeed, *jure ecclesiastico* ["by ecclesiastic right"]. And notwithstanding any such intervenient occurrence, it still holds a truth, [that] no clergyman, as such, and in virtue of his holy orders, is or can be *jure* and "of right" a sovereign and supreme ; but is still under the secular prince and his government in matters civil.

CONSECT. II. *Were the pope (what his flatterers say he is, and his infallibility confirms) the supreme ecclesiastical person and head to that stupendous body of ecclesiastics ; and were this proved his right by a better title than ever it was or ever it will be ; yet still this cannot raise him to the dignity of sovereign over secular princes or kings.*—For be the power whatever it is for its eminency, still it is an ecclesiastical power ; and the person in whom it is invested derives it to himself not immediately and *virtute personæ*, ["by virtue of his person,"] but *mediatè et virtute officii* ["mediately and by virtue of his office"] ; or, indeed, *jure ecclesiæ concessio*, "by a right granted to the church," and by the church to be conveyed on a fit person. And so the person chosen by the church receives not what power his boundless ambition can grasp, but what power the church can bestow ; which hath been proved to be still a power inferior to the secular power in all secular affairs. It is a sure rule in all cases, *Nihil dat quod in se non habet*.‡ Therefore, well did Sancho, brother of Alphonsus VII., proclaim to the world the ridiculous nothing [which]

\* Girolamo Grimaldi, Cardinal, was born with the quality of sovereign, as prince of Monaco.—*Il Cardin.* parte ii. lib. ii. p. 151.

† Giovanni Casimiro resigned his cap, in 1648, for the crown of Poland. Mauritio, son to the duke of Savoy, renounced for "a lady," that is, wife. Cæsar Borgia, second cardinal, murdered his brother, turned soldier, was made general of the church-armies, received in dowry the duchy of Valenza ; and, that by marriage he might perpetuate the dukedom in his family, I guess that this duke de Valentinois quitted his cardinal's cap in the time of Alexander VI., who entered the Popedom in 1492, and continued to 1502. Such-like metamorphosis you meet with in the match of the cardinal Camillo, nephew to Innocent X., A. D. 1655 or 1654. So church-dignities were exchanged for secular advantages with a wife. Such-like occasion inspired a passion into Pamphilio toward Donna Aldobrandina, princess of Rossano, and heiress of the family ; who outweighed all the cardinal's ecclesiastic concerns ; though she married not this her lover : as the "Managements of Cardinal Mazarine," tom. i. part iii. p. 75, &c.

‡ "No one can bestow aught beyond what is in his possession."—EDIT.

the pope gave him,—proclaiming him, if he would conquer it, king of Egypt,—and what his resentments were of such an idle conceit, when, in requital of his Holiness's bounty, he commanded him to be proclaimed caliph of Bendas, on the same condition of conquering it.\*

In brief: the pope, pretended head of the state ecclesiastic, *de facto* ["in reality"] is now a free prince as he is pope, and hath a secular power annexed to his ecclesiastical office. But if Constantine's grant and some other princes' bounty be a forgery, it is easy to say how their Holinesses came by, and how honestly they continue the possession of, such power. And if prescription of time and possession will not bar a sovereign prince his claim, there may arise some brisk prince in the empire who may start a better title to those dominions, and reduce the pope to the primitive decorum of "bishop of the first see;" requiring him to be content with what immunities the imperial council shall judge fit to allow him, since in all likelihood they will be more than were ever given by Christ to St. Peter and his real or pretended successors. Let him, whilst he can, retain his temporal sovereignty, and within his own dominions be above all persons in all causes; yet this doth not flow out of his ecclesiastic office immediately, directly, and *per se*, ["of itself,"] as he is bishop, which is an order wholly of different nature to secular power and matters. And therefore, were he universal bishop, yet his power would be but the power of a bishop; that is, in spirituals: and the engine of their own making cannot draw in temporals *in ordine ad spiritualia* ["with reference to spiritual ends"]. That was as the huntsman's dog in his younger days, nimble and hold-fast; but the cur is now old, and his teeth worn out, and every free prince now will shake him off. They are weary of the cheat, and, I hope, will not let an usurper, *indirectè et consequenter*, ["indirectly and by consequence,"] take out of their hands that which God, nature, grace, and reason, have, *directè et necessariò*, ["directly and necessarily,"] intrusted in their hands.

CONSECT. III. The clergy being proved in body and estate, as to civil affairs, under the government of the secular prince; *no clergyman, of what degree soever he be, nor any body of clergymen combined together, can absolve the subjects of any prince or free state from their oaths of allegiance: and if it be pretended [that] he or they may do so, the pretence is wicked: and if the pretended power be executed, the subject notwithstanding is as much bound as ever; nay, somewhat more bound on this occasion, because the prince is in an apparent danger; out of which to rescue him, every good subject ought to contribute his assistance for his prince's safety.*—The excommunication, or the menace of an approaching excommunication, from such a proud pretender, may be just reason why princes should require renewed assurance of their subjects' allegiance, and why subjects should give new instances of their constant duty; but it can be no reason why

\* Thus Adrian IV. was rebuked for his presumption between 1193 and 1197.—H. FOULIS's preface to "History of Popish Treasons," &c., p. 36.

subjects should think themselves free from their obedience and oaths. The condition of princes, through the multitude and weight of their affairs, is of all men's the most uneasy, when it is (the most it can be) eased by a ready and universal obedience in the subject: but how miserable would it be, on supposition that their kingdoms were at the disposal of a foreigner! How unfaithful are our historians, or how shameless hath the encroaching pride of the pope and the Papal clergy been! Either they who write the stories of ages past have most injuriously dealt with their own and other succeeding ages, or the Papal power hath with might and main set itself to ruin the regal and imperial power. Now what will become of the maxim which pleaded stiffly for the ecclesiastical power? It is retorted thus: All authority appointed of God is by him intrusted with power and authority sufficient to conserve itself and effect its proper ends: But if a bishop, who is a subject, may depose the prince, and release the sworn allegiance, the power of the prince is not sufficient to preserve itself among subjects; if the bishop be a foreigner, as the pope is to all princes, who doth excommunicate and depose and release subjects, then the prince's power is not sufficiently qualified to preserve itself against strangers and usurping enemies.

In brief: those that are Papal bishops, and were born subjects, are, equally with other subjects, natural liegemen to their prince; for we have proved that the dignity of bishops doth not exalt them above the condition of subjects. Now it is certain, subjects cannot absolve their fellow-subjects; none can loose the bond which doth as much tie himself as another, nor can rebellion acquit rebellion in a subject. Those bishops who, being foreigners to a prince, are always to be watched as suspicious, and mostly to be opposed as enemies; though bishops (as popes are accounted) can never be thought persons to be intrusted with a power over kings and princes, whom they treat with no other kindness than a man doth one whom he resolveth to overthrow or humble with the first opportunity: so that, as it is not in the dignity and office itself to convey an uncontrollable power to a native subject in any case over his sovereign, so neither is it in the office to convey such a power to a foreigner; and both are a weakening of the civil power to a degree of impotence that cannot defend its subjects, or preserve itself, or attain the necessary ends of government.

CONSECT. IV. If the dignity of the clergy be not sufficient to advance the clergyman high enough above the civil magistrate (as hath been proved) in civil matters; then, *were the pope universal bishop, and had he rightful power to excommunicate, (which yet is not proved by any of his parasites, nor yielded by any Protestant,) yet could he not deprive the prince or king, so excommunicated, of his dominions in part or whole.*—For in this case the pope must act as a bishop: and this office, as it is a spiritual office and the rules of it are spiritual, so the effects and ends of it are also spiritual, and ought to keep within these limits and bounds. But now, when, after admonition and entreaties prove vain, the universal bishop should excom-

municate, he hath gone to the utmost that his rule directs, or his authority can enable him to: the deposing of a king, the giving [of] his kingdom to any that have the hardiness to attempt and the success to gain it,—as it is wholly of a secular nature, so it is wholly foreign to the office of any bishop. And it hath brought the greatest confusion, wars, bloodshed, and desolation into the Christian world; that by this we might guess from whom this usurped power comes, since we know there have been such direful effects of it, and these effects the natural and proper effects of such unjust pretences.

The censure of the church is an execution of a spiritual power, and was never appointed to leap so prodigiously high as with its foot to kick down the crowns of kings and free princes. This *transitus de genere ad genus*, [“transit from one kind to another,”] skipping from a just execution of ecclesiastical power, into the usurpation of a boundless power in affairs secular over princes and kings,—is the most insolent and intolerable presumption, and [that] which gives God’s vicegerents in civils a justifiable plea to hate and oppose the pride and designs of the Papal clergy; who by this means have with a kind hand given their inferior clergy so happy a lift, that the meanest person in holy orders among them is, *jure et virtute officii*, [“by right and virtue of his office,”] a better man than his prince; whom he exceeds as much as a man exceeds a beast, or God exceeds the priests, if you will believe their flatterers.\* Amongst whom the learned cardinal Bellarmine † (misemployed in the office of Master of the Ceremonies) does set kings below bishops, priests, and deacons too: “So glorious is this Roman church, that kings, like our drossy bodies, sons of the earth, fall short of the churchmen, as much as the body falls short of the soul.” ‡ Bravely spoken! What pity is it, that every ecclesiastical sacred head hath not an estate and revenues to maintain his grandeur as much in magnificence above kings as their office hath set them! If such transcendent honour be the effect of Papal ordination, our king and parliament have reason to continue the prohibition against the subjects of this kingdom going beyond the seas to take orders; it is not safe to have subjects so advanced: and I do not wonder that rebellion in a clergyman of the Roman mint is become so small a peccadillo, or rather thinned into an invisible mist; and though the priest be visible in the rebellion and treason, neither the traitor nor rebel can be seen or found. Alas, good men and precious! the world unkindly owneth not their excellency; and they by natural propensities, flowing from their constitutive principles, do innocently aspire to a state equal to their orders; which blind heretics nickname “rebellion,” and jealous princes brand as “treason:” and so the innocent clergy (when they have the luck to be taken in it) are condemned and executed for traitors.

But the comfort is [that] the enlightened consistory at Rome can see and distinguish the clergyman, *quoad substantiam*, [“substan-

\* STANISLAUS ORICHORIUS. *De Laicis*, cap. 8.

† *De Pontifice*, lib. 1. cap. 7.

‡ BELLARMINUS

tially,"] innocent, nay, meritorious: it is the prince or state which mistook him, and, under the separate accidents and form of a traitor, bloodily cut off the man's head. Dull souls, that will not be informed in the mystery of transubstantiating rebels as well as bread! Well, however, it is, that their clergy must, being judged by a severe secular judge, die *sub formâ perduellium*, "in the" unhandsome "dress of traitors." Yet, by the most indulgent hands of his Roman Holiness, the world shall be informed of the error; and in compensation for the hard usage they met with, [the rebels shall] be made as substantial and real saints as ever the pope made any. So may Garnet be executed at Tyburn, but be St. Henry at Rome; and those that were boufeufs, ["incendiaries,"] and set the world on fire, and threatened more prodigious calamities to the world, are made stars of great light and glory in the Roman heaven. Such unintelligible doctrines and such intolerable practices have attended the licentious frisk of the bishop of Rome, when, *προσθε παπα*, he excommunicates and makes kings and princes his prey, and, *οπιθεντε λεων*, seizeth and devoureth the prey, and is thus become *μεσσητε χιμαιρα*, "chimera" real!\* Which may not be too severely imputed to levity in me, since really I could not tell what to make of him: for in his fore-parts I find the mouth of a man, and hear the words of a father in admonitions; but when I have looked down to the feet, I see the paws of a lion, and his talons always bloody with the prey under his feet torn to pieces or deeply wounded.† So I clearly see him in the prospect [which] history gives of him. Their own "Glossary" represents him not much more to his advantage:

*Papa, stupor mundi, ———*

*Nec Deus es, nec homo; quasi neuter es inter utrumque.‡*

So, of a well-constituted officer, as Christ and Peter left him, (if you will believe them,) he is made a misshapen monster, and the wonder of the world; and now, in the unjust claim of "the father of lies," draws deceived proselytes to worship him, showing them the kingdoms of the world and the glory of them; with promise that, as they merit by their good service to the apostolic chair, he will give them a right, and when they can they may take possession of his gift; for unto him pertain all these things, and to whomsoever he will he giveth them; and, I assure you, it is neither *jure divino* nor *jure humano*, but *quasi neutro, id est, jure inferno*.§

\* The Greek phrases quoted by our author appear to be the disjointed members of a hexameter. The second word, however, (*παπα*.) must be a mi-print. Perhaps the following is the correct reading:—

*Προσθε παπας, οπιθεντε λεων, μεσσητε χιμαιρα.*

"In front a father, behind a lion, and in the middle a chimera."—EDIT. † "Many have compared it (Rome) to the monkey, that hugs its young ones to death; for just so do the churchmen, who embrace every one with a paternal affection, but in those embraces they that receive them find their ruin."—*Il Nipotismo*, parte i. lib. i. p. 32. ‡ CLEMENT. *Proem. Gloss.*, sub voce *Papa*. "O pope, the astonishment of the world! thou art neither God nor man; but thou art, as it were, a neuter between the two."—EDIT. § "It is neither by divine right nor by human, but as if by a neutral, that is, infernal, right:" in allusion to the lines above-quoted from the "Glossary."—EDIT.



CONSECT. V. Hence it follows, that *emperors, kings, princes, and free states, are not rightful subjects to the pope, or to any other single ecclesiastical person; nor to any body of the clergymen, neither in synods with Presbyterians, nor in convocations with Episcopal, nor in pretended general councils with Papists, nor in the consistory or conclave with the cardinals and pope, collected together.*—He that designed the office in his church hath left these officers under the obedience of the civil magistrate in all civil matters which concern the government of their estates and persons. In which cause so many have appeared, and so clearly vindicated the royal prerogatives and sovereign authority of kings,—not only Protestant writers, but among the Papists themselves many very learned pens have asserted the supreme and sovereign power of free states,—that it is become in most countries a ridiculous claim [which] the pope maketh, or any of his vassals flatter him with,—that their prince is a vassal and subject to his Holiness; and that is now become, as long since it should have been, a traitorous tenet and worthy of death, which was, in the height of Popish tyranny, a necessary principle of the Papal religion.

How ill-natured soever the children of that church have proved, abridging their father of his power, I will not now inquire: but, might a stranger to the father and his children speak a few words indifferently to both, I would adventure to say, It had been justice and honesty in the ghostly father to have left his children the power and authority which *He* gave them *who* said the magistrates were “gods;” (Psalm lxxxii. 6;) and then the primitive kindness of kings, like Constantine the Great, would have insured the favours and observances of princes to the clergy. But since the Papal infallibility hath almost reduced this affair to this hard choice,—either that we must have no pope and exempt clergy, or no free and sovereign monarchs,—I am easily inclined to believe, the secular princes will rather choose that the ecclesiastics should part with their immunities, than that princes should part with their sovereignty; and how great a part of the Christian world would join with them, is not hard to guess.

The sovereignty of the pope is an article of the pope’s political faith; but I verily think, he hath more wit and care of his soul than to make it an article of his Christian faith: and if he will venture his soul and the souls of his sheep on gage that he may keep his present grandeur, I am well satisfied that he is not my shepherd: and I am not a little glad that there are so many Papists that do not make this an article of their faith. Free states and kingdoms do know that supreme sovereignty is not essential to Christ’s vicar, Peter’s successor, or universal bishop; that exemptions of the clergy are favours of the prince, and not natural and necessary properties of the office: and, which is ill news for Rome, have well considered the distinction between being of communion with the church catholic and with the pope as first bishop, and being in subjection to the pope as to a

sovereign. They now are skilled in the method of observing the church and opposing the court of Rome. And though I know not what may *per possibile* ["by possibility"] come to pass among men, and what king may make himself against all right a subject to the pope; yet I am sure, no king or emperor can ever be rightfully the subject of the pope, who at most is but bishop of the first see.

THE END OF THE FIFTH VOLUME.