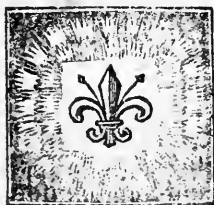


THE
SOVLES
BENEFIT
FROM
VNION WITH
CHRIST.

By T. H.



LONDON,
Printed by *John Haviland*, for *Andrew Crooke*,
and are to be sold at the Black Beare in *S. Pauls*
Church-yard. 1638.



THE SOVLES BENEFIT from Vnion with CHRIST.

I CORIN. I. 30.

But of him are yee in Christ Jesus, who is made unto us wisdom, righteousness, sanctification, and redemption.



Ow the soule of a sinner should be prepared for our Saviour, and how also it should bee implanted into him, being called by the Spirit of God in vocation, wee have hereto-

fore fully and largely discussed and concluded that point: then wee came to the second thing, which is the second part of this implanting or ingrafting a sinner into the Lord Jesus Christ, and it is the growing to of a sinner with our Saviour, and that is accomplished and fully brought about by two workes: there are two parts of it, for it is not enough for the graft to be put into the

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stock,

stock, but it must grow together with it, if ever there be any conveyance of any sap, or any helpe and strength, which it may receive from the same: so it is with the beleeving soule, faith doth not onely bring us unto Christ, but it makes us grow together with Christ: and this growing is discovered in two particulars;

The first is a spirituall union of the soule with our Saviour, when the soule comes to be united to, and made one with the Lord of life; that wee have also handled and concluded in the two last lectures.

Againe, the second part that accomplisheth and makes up this growing together with Christ, it is that heavenly communion that the soule doth get with our Saviour, when the stock of the merits of our Saviour, and the vertue of his grace is communicated to the soule; for this we must remember, that these two things make up the growing of the stock and the graft together:

First, there must be an union of the graft with the stock.

Secondly, there must be an intercourse or a communication of the sap in the stock to the graft: so it is with Christ, what ever he hath, he hath for his Church and people, and what ever he doth, he doth for his Church and servants; so that there is a kinde of conveyance of the vertue of his merits, and power of his grace, unto the soules of those that beleeve in him, and are knit unto him by a true and a lively faith: wee have done with the union that the soule hath with Christ: we are

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now to speake of the heavenly and spirituall communion, the intercourse betweene the Lord and the soule, when the soule is married unto him; and this is that wee aime at, this is that wee looke at at this time; and this I must tell you by the way, that our purpose is not to meddle with the particulars at this time, but onely with the generall nature of the communion of the soule with Christ: now for the discovery of this worke, wee have chosen the words of the text now read unto you, and the scope of the words it is mainly this; to discover unto us the dowrie and feofment of all that spirituall grace that is conveyed and made sure to the beleiving soule, being made one with the Lord Jesus: that looke as it is with a man that hath a faire estate to himselfe, it is only his owne, but when the wife is wooed, and brought home, & married, he gives over the right of himselfe unto her, and if hee make over his estate unto her, shee hath title thereunto: this now is the dowry of a Christian, the Lord Jesus Christ is no bad match, you must not thinke you could have done better; it is a wonder, that ever our Saviour would take us to himselfe, or shew favour to us, but the case is cleare, if a beleever be called, and brought home to Christ, *Christ is made to us wisdom, and righteousness, and sanctification, and redemption*; Christ hath all, and whatsoever Christ hath, it is all yours, you have title thereunto, and shall receive sap and benefit therefrom, if you have hearts to take that good God offers, and you may receive: wee will not now

meddle with the severals in the verse, but these two things must be specially attended to in the words, that we may make way for our selves in the point we have to trade withall;

First, take notice of the compasse of that happinesse and spirituall grace which God vouchsafeth unto his, and it is ranged into foure heads: the text saith, *Christ is made unto us wisdom, righteousness, sanctification, and redemption*; all that Christ hath or can communicate, all that the beleieving soule can desire or want, may be referred to these foure:

First, *wisdom*, that is, the declaration of the way of God, and eternall happinesse, in and through the Lord Jesus Christ, which all the policie of all cunning men, and all subtile pates in the world could never pry into, that wisdom which revealed the secret things, and the deepe things of God; the Lord Jesus is made that wisdom to the beleiving soule.

Secondly, *Christ is made unto us righteousness*, that is, whatsoever guilt lieth upon us, whatsoever sinne hath beene committed by us, what ever punishment wee have deserved; *Christ is made unto us righteousness*, to acquit us of all.

Thirdly, *Christ is made unto us sanctification*; the soule of a poore sinner is defiled with many corruptions, and polluted with many distempers, now Christ is made unto him sanctification, to purge and purifie him from all those finnes and distempers.

Lastly,

Lastly, because while we wander up and downe this vale of teares, and in this pilgrimage of ours, wee shall bee oppressed with many evils, that will lye upon us, and death it selfe, which is the last enemy, will seize upon us, and captivate our bodies in the grave, therefore *Christ is made unto us redemption*, he will take away all trouble, and wipe all teares from our eyes, nay, hee will breake open the grave, and deliver his Saints from thence. The Heathen to make the Saints of God sure in time of persecution, they first slew them, and then they burnt their bodies to ashes, and then threw them into the water, and then they said, Let us now see how they will rise againe; alas, poore creatures, why, the Lord loves the very dust, the very ashes of his Saints in the grave; and the Lord will redeeme our bodies from the grave, and our names from dishonour, and our lives from trouble, and our soules from sinne, and will set us free from all miseries and inconveniences at the great day of account; these are the foure things, wherein the dowry and seofment of a beleevingsoule consists: I will not now trade in the particulars, but only in the generall, and shew how that every beleevingsoule, that rests upon Christ by faith, hath an interest in these.

The second thing considerable is this, to whom all these things belong, and the text tels us, *Christ is made all this to us*; and the truth is, it is made over to all beleevers, there is not one man exempted, not one man excluded, every beleeving creature hath a part and portion herein: however

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the holy Apostle crowds in for a share, and if wee looke into the 26, 27, 28. verses, wee shall see to whom this belongs, *Ye know your calling, brethren, how that not many wise men after the flesh, not many mightie, not many noble are called, but God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weake things of the world, to confound the things that are mightie; why then to you fooles, why then to you weake things, Christ is made wisdom, and righteousness, and sanctification, and redemption; to you poore ones, to you weake ones Christ is made all this; nay, looke into the 28. verse, God hath chosen the base things of the world, and the things that are despised; nay, and the things that are not, to bring to nought the things that are; that is to say, the off-scouring of the world, the scrapings, as I may so say: looke as a man flings away the scrapings of things as nothing worth, why so the parings of the world, you that are nothing in the esteeme of the world, a company of poore base simpliciāns; Christ is made wisdom, and righteousness, and sanctification, and redemption to them; in a word then bee it knowne to every beleeving creature, though he have not a strong faith, yet if he have but a true faith, to you Christ is made all that mercie and grace, that the word discovers, and the Lord hath purchased, and you need.*

Now adde the last thing, the text saith, *Christ is made all this*; the meaning is, Christ is appointed, and set apart, and fitted by God the Father to this purpose, to be wisdom and righteousness, and

and to the poore, and the base, and despised, and to the things that are not, God hath set him apart to this purpose; as for the wise, and honourable, and mighty, they must shift for themselves, and trust to their owne strength and sufficiencie; but you that are poore and base, you that beleeeve in the Lord Jesus Christ, hee is made unto you, all that the soule can want, or the heart desire; so that now then we have done with the meaning of the words, and the opening thereof, so farre as serveth our purpose, intending only to trade in the generall, concerning the communion of the graft with the stock; wee have shewed you, how the soule is made one with the Lord Jesus, and how the soule is contracted to Christ; and now wee shall come to shew the feofment that God hath promised, and wee shall receive at his Majesties hand.

The doctrine is, that there is a conveyance of all *Doctrine.* spirituall grace, from Christ, to all those that beleeeve in him, I doubt not, but every man would be content, if he had a faire estate, to see his evidences, and every woman that matcheth with a man, would see what she might hold her selfe to; what if the man dye? and what if his meanes decay, what will hee estate her in? now see your dowrie, and the point is this, that there is a conveyance of all spirituall grace from Christ to all faithfull beleeevers in the world; well then, you see the point; we will adde a little by way of confirmation, and you shall see the consent of the Scriptures, how they agree together herein, and we

we will adde somewhat also by way of explication, to unfold the nature thereof, that wee may see what these invaluable treasures are: for the prooffe of the point, one or two places will be sufficient to cast the case; *Ephes. 1. 3.* there *Paul* blesseth God in Jesus Christ, that hath blessed us with all spirituall blessings in heavenly places in Christ; so that there are blessings of three sorts, all blessings, all spirituall blessings, all spirituall blessings in heavenly places, and all given freely, but it is in Christ, hee is the conduit that conveyeth this, and wherein the streames of life and grace flow amaine, to make glad the city of God, to make glad the Saints of God, and the soules of those that beleeve in him; hence (it is remarkable *Iude 2.*) it is called, *Common salvation by Christ*; and so Christ is said to be a common Saviour consequently, not common to all the world, that every beast may brouse upon him, and sinne, and have a Saviour to save him, but he is common to all the faithfull, common to all beleevers: that looke as it is in a common or forrest, every dweller, and every inhabitant upon the common hath a share therein, no man can challenge any part of the common peculiar to himselfe, and say, This part is mine, and no man shall put any cattell here but I, but the common is every mans that dwells thereupon, and the poorest man may put on his cattell without controll, and drive his cattell whither he list, on to the best part thereof, and improve it to his best benefit, without contradiction: so Christ is a common Saviour, and the richest

richest mercies, and the preciousst promises, and the greatest grace and salvation that is in Christ Iesus, every poore beleeving soule, thou art a commoner, and a borderer, and it is a common salvation, there is a fountaine set open for Iudah and Ierusalem to wash in, thou maist take any, and receive benefit from the greatest and preciousst promises that the word reveales, or thou standest in need of; *1 Pet. 1. 3.* hee then saith, that God through his divine power hath given unto us all things belonging to life and godlinesse, through the acknowledgement of him that hath called us to glory and vertue, what ever it is a man would have or can need, belonging to life or godlinesse, hee hath given unto us all things through the acknowledgement of him that hath called us to glory and vertue; if thou canst rest upon Christ in beleeving, then God will give unto thee all things through Christ, belonging to life and godlinesse; so then we have the prooffe of the point, by the joynt consent of severall Scriptures: now wee will adde a word or two by way of explication, that we may see the value of this dowry, that God hath promised, and will bestow upon those that love and feare his name: now for the explication of the point, wee will doe these two things;

First, we will shew you the tenure of this covenant, and how Christ conveyeth these spirituall graces unto us.

Secondly, the reason why Christ is made so unto us, and why he will communicate thus unto us.

We will first begin with the former, wherein lieth the marrow and pith of the point: we have said, that all blessings belonging to life and godlinesse, the common salvation of Christ, belongs to all beleevers, but how shall wee perceive this? how is this conveyed to those that beleeve in the Lord Jesus Christ? now the tenure of this conveyance discovers it selfe in severall particulars, there are five or six of them in number:

The first is this, there is fully enough in the Lord Jesus for every faithfull soule, that whatever grace, or whatever mercie hee shall stand in need of or want, there is no scarcity, there is no kinde of scantnesse in the Lord Christ this way; in all other graces in this world, in all temporall things, when any estate is to be imparted, it is but in some particulars, either money must bee paid such a day, or land must be possessed when such a partie dies; but there was never any man could make such tenure, as if a man should make a feoffment to his wife, of long life, and peace, and grace, and salvation, it is in no mans power to doe this; some men have a great deale of good things in this world, and many have little besides; and againe, all men have not an all-sufficiencie to supply and succour a man according to all his necessities; but here is the excellencie of this dowry, that whatever it is the soule wants or stands in need of, the Lord hath it in himselfe, and will communicate it to the soule for his good; *Colos. 2. 3.* this is that the Apostle implies, *In whom, saith he, are all the treasures of wisdom and holinesse;*
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and marke the value and worth of the phraſe ; hee doth not ſay, great ſummes of holineſſe, and wiſdome, and mercie, and the like, but the treaſures, and not ſome treaſures, but all : the richeſt men in the world, that have the greateſt eſtates and treaſures, one mans eſtate lieth in lands, another mans lieth in goods, another mans lieth in money, but no man hath all treaſures, but in Chriſt are all the treaſures of all mercy, and all compaſſion, of all grace and ſalvation, whatever is needfull for us, and may be beneficiall to thoſe that beleeeve in him, and reſt upon him by a true and a lively faith ; and however the ſoule may thinke this treaſure may be ſpent, and this fountaine of mercy, and compaſſion drawne dry, and can my finnes be pardoned ? and my corruptions ſubdued ? Chriſt doth prevent this alſo ; we may ſpend what we will, there is ſtill enough to ſpend upon ; *Ephes. 3. 8. There are inſearchable riches in Chriſt* ; as who ſhould ſay, Thou knoweſt no end, thou findeſt no bottome of the vileneſſe of thy heart, that doth pollute thee and defile thee, why there is no end of the riches of Chriſt, no bottome of the Ocean ſea of Gods mercy, that may comfort thee and releeeve thee upon all occaſions ; *Iohn 3. 34. the text ſaith, Chriſt received the Spirit above meaſure*, as if Chriſt would prevent the cavils of a poore creature, and pluck up a diſcouraged heart ; when the ſinner thinke, my finnes are out of meaſure ſinfull, and my heart is out of meaſure hard ; why thinke and remember, that in Chriſt there is mercy out of meaſure mercifull,

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and grace out of measure powerfull, there thou shalt see bloody *Manasses*, idolatrous *Manasses*, abominable *Manasses*, in the Lord Iesus he hath received the pardon of all his sinnes, and yet there is pardon enough for thee too: there thou shalt see *Paul* a persecutor, and the bloody jaylor; there is that power in the Lord Iesus, that crushed the pride of the heart of *Paul*, and that brake the heart of the bloody jaylor, that stood it out a long time, the earth shooke, and the prison shooke, and the doores flew open, hee stood still all this while, at last the Lord made him shake and all, as well as the earth; why, and yet there is power enough for thee too; in Christ there is fulnesse without measure, take you may what you will, there is enough still for all; *Ephes. 1* last verse, the text saith, that Christ is the head of all his church, and the church is his body, and what followeth? even *The fulnesse of him that filleth all in all things*, that is, he fills all his servants with all that grace, and mercie, and compassion they need, so that there is a fulnesse in the Lord Iesus, and there is enough to supply all the wants of a beleeving creature, and to releeve him in regard of all those necessities that lye upon him; that is the first.

Secondly, as there is enough in Christ to supply all the wants of his Saints, so in the second place Christ doth supply unto them whatever is fitting for them, there is enough for every Saint of God, and the Lord doth supply whatever is most fit for every man, whatever is most proportionable to the need of a poore soule, and to the place
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and condition wherein God hath set him; this is the limits of Gods bounty, whatever may supply my need or fit my place, that God hath set me in and called me to, that God supplies and gives sufficient grace and mereie, answerable thereunto; I will open the point at large, because it is somewhat difficult; looke as it is with a wise father that hath a faire estate, and hath enough for his children, and those that depend upon him, and is willing also to bestow abundantly upon them according to their occasions; this is the wisdom of a wise father, he will stock his childe according to the calling wherein he is; so many hundreds will doe no more than serve one man in that place whereunto hee is called, whereas so many scores haply will serve another man; if one man hath lesse, hee cannot trade; if another man hath more, hee cannot use it, hee hath more stock than he can employ; the merchant that ventures farre, hath great employments, many thousands will scarce furnish him: but a poore man, as a weaver, or a shoemaker, or the like, many thousands are more than hee can use in his trade: againe, the wise father considers; if the childe bee a spendthrift and in debt, there is more required to set up him, than him that is but now going into the world, or haply aforehand: so Christ as a wise father deals with his faithfull servants, there are many of Gods faithfull servants, which are advanced, some to greater places in the Church, some in the commonwealth, some godly Magistrates; and religious Ministers; now there is a great deale:

of wisdom required for a Magistrate that stands in the face of the world, and in the mouth of the canon, to accomplish great things for the glory of God, and the good of his Church; so a Minister, a little grace which is sufficient to save a mans soule, is not enough for him to trade withall; some againe are leaders and commanders, as masters of families; some againe are able Christians, which are fit to bee helpfull unto others; againe, some are cast behinde hand in a Christian course, who, before God opened their eyes, and discovered their sinnes, and brought them home, they lived a riotous course, those old arrerages of pride and loosnesse many yeares together, a man is wonderfull in debt in this manner; now to bring home such a sinner, and to pardon such a sinner, and to sanctifie such a soule, there is a great deale of mercy required, and a great deale of grace required, there are many proud-hearted, and many stout-hearted, as Beelzebub himselfe, that take up armes against God himselfe, and stand in defiance against the Lord of hosts: now answerable to their conditions and corruptions, answerable to their debts and base courses, when God will bring such a creature home unto himselfe, hee hath answerably strange blowes for him; as it is said of *Nebuchadnezer*, the Lord humbled him mightily; so when the Lord comes to meet with an old loose adulterer, and an old base drunkard, and a sturdy persecutor as *Paul* was, an ordinary stroke will not doe the worke, therefore as he had a great deale of mercy for *Paul*, so hee had a great deale

deale to doe before hee could humble *Paul*, hee flung him off his horse, as he was posting to *Damascus*, and might have broken his neck: againe, men sometimes are driven to great trials and straights, as when God calls men to great trials and sufferings; now God doth apply to every man, according to his estate and condition; he that God hath set as a commander in his Church, as a Minister to teach, and a Magistrate to rule, and a master of a family, Gods fits graces unto them, according to their estates, the Lord takes measure of a mans estate as it were, and suits him proportionably with all graces necessary for his condition: againe, they that are meaner and poorer, they shall have wisdom, and sanctification, and redemption, but answerable to their conditions; that is observable, *Ephes. 4. 16.* *Paul* there calling our Saviour Christ the head of the Church, and his faithfull servants the members of this head, hee saith, *By whom all the members being knit together*, according to their effectuall working in their measure they receive increase; as for example, in the body so much life and spirit, as belongs to the finger is in the finger, but there is more in the arme than in the finger, and more in the bulk of the body than in the arme, that which suits with such a part, it hath it, and that which suits with such a part, nature bestowes it, there is not so much in the finger, as in the hand, nor so much in the hand, as in the arme, nor so much in the arme, as in the body, because it is not futable and proportionable; nature will not doe it, God will not
suffer

suffer it: so some Christians are armes in the body of the Church, some fingers, some legs; some are strong Christians, that beare up a great weight in profession, stout, and strong, and resolute, and the like: now the Lord communicates all grace and mercy suitable for every mans place and condition; thou that art a finger, shalt have so much grace as befits a finger; and thou that art an hand, thou shalt have so much grace as shall save thee, and is fit for thy place; but another is an arme, and hee shall have more, but all shall have that which is fitting; therefore the text saith, *Christ is made unto us wisdom, righteousness, sanctification, and redemption*; that looke as a man that makes a garment, hee takes measure of the man for whom he makes it, and fits every part according to the part of the body, the arme of the doublet is suitable to the arme of the body, and so Christ is made righteousness and sanctification to all poore beleiving creatures; thou art an arme in the body of Christ, hee is made so much wisdom and sanctification to thee, as will serve thy turne; thou hast had a great many sinnes, and hast beene a rioter and a roister before God opened thine eyes, and brought thee home to himselfe: why, there is great mercy in Christ suitable to thy sinnes, there is mercy in Christ to justify thee, if thou hast never so few sinnes, and there is mercy enough in Christ to justify the greatest sinner, if hee can but beleve in the Lord Jesus Christ; and this is the second passage in this article of agreement, in the tenure of the conveyance
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of grace from Christ to the soule : the Lord hath enough for all, and he doth communicate what is fit and proportionable to every mans estate and condition.

The third thing is this, as the Lord doth communicate what is fit, so he doth preserve what hee doth bestow and communicate, and give to the beleeving soule ; hee doth not give grace to the beleeving soule, and there leave him, and let him manage his estate, but when hee hath wrought grace in the soule, he preserves it, and nourisheth his owne worke ; *Psal. 16. 5.* there the Prophet David saith, *The Lord is the portion of mine inheritance, and he maintaineth my lot* ; he doth not only give him his lot, but he maintaines his lot : it is a comparison taken from the children of Israel, when they came into the land of Canaan, it was divided to every tribe by lot ; now God did not onely bring them into the land, and give them their lot, but he maintained that lot, he defended them, and releevd them from the fury and rage of their adversaries, that went about to take away that which God had bestowed upon them ; now the Psalmist saith, *The Lord is my portion, and hee maintaineth my lot* ; every beleeving soule hath a lot and portion in Christ, so much grace, and holinesse, and so much assurance, now the Lord doth not onely give this, but when you are weake and feeble, the Lord keeps your grace, and preserves your grace which hee hath bestowed upon you ; therefore Christ is said to be the preserver of his Church, *Iude 1. To you that are called, and sanctified,*
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preserved by Iesus Christ; Christ is not only the giver of grace, but he is the preserver of his Church, and that is the meaning of that phrase, when our Saviour had implanted grace in the heart of *Peter*, he did not only plant it by his Spirit, but he watered it by his prayers, that it might not wither away, *I have prayed, that thy faith faile not*, hee did not only give him faith, that was not enough, but he watered his faith by his prayers, that it might not wither, and dye, and decay; *1 Pet. 1. 4.* hence it is said, that *hee preserves us by the power of God through faith unto salvation*; and faith keeps the soule, and Christ keeps faith, faith is the hand that layes hold upon Christ, and Christ layes hold upon faith, and wee have a kingdome preserved for us, and he preserveth us for it, and this is the pith of that phrase, *Psal. 1.* the text saith, *The righteous man is like the tree planted by the rivers side, that brings forth fruit in due season, whose lease shall not fade*; he doth not say, his sap shall not wither, but his lease shall not wither, not onely that gracious disposition of heart which is wrought shall never decay in the Saints of God, but a zealous profession shall never decay in conclusion; how ever a tree be nipt with the cold and frost, yet in conclusion it will bud forth againe: so the sap of grace that Christ workes in us, and conveyeth to us, being planted by the fountaine of the Lord Iesus in the midst of persecution and fiery triall, they shall grow humble, and meeke, and holy in despite of what can befall them, for a Christian is not conquered when hee loseth his life, but when

when he loseth his grace; as take a man that is led into captivitie, into Turkie, into Algeir, or the like, the aime of him that takes him, is not to take away his life, but to make him deny his colours and commander, and if hee can make him doe this, then he conquers him, but if hee dye under the hand of the tyrant, if he be more able to stand for his commander and countrie, than he is to drive him from it, if he can beare misery better than hee can inflict it, then hee is not conquered, but conquers; so it is here, a Saint of God is never mastered, before his patience bee mastered, and his holinesse crushed; but when a man is more able to beare misery, than the enemy to lay misery upon him, if his patience hold, and his courage hold, and his uprightnesse hold, he is not conquered in this case, but he is a conquerer: therefore the place is excellent, *Esay 58.8.* see how the Lord preserves his people, hee is said to be the whole army of his servants, (however there bee many storms, yet the rivers of water make glad the people of God) the text saith, *Thy righteousness shall goe before thee, and the glory of the Lord shall bee thy rearward;* (when a man doth walke uprightly and sincerely, wee must presume, that a man is in a combat, for why doth hee speake of the rearward else) there are two parts in a battell; first, the vant-gard, which is the former part of the battell; Secondly, the rear-ward, which is the hinder part of the battell; now Christ is both these, you shall have enemies before you in the vant-gard, and you shall have enemies behinde you to smite you in the

the rear-ward, now righteousness shall goe before thee, that is the vantage-gard; and the glory of the Lord shall be thy rear-ward, that is, God is all about his servants, the vantage-gard before them to succour them, and the rear-ward behinde them to releeeve them; so that he doth not onely give grace, but he maintaines and preserues that grace he gives to the soules of his servants.

The fourth part of the tenure and conveyance of grace to the faithfull soule is this (and I speake but only in the generall) the Lord doth not onely preserve what grace hee gives, but hee quickens that grace he maintains, he drawes forth that ability hee bestowes, hee puts life unto that strength and succour which hee vouchsafeth to worke in the hearts of his children; hence all those places are marvellous pregnant, God giveth the will and the deed, so that it is not onely the having, but the doing, that wee have need of from God; and *Paul* professeth, that hee hath not onely grace from Christ, but hee lives not, but Christ liveth in him, if Christ did all in him, and this is that wee shall observe, *Luke 1. 74. That hee would grant us*, saith the text, *that being redeemed from the hand of our enemies, we might serve him without feare*; take notice of two things here, First, that the Saints of God are redeemed and justified by Christ, and now one would thinke a man that is justified, and hath Christ, might trade for himselfe, no, but that he would grant us, that being redeemed from the hand of our enemies, wee might serve him without feare, it is one grant to be redeemed, and it

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is a new grant to serve him without feare; as it is a mercie for God to bestow ability before wee have it, so it is a mercy to quicken that abilitie which hee vouchsafes, that wee may honour him by it, and he may honour himselfe by us; therefore it is a most pregnant place, *Colos. 1.* last verse, when *Paul* was there labouring what hee could, yet as though hee had nothing, as though hee did nothing, he gives all to God; for marke the manner of the sense of the words, *whereunto*, saith he, *I also labour and strive*; (the word in the originall signifies, I sweat at it, and take great paines) according to his working, which worketh in me mightily; *Paul* laboured and strived; but how comes this about? his striving is by the working of Christ; and by his working he works; as who should say; It is grace I have any grace, it is hee assisting, it is he co-operating, it is he accompanying, (I know not what to say) it is his worke works, and hee works mightily in them that worke and strive to advance the glory of God: so then we have those foure particulars, that in reason almost might satisfie any man; what you want, Christ hath; what is fit, Christ will bestow; if you cannot keepe it, hee will preserve it for you; if you bee sluggish, hee will quicken it in you; what would you have more? one would thinke this were enough, but that nothing might be wanting, take a passage or two more.

Fiftly, therefore as he quickens what hee maintains, so hee perfects what hee quickens, hee doth not only inable us to doe what we should, but he

makes us make worke of it, and he brings to perfection what he bestowes, *Heb. 12. 23.* there the text speaks of the spirits of just and perfect men, hee begins the worke, and never leaves, till hee makes the worke perfect; it is Christ that puts a mans weapons into his hands, it is Christ that teacherh him to fight with those weapons, and it is Christ that gives him the victory in that fight; *1 Corin. 15. 55.* *O death where is thy sting? O grave where is thy victorie?* the sting of death is sinne, and the strength of sinne is the law, but blessed be God, that hath given us victory through our Lord Jesus Christ; the weapons are Christs, and the fight is Christs, and the victory is Christs; he will not onely bring you into the field, and put weapons into your hands, but give you the victory and all: you Saints of God that sinke under the fiercenesse of temptations without, and corruptions within, hee will give you grace, hee will give you weapons, and you shall triumph over all your enemies; therefore *Ephes. 4. 13.* it is said, *Hee will bring his body to a perfect stature;* all the Saints of God are compared to members, now looke as it is in the body, every member doth increase, according to its measure, till it come to its full bignesse; so it is in the body of Christ, all the members thereof shall increase, till they come to be perfect: hath God given thee a heart to looke towards Zion? and hast thou any intimation of his love? then though the word and meanes may faile, he will provide help and meanes, he will never leave thee, till thou art a perfect man and woman,

woman, till thou hast attained to bee a perfect member in the body of the Lord Jesus Christ : there is no withered bow in this flock of the Lord Jesus Christ, but as he gives grace, so he will bring it to perfection in its measure, God will never leave thee till hee hath brought thee to that perfection he hath appointed : now a man would think here were enough, but yet a little further, and then I am as farre as I can goe, my thoughts can reach no higher.

Sixtly, then when the Lord hath perfected that grace hee hath bestowed upon us, then when a man comes to the end of his dayes, he crowns all the grace he hath perfected; it were enough, and a childes portion to give us grace, and vouchsafe us mercy, but when wee come in heaven, when he hath given us weapons, and taught us to fight, and made us conquerors, then he will crowne us, and is not this enough? but so it is, *2 Tim. 4. 6. I have fought a good fight, I have finished my course, from henceforth is laid up for me a crowne of glory, and not for me only, but for all those that love the appearing of his coming;* he makes us worke, and he rewards us for what hee hath wrought in us; he inables us to doe the service, and hee payes us our wages : in the second commandement, the text saith, *I will shew mercie to thousands of generations, in them that love me;* one would thinke now, that they which loved God deserved mercy, no, I will shew mercy, what you doe, it is all from Gods mercy, if you love God, it is mercy, and if God crowne that mercy, it is love also; so *Paul saith, The Lord shew*

*shew mercy to Onesiphorus, for hee releev'd mee; one would thinke that this would have merited everlasting life; no, the Lord shew mercy, hee hath refreshed mee in my trouble, and done service of love to mee, and glory to God, now the Lord shew mercy to him; so that the Lord gives us grace, and hee crowns that grace hee gives, hee makes us worke, and hee rewards the worke, hee gives us the victory, and he makes us triumph, and be more than conquerors; thus then we have the tenure of this conveyance: and now I may read your feofment to you, you poore Saints of God, you live beggarly and basely here, yet this is the best match that ever you made in the world, you are made for ever, if you have a Saviour, it is that which will maintaine you, not onely Christianly, but triumphantly; you shall have enough here, & too much hereafter, if too much can be conceived or received; what you want Christ hath, you need not goe a begging to other mens doores; Secondly, you need not thinke he is churlish and unkinde, but whatsoever you need, and is fit for you, he will give you, but you must not be male-part and sawcy with the Lord Jesus, and say, Why have not I this as well as others? no, you shall have what is fitting; Thirdly, he will maintaine what he gives; and fourthly, he will quicken what hee maintains; and fiftly, hee will perfect what hee quickens; and lastly, he will crowne that he perfects, hee will give you an immortall crowne of glory. We have read now the feofment of a faithfull soule, and you see what you shall have from
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the hand of the Lord Jesus, wee should now come to the reasons of the point, but that time will prevent us, and wee have had the pith of the point already, in opening the tenure of the conveyance of grace to the beleiving soule, we will therefore passe on to the use of the point.

Is it thus then? *to us*, saith the text, *to us*; who are those? I pray, inquire of it; looke into the 26. verse, *You know your calling*, that is, those that are called, those that beleieve in the Lord Jesus Christ; to us, those are the people mentioned, those are the persons intended; therefore in the first place it is a matter of lamentation and complaint, which wee shall in a word intimate, to those to whom it belongs, if all this good be appointed for all the servants of God, and only the servants of God, for the called, and none but the called, then it is a thunderbolt, able to breake the heart, and sinke the soule of every unbeleiving creature under heaven, and make him shake at the misery of his condition, and the evill that shall betide him: you that are in the gall of bitterneffe, and in the bond of iniquitie, that have stood it out with Christ, and he could never prevaile with you, but you would take up your owne courses, and hee hath come, and called, and knocked, will that proud heart never come? will that drunken wretch never bee reformed? you that are such, whatever you be, I say, know this, and know it to your sorrow, and trouble, and vexation of spirit, you are shut out from sharing in, you are cut off from partaking of the riches of the grace, and the

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1. Use.

plentifull redemption of the Lord Jesus Christ to this day, you that are unbeleeveres, I say, to this day you are in darknesse, your mindes were never inlightned, to this day the guilt and curse of sinne lyes upon your consciences, and the pollution of sinne lyes upon your soules and defiles them, to this day condemnation hangeth over your heads, *Iohn 3. 18. He that beleeves not, is condemned already, and he shall never see light, but the wrath of God abideth on him;* I beseech you observe it, this is that which one would thinke, should cut a mans conscience, and be a corasive to his soule, whatsoever he doth, wheresoever he is, we thinke this should crush all his delight, *he that beleeves not, shall never see light;* hee may see his gold and the profits of the world, and hee may see his friends, and the comforts of this life, and then hee hath his portion; all you drunken unbeleaving wretches, all you stubborne, prophane, malicious creatures, you have your portion, much good doe you with your sops, you have your part, but there is no meddling for you with the consolation and redemption that is in the Lord Jesus Christ: the text saith, *He is made to us;* you poore Saints of God, doe not suffer them to scramble, and take the meat off the table, he was made to us, take you your portion, and God refresh your hearts therewith, but you that are unbeleeveres, have no part nor portion at all in this rich revenues and precious dowrie that God vouchsafeth to his Saints, I know what they will bee ready to say, but they couzen themselves; we are haply naught, and our courses

courses are vile, but yet I hope there is mercie, and sanctification, and redemption in the Lord Jesus Christ : aye, it is true, there is enough, there is rich mercie, that is more, and there is plentiful redemption, I tell you that too ; but this is thy miserie, thou poore creatury, thou hast no part nor share therein, when a man that is hungrie shall see all dainties prepared, when a man that is almost starved, shall see abundance of provision, wardrobs of clothes to cover him, and abundance of meat to refresh him, and yet one starves, and the other famisheth ; this is the greatest miserie of all, to see meat and not to eat it, to see clothes and not to put them on ; now the Lord open your eyes, and prevaile with your hearts, there are many unbelievers, there are a world of unbelievers, but now take notice of it, this will be thy miserie, because thou shalt see whole treasures of mercie counted out before, mercie for *Manasses*, and mercie for *Paul*, and mercie for the bloody jaylour, and mercie for such a rebellious sinner, that humbled himselfe before God, and no mercie for thee, there is plentiful, rich, abundant redemption in the Lord Jesus Christ, but thou shalt never partake thereof ; when thou shalt see *Abraham*, and *Isaak*, and *Iakob*, and a companie of poore creatures goe into heaven at the day of the resurrection, when thou shalt see a companie of poore creatures goe up to Christ, and receive mercie, and great redemption, and thou shalt goe without, this will bee gall and worm-wood to thy soule, and strike thy soule into everlasting despaire,

spaire, therefore the Lord open thine eyes, that thou maist come in, and receive mercie at his Majesties hand : now you have your share, now stand by, and let us set the bread before the children, that they may take their part also, and be cheared and comforted : then you that are beleevers in the Lord, you that are called attend to your share, and sit downe and eat, and bee refreshed, O my well-beloved, receive what comes, and be happie in receiving it.

2. V^{se}.

The second use therefore is a ground of comfort, and that is the proper inference and collection from the former doctrine, is it so, that the Lord Jesus Christ conveyeth all grace to all beleevers, to all his poore servants from day to day ? then you that have a share therein, and have interest to all the riches of Gods goodnesse, let this be a cordiall to cheare your drooping hearts, and stay your soules, notwithstanding temptations, notwithstanding persecution, notwithstanding opposition, notwithstanding any thing that may befall you for the present, or any thing you may feare for the future time, cheare up your drooping spirits in the consideration hereof, and be for ever comforted, for ever contented, for ever refreshed, you have a faire portion, what would you have ? what can you desire ? what would quiet you ? what will content you ? would the wisdom of a Christ satisfie you ? would the sanctification of a Christ please you ? would the redemption of a Christ cheare you ? you complaine your hearts are hard, and your sinnes great, and your selves miserable,

rable, and many are the troubles that lie upon you: will the redemption of a Christ now satisfie you? if this will doe it, it is all yours; his wisdom is yours, his righteousness is yours, his sanctification is yours, his redemption is yours, all that he hath is yours, and I thinke this is sufficient, if you know when you are well: therefore goe away cheared, goe away comforted, Christ is yours, therefore be fully contented. I would not have the Children of God drooping and dismaide, because haply of the policy of the world, their parts are great, and they reach deepe, and in the meane time your parts are small, and your ignorance great, and your memories feeble: 1 Pet. II. *Be not thou troubled, be not thou discontented, because of that which they have inuvented*: for know, thy portion is better than theirs; the wisdom of Christ, is better than all the policy of the world; the sanctification of a Christ, is better than all the reformation, and all the trickes of all cunning Hypocrites under Heaven; the redemption of a Christ, is better than all the hope and safetie the world can afford: this is thy part and portion, therefore be thou satisfied therewith: *the wisdom, saith Iames, that is malicious and envious, and the like, it is earthly, carnall, sensuall, and devillish; but the wisdom that is from above, it is first pure, then meeke, then abundant in good workes*: one drop of this wisdom of a Christ, is better than all the wisdom in the world: art thou a poore creature, and knowest Christ to bee thy Saviour, and hast an intimation of the love of God to be thy Fa-

ther, and the Spirit thy Comforter? thy knowledge is more worth, than all the knowledge of all the great Cardinals, and mightie Popes, and learned Clearks, upon the face of the earth; a dram of gold is better than a cart-load of earth, it is little, but it is precious; so it is here, a dram of spirituall wisdome, it is golden wisdome, it is heavenly wisdome, it is able to make thee wise unto salvarion; a dram of that wisdome, though it be little, is worth a thousand cart-loads of that dung-hill, carnall wisdome, that all the machivilian Politicians in the world can have or improve; therefore quiet thy selfe, and content thy soule, that it is sufficient, that what thou wantest, Christ will supply unto thee, dost thou want wisdome? Christ will be thy wisdome; dost thou want memory? Christ will be thy remembrance; hast thou a dead heart? Christ will enlarge thee; whatever is awanting on thy part, there is nothing awanting on Christs part, but he will do whatsoever is fitting for thee; therefore let nothing hinder thee from that comfort that may beare up thy heart in the greatest triall, but I know what troubles you: the poore soule will say, Is Christ wisdome to me? that is a like matter, did I but thinke that, were my judgement convinced, and my heart perswaded of that, I were satisfied; What I? what such a base creature as I am? let not that basenesse that hangs upon thee, nor the meanes of thy condition that troubles thee, discourage thy heart, for that cannot withdraw Gods favour from thee, nor abridge thee of that favour and mercie,

mercic, that is tendered unto thee in the Lord Jesus Christ, all the basenesse of the place wherein thou art, and the meanes of thy condition cannot hinder thee of this favour; looke upon the text, to whom is this promise made? to whom doth the Apostle speake? *He is made to us*; to us base ones, to us foolish ones; thou art ignorant and foolish, bee it so; thou art base and weake, grant that; despised in the world and made nothing of, confesse that, and all: nay, thou art not in thine owne account, nor in the account of the world, there is no regard had of thee, no value put upon thee in this nature; why? marke what the text saith, *God hath chosen the foolish things, the weak things, the base things, the despised things, nay, the things that are not*; to whom is Christ made wisdom? to you fooles; to whom is Christ made strength? to you weak ones; to whom is Christ made honour? to you base; to whom is Christ made sanctification and redemption? to you that are not in the world: thou hast nothing, thou canst doe nothing, it skills not, God the Father hath appointed it unto thee, and Christ hath brought it; therefore be cheered herein, though thou beest a foole, Christ is able to informe thee; though thou beest base, and weak, and miserable, Christ is able to succour and releeve thee, and sanctifie that soule of thine, therefore bee fully contented, and fully settled with strong consolation for ever: but you will confesse, it is not my basenesse that hinders mee, but my corruptions that oppose the worke of grace in my soule, and
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that will be my bane, I know that God is able to doe what is needfull, and Christ is willing to doe what he is able, to those that beleeve in him, and rest upon him, but this proud heart opposeth the worke of his grace, and the operation of his Spirit, my minde is so blinde, that nothing in the world takes place, my heart is still polluted, and my distempers still hang upon mee, nay, sometimes my soule is wearie of the good word of the Lord, that would pluck them from me, insomuch that I could almost bee content to pluck out my heart, and will the Lord shew mercie to mee, that oppose mercie? and will the Lord make mee partaker of his redemption, that resists the worke of his redemption? I answer, God hath appointed Christ for this purpose, and Christ hath undertooke this worke; therefore if God hath appointed it, and Christ will worke it, who can hinder it? thy ignorance cannot hinder the Lord Jesus Christ; if hee will teach thee, hee will enlighten thy blinde minde, and convince that stubborne heart of thine; nay, all the corruptions under heaven cannot oppose this worke of God; hee hath appointed it, and hee hath power to pull downe a stout stomack, and hee hath power to sanctifie a polluted heart; corruptions are many, and temptations fierce, but if he will redeeme, who can destroy? if he sanctifie, who can pollute? if he justifie, who can condemne? this is the worke of a Saviour, if Christ will doe it, none can hinder it; if God hath appointed it, nothing can let it; but it is the worke of a Christ, and God hath appointed

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ted it, therefore cheare up thy heart in the consideration hereof : you that are the Saints of God, cast off all those cavils and pretences against the power of Christ and his grace, and goe out of your selves, and see the privileges that God vouchsafes unto you, and reason thus with your selves; It is true, Lord, my heart is naught, and I have no power, my minde is blinde, and I have no wisdom, but I know that Christ is made wisdom to mee, and thou hast appointed the Lord Jesus Christ to be made wisdom and sanctification to the soule of thy servant : though sin pollute me, yet Christ can sanctifie mee; though the guilt be great, yet the pardon of a Christ is greater than the guilt, and where sinne abounds, grace abounds much more : therefore lift up your selves, and cheare up your hearts, and goe away comfortably, what is awanting God will give, what hee gives he will maintaine, what hee maintaines hee will quicken, what hee quickens hee will perfect, and he will crowne you, and your grace, and all, in the kingdome of heaven for ever; what would you have in this kinde? nay, let mee speak one thing more, Hee is the redeemer of his servants, what is that? why, the Scripture saith, the last enemy of all is death, and that is the aime of all the wicked, that is the worst they can doe; now in Saint Matthew Christ saith, *Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevaile against it*; the gates of hell, whats that? it was the fashion among the Jewes, as our sessions and assises are kept in the market

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place, so their place of meeting was at the gates, so that when he saith, *The gates of hell shall not prevaile against it*; his meaning is this, when Beelzebub, and all the Devils in hell shall joine together to destroy the Church, all the policie of all the Devils in hell shall not prevaile, the worst they can doe, is to bring them unto death, but Christ will bee redemption unto them; art thou in captivity? he will free thee; art thou in persecution? he will deliver thee; nay, when thy body shall lye downe in the grave (though the Hea-then said, when they had burnt the bodies of Gods Saints, and throwne them into the water, Let us now see how they will rise againe; they were deceived) thou must be contented, for Christ will redeem that dust, and say to the earth, Give up, and to the sea, Give up thy dead, deliver up the bodies of my servants, let their sinews and bones come together, and body and soule shall come together, and enjoy happineffe in heaven together for evermore: if then neither the guilt of sinne can condemne us, nor the filth of sinne pollute us, if neither misery nor persecution can hurt us, then goe away, not only comfortably, but triumphantly into persecution and prison, into holes and caves, and dens of the earth; Christ will bee all in all unto you in grace here, and in glorie hereafter, therefore let this comfort you.

3. *Use.*

In the third place, it is the use the holy Ghost here makes, Is it so that there is a conveyance of all grace from Christ to the beleever? hee doth what he doth by him, and hath what he hath from him?

him? then it is a word of instruction to teach us all to lye downe in the dust; let no man glorie in man, but let him that glories glorie in the Lord, this is the maine collection the Apostle inferres, *God hath chosen the foolish and base things of the world, that no man might glorie in flesh;* as who should say, it is not my parts, but Christ; it is not my abilities, but mercie; it is not what I can doe, but what Christ will performe: therefore if Christ then bee Author of all wee have or can doe, let him receive all the honour and praise of all we have or doe; doth the Lord worke all our workes in us and for us? then let him receive the tribute due to his Name, and take nothing to your selves: away with that proud heart that bars God of his honor and praise, and of the due which indeed belongs unto him, and ought to be performed by all his servants: dost thou thinke the Lord will bestow all his favour upon thee, and worke all for thee, and thou in the meane time pranke up thy selfe, and lift up thy crest? no, I charge you, you Saints of God, as to know your owne privileges to be thankfull for them, so to know your owne unworthinesse, and to lie downe in the dust, and be abased for ever, and to give God the honour due unto his Name: *Revel. 4.8.* The foure and twentie Elders fell downe, and laid downe their crownes at the Lambes feet, and said, *Thou onely art worthy to receive all honour, and glory, and praise;* If wee had a thousand crownes, never so much honour, and riches, and credit, and abilities, fling away all at the foot of Christ, let him

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have all the praise, thou art worthy Lord; we are unworthy thy assistance, wee have received thy comfort thou hast continued, and thou art worthy of all the honour, in that thou hast beene pleased to worke any worke in us, and by us, to the praise of thy Name. The Apostle was marvellous tender to meddle with any thing belonging to the Lord; as *Ioseph* said to his mistresse in another case, when shee tempted him to folly; *My master hath given me all he hath in his house, save thee his wife; how then shall I commit this wickednesse?* This was that which wrought upon the heart of *Ioseph*, and prevailed with the spirit of *Ioseph*, being his master was marvellous kinde; *all that hee had in his house was his, save onely his wife*, and that was requisite and reasonable: so it is with the soule of a Christian, all is yours; you shall have wisdom, and righteousness, and sanctification, and redemption, but let God have the glory of it, that onely he reserves for himselfe: *My glory I will not give to another; my grace and mercy I will give to another, but my glory I will not give to another; why, give it him then, and say, Not unto us Lord, not unto us, but to thy Name be the praise: When your hearts begin to thinke of some credit, and aime at some base ends, (as it was with Herod when the people cried out, The voyce of God, and not of man, hee tooke it to himselfe, whereas he should have rebounded it to God) hath God vouchsafed mercifully, and graciously to humble your soules, and make you seeke him? hath hee given you any abilitie of prayer and conference?*

remember

remember when your soules begin to take any honour and credit to themselves, away with it, doe not take it; *Not to us Lord, not to us, but to thy Name be the glory*: thou workest all, thou preservest all, thou art the Author of all, therefore thou shalt have the praise of all; beat it backe againe, and rebound it to the Lord, from whence all help and assistance came; therefore Saint *Paul* was marvellous shie and tender in this kinde, *Hath the Lord given mee all but his glorie?* nay, I have Christ, and grace, and heaven, and happinesse, all but his glorie; will nothing but that content me? what haughtie high minded Devils are wee? will nothing serve us but the crowne on Gods owne head? if you can seeke God, and have abilitie to performe dutie, you must justle God out of his throne, and set his crowne upon your head; what monstrous pride is this? deale wisely therefore as *Ioseph* did, and as Saint *Paul* did, *Gal. 6. 14. Now God forbid, whats that? that I should glorie in any thing, save in the crosse of Christ, whereby the world is crucified unto me, and I to the world*; let not the wise man glory in his wisdom, let not the strong man glory in his strength, let not the Minister glory in his preaching, nor the people in their hearing, God forbid wee should glory in any thing but in Christ; as who should say, the Lord keep us from it, and preserve us from it, Christ onely reserves the Crowne to himselfe, hee will doe any thing for us, worke any thing in us, and by us, and this is all the glory a Christian hath, that Christ will use him, and doe any service by him; all

the glory of the Lanthorne, is the candle : so let us glory in nothing but Christ, and walke so humbly, that a man may see nothing but Christ; let your actions manifest it, and let your speeches declare it, and hold out Christ and mercy; grace hath done this, and mercy hath done this; that men may see not us, but Christ in us, and glorifie him for that which is done by us: It was a marvellous sweet disposition of spirit, which the holy man *David* had, when the Lord had enlarged him, and the people to give liberally toward the Temple, *1 Chron. 29. 14.* it is a fine passage, he lifts up God, and lieth downe himselfe; as when a man lifts another over a wall, hee that is lifted up is seene, but hee that lifts him doth not appeare: So *David* lies downe upon his honours, and kingdomes, and parts, and abilities, he appeared not, but the Lord appeared: marke what the Text saith, *Thine is honour, and power, and praise for ever*: when the Lord enlarged his heart, and the hearts of his people, to come freely, and give liberally, he gives God the praise; *But who am I, Lord, and what is this people, that thou shouldst give us hearts to offer so freely?* as who should say, thou art a blessed God, and I a poore worme; thou art a glorious God, and we are base creatures; all is thine, and all is from thee; as who should say, the gift is thine, and the action thine, the ability thine, and the worke thine, and what are we that thou shouldst worke by us, and honour thy selfe in us, and give us hearts to doe thee service?

The heart is thine, and the worke is thine, and all is thine ; when therefore thy heart findes any succour from God, any assistance in the performance of duty, if it begins to lift up it selfe and say, aye this is somewhat, then checke thy soule with that of the Apostle, *what hast thou, which thou hast not received?* what, bragge of a borrowed suit? who did this? let him that did it receive all the praise: dost thou doe any thing? Christ inables thee; dost thou increase in any holy service? Christ enlargeth thee: thou hast all from free mercy, thou hast nothing, but that thou hast received: therefore I conclude with that of the Prophet *Zacharie 4. 8, 9.* speaking there of the building of the Temple, the Text saith, *the same hand of Zorobabel that laid the first stone, shall lay the last stone:* hee laid the first stone and began it, and hee laid the last stone and perfected it, and all the people cried grace; not *Zorobabel*, but *grace*: so it ought to bee with us, as it was in the materiall Temple; so in the Spirituall Temple, as in the outward: so in the inward building of the soule, from the beginning of humiliation, to the end of salvation; from the beginning of conversion, to the end of glorification; from the lowest stone of the one, to the topstone of the other: the same hand that layeth the first stone, layeth the last stone, it is all from Christ; therefore when Christ gives what is wanting, and maintaines what hee gives, and quickens what hee maintaines, and perfects what hee quickens,

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let all say, Not I, not man, not meanes, but Christ hath done all this; hee that is the Author of all, let him have the praise of all: in Christ, from Christ, through Christ, and by Christ, is the phrase of the Apostle: *Romans 11. 30. To him bee praise for evermore:* in Christ, hee is the fountaine; from Christ, hee is the Author; through Christ, hee is the meanes, and by Christ, hee is the assister; it is all from Christ: therefore let us give all to him, that wee may bee no more in our selves, but that hee may bee all in all in us, and doe all by us, that he may doe all in all unto us, when wee shall bee no more.

I COR.



I C O R. I. 30.

*Who of God is made unto us wise-
dome, and righteousnesse, and
sanctification, and redemption.*



Here is a conveyance of all spiri-
tuall graces from God unto all be-
leevers: for the explication of the
point, wee discovered the tenure of
this conveyance, and that appeared
in six particulars.

Doctrin.

The first is this, there is a fulnesse of all grace
in Christ, whereby hee is able to supply whatso-
ever is needfull to all those that belong unto him;
it is not with Christ as it was with *Isaac*; when he
had blessed *Jacob*, *Esau* came and said, *hast thou
but one blessing my father, blesse mee, even mee also
my father*: no, there is enough in Christ for all
beleevers: that mercy which pardoned *Manasses*,
stubborne *Manasses*, idolatrous *Manasses*, that mer-
cy is still with Christ; that mercy that broke the
heart of the bloody jailor, that stood it out to the
last; the earth shooke, and the boulds brake in san-
der, and the prison doores flew open, and yet the
heart

heart of the bloody Jaylour stood still, was not moved one jot; at last the Lord made him tremble too, and his heart shooke as well as the earth shooke; why the same mercy is still in Christ to pardon thy finnes, as well as *Minasses* finnes, the same Spirit can humble thy soule, as well as it did breake the heart of the cruell Jaylour.

2. — Secondly, as there is a fulnesse of all grace and mercy in Christ to fulfill all the wants of his poore Saints, so Christ doth supply unto them whatsoever he seeth may be most fit and convenient for them, whatsoever is most proportionable for a poore soule, and for the place which God hath called him, for the condition in which he hath set him to carry him through the discharge thereof, shall bee bestowed upon him: looke as it is in the body of a man, every member hath so much spirits and blood in it, as is fit and necessary for it, but the finger hath not so much as the arme, nor the arme so much as the leg; just so it is here in the body of Christ; some Christians are legs, some are hands, some againe are but fingers, in the Body of Christ: the Ministers of God, and the Magistrates they have need of a great deale of grace, abundance of mercy, abundance of sufficiencie to helpe them in the discharge of their great and weighty duty, but every one shall have what is fit for him.

3. Thirdly, as Christ hath grace enough for all, bestowes enough upon all; so hee maintaines the grace which he doth bestow, hee doth not onely give what we want, but maintaines what he gives.

Fourthly,

Fourthly, he quickneth what he maintaines. 4

Fifthly, he perfects what he quickneth. 5

Lastly, he crownes the grace that he hath perfected, he doth the worke in us, and then rewards us for the worke. 6

The first use is an use of mourning and lamentation, it may pierce the hearts and sinke the soules of all unbeleeving creatures under Heaven; Christ is wisdom, but not to thee; Christ is justification, but not to thee; Christ is sanctification and redemption also, but not to thee; thy horror of heart, and thy guilt of sinne and pollution of conscience, remaine still upon thy soule to this very day; therefore no comfort to thee. *Use 1*

Secondly, it is a ground of comfort and consolation to all the Saints of God, though you are weake and feeble, and have no wisdom to direct you, no memory, no parts, no sufficiency, why Christ is made wisdom to you fooles, Christ is made righteousness to you unrighteous: you know your calling; *not many wise, not many noble, but God hath chosen the foolish things of the world to confound the wise thereof.* 2

The third use is a ground of humiliation of Spirit: *Let him that glorieth, glory in the Lord; I laboured, saith Saint Paul, not I, it was through the might of Iesus Christ that strengthened me, through the grace of Christ that enabled me to it.* 3

The last use is an use of exhortation or direction, namely we hence see whither the Saints of God should goe to fetch succour and supply of what 4

what ever grace they want, and perfection and increase of what they have already, Christ is made all in all to his servants; why then away to the Lord Jesus, if you will have any thing; hee calls and invites, *Revelation 3. I counsell thee to buy of mee eye salve*, if thou bee an accursed man, buy of Christ justification; if thou bee a polluted creature, buy of Christ sanctification: *I counsell thee to buy of mee eye salve*: there it is onely to bee had in that shop, therefore goe thither for it. It was the resolution of the Prophet *David, Psalme 31. with thee is the well-spring of life, and in thy light shall wee onely see light*: it is not here to bee had in your hearts, nor in your heads, nor in your performances, nor in the means themselves, but with thee is the Well of life: yea, 'tis there, 'tis not here in our selves, 'tis onely in a Christ to bee found, onely from a Christ to bee fetched and received; improve all meanes, wee should doe so; use all helps, we ought to doe so; but seeke to a Christ in the use of all, with him is the Well of life; but you will say; if Christ bee made untous wisdom, and righteousnesse, and sanctification, and redemption, why have not the Saints of God that grace they stand in need of, and those enlargements, in prayer, and holy services, which they crave and desire? they seeke and have not, they pray and obtaine not; why the truth is, wee doe not goe to Christ for it, *wee seeke for the living among the dead*, wee never came where it grew, where it was made, your hand is in a wrong box, you are come to a wrong place, grace was never

never made here. If a man should come out of France, to buy filkes or velvers here in England, every mā would tel him you are come to a wrong place for these commodities, they are not made here; if you would have broad cloth, and saies, here you may have; but as for filkes and velvets, they are not made here: so you would have grace out of the means of grace, why grace never grew there. The Sacrament saith, grace is not in mee; Prayer saith, grace is not in me; hearing saith, grace is not in me: we indeed convey grace, but it is not originally in us; Christ is the fountaine of grace, Christ is made unto us righteousness, Christ is made unto us sanctification and redemption, these tell you wee have heard of the notice of grace, we have heard such a rumour, such a report, that there is wisdom, and there is grace, and there is mercy, and sanctification, and redemption; but the truth of it is, it is not in us, it is in Christ onely to be had, hee is indeed made unto you righteousness, and sanctification; goe then to him for it, and there you may receive it, this is the reason why that after the use of all meanes, after the improvement of all helps and opportunities, our mindes are still blinde, our hearts still stupid, and the means prevaile not with us, worke not upon us for our good; we come to the Word, and returne as bad as ever, proud before, and proud still; covetous before, and we are as covetous still, polluted and dead hearted before, wee remaine so still, and continue so still: why alas, grace originally was never made here, away to

Christ, hee is the shop from whence all grace is to bee had, wisdom, and righteousness, and all is in him, there you must have it: but you will say, will Christ be made wisdom to me that am so ignorant, to me that am so base? will Christ be made sanctification to mee that am so vile and so filthy? to mee that am so defiled and polluted? why, let this incourage you, hee is wisdom to such as are polluted, hee hath chosen the base things of the world, and the things that are not; *hee came not to call the righteous, but sinners to repentance*; hee came not to call the wise, but the foolish to enlighten them; all that thou hast to doe, is to take it, wisdom is made for thee, and sanctification is made for thee, and redemption is made for thee; if thou wilt but receive it, it is thine owne, it was made and fit of purpose for thee: Looke as it is with a father, hee sends his childe to the taylors shop, tels him the cloth is bought, the money paid, the suit made for him, onely bids him goe fetch it, and put it on: this is our folly, and it is our misery also, wee either thinke to purchase or to coine grace out of our owne abilities; I tell you no, you must goe to the shop, it is bought and made already, onely put on wisdom, and put on sanctification, and it is yours.

Ah, but you will say, what is the reason if Christ have so much grace, that his servants have so little, if this bee so, why is it thus? As shee spake in another case, If the Lord be made wisdom to the soules of his servants, if the Lord

Iesus

Iesus bee made sanctification to the soule of a poore sinner; why are wee then such fooles notwithstanding all the wisdom of Christ: why are wee such polluted wretches after all the meanes of sanctification vouchsafed to us: If Christ bee forich, then what is the reason we goe so tattered, and are such beggerly bancrouts in our Christian course; such beggerly prayers, such beggerly duties, such beggerly performances.

I answer, it is not because Christ will not vouchsafe abundance of grace to us, hee offers it freely: *Oh, every man that will, let him come and take freely of the water of the Well of life; not a spoonefull, but a whole bucket full, and that freely too, nay God hath bound himselfe by an immutable oath, Heb. 6. that we might have strong consolation; nay the Lord commands, injoyes his servants, to abound yet more in wisdom, yet more and more in patience, yet more and more in holynesse.*

Secondly, againe I say, the fault is not in Christ, where is the fault then?

I answer, it is in thine owne selfe-wild pride, and sturdinesse of heart, and haughtinesse of spirit; you thinke you are never well, but when you are complaining of your sinnes, and quarrelling with your owne soules, your mindes are blinde, and your hearts are hard, and dead, and untoward, and therefore you fling away the promise, and cast Gods kindnesse into his face againe. I tell you it is horrible pride, because wee cannot have
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what wee would in our owne power, wee will not goe to Christ for a supply of what wee want; you complaine you want such grace, and you are pestered with such corruptions, why thanke your proud venomous heart for it; if you have it not, if you want it still, the fault is your owne, you will not repaire thither, whereunto you may have succour and receive supply upon all occasions; Christ would give it, but you will not bestow the fetching of it; no matter therefore if you never obtaine it.

But you will say what course shall we take, what means shall we use to get these things at Christs hands?

First, eye the promise dayly, and keepe it within view, within the ken of the soule (as we use to call it) be sure the promise of grace never goe out of sight of the soule. Looke as it is with a childe that travels to a Faire with his father, or goeth into a crowd, his eye is alwayes upon his father: he bids him doe not gaze about and los mee, the childe is carefull to keepe his father within sight and view, and then if hee bee weake and weary, his father can take him by the hand, and lead him, or take him into his armes and carry him; or if there be any thing hee wants, or would have, his father can buy it for him, bestow it upon him; but if the childe bee carelesse and gazeth about this thing and that thing, and never lookes after his father, hee is gone one way, and his father another, he cannot tell where to finde him: whose fault is it now? it is not because his father would

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not be within his sight, or because hee could not keepe within the view of him, but because hee out of carelesnesse lost the sight of his father : therefore bee sure alwayes to eye the promise ; you know, as long as the game is within sight, the hounds run amaine ; so I would have the soule make a prey of the promise : for so the phrase is in the originall, that wee should seeke the Lord, and hunt after Christ, and seeke the game it selfe, the promise it selfe, from day to day. It is the advice of the Prophet *Esay* 50. *Looke up unto me, all yee ends of the earth, looke up to mee, and your sins shall be pardoned ; looke up to mee, and your soules shall be saved ; looke up to me, and you shall bee sanctified :* It is not enough for a man to have a conduit full of water, and to have the streames run abundantly, continually, but he must put his vessell under the spout, and then he shall bee sure to receive abundance of water : so it is with the promise, it is not enough to say, Christ is wisdom, and Christ is righteousness, but it is not thus with my soule : why, put thy vessell under the spout then, and looke up unto Christ in the promise. This is that the Prophet *David* resolves of, *I will lift up mine eyes to the mountaines, from whence commeth my helpe :* what is meant by mountains there? you know the Temple upon the mount of Moriah ; now in the Temple in Gods ordinance is Gods presence : therefore saith the Prophet *David*, *I will lift up mine eyes to those mountains of mercie, those everlasting mercies ; I will looke up to God in his Ordinances, from whence commeth all my help ;* as who

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should

should say grace comes not from a mans parts, grace comes not from a mans abilities, but looke up to God from whence it comes, looke to those mountaines of mercy that will succour you, look up to a Lord Jesus that will supply all your wants, that will furnish you with all grace, looke onely to him for all, for he onely is the Author and giver of all ; looke as I have observed it, there is a foolish conceit that hath beene bred by some curious nice brains, that they have perswaded themselves they can make the Philosophers stone, the nature of which is to turne all metall into gold, which is utterly impossible ; for the Mines of gold are in the earth, and God continueth them by an ordinary course of his providence; but all the men upon earth can never make gold by any Art or means in the world. To turne the nature of one metall into the nature of another, it is a kinde of creation, therefore beyond the reach of any man to doe it; they may trie and trie, and spend their heart blood and all, but it is all but lost labour: So it is with our foolish blinde deluded hearts, and distracted spirits; we thinke to make gold, and to coine grace out of our owne powers, and parts, and abilities, I tell you, you can never doe it while the world stands; no, no, you doe but lose your labour: goe to the Mine of gold, the Mine of grace, goe to the God of all mercy, away to the Lord Jesus Christ, I say, he is made unto us wise-dome, and hee will informe us; hee is made unto us righteousness, and hee will acquit us; he

hee is made unto us grace : goe to him therefore, and hee will communicate all grace unto our soules. Looke as *Iacob* said to his sonnes, when the famine was fore in the Land of Canaan, hee sent his sonnes into Egypt to buy corne, that they and their little ones might not famish ; and marke how hee calls upon them, *Why stand you here gazing one upon another ?* I doubt not but then they were laying their heads together, and plotting and conferring, saying, the famine is great, and the times dangerous, and wee are miserable now ; but oh, what will become of us afterwards, if these times last ? now the Lord help us, now the Lord bee mercifull to us and deliver us, what meanes shall wee use ? what course were wee best to take ? In the mean time *Iacob* calls upon them, *Why stand you here gazing one upon another ? away, get you downe to Egypt presently, and buy us food ;* you will never get provision to sustaine us, by plotting and talking one with another ; you will never get any corne to sustaine you, by looking and gazing one upon another ; no, no, downe to Egypt with all speed, there corne is to be had, *that we and those that belong unto us may live and not die ;* so it is with the soules of Gods children, the poore distressed heart partly through the Devils cunning and subtiltie, partly also through our owne ignorance and folly, wee stand gazing at our corruptions, and we begin to thinke and wonder what will become of us ; no means prevaile, no mercies melt, no judgements humble, nore proofs awe us, the famine growes strong,

my corruptions fierce, and my case heavie, that I know not almost what course to take; why stand you thus gazing after this fashion? what, doe you thinke to get grace upon these termes, by discouragements and disquieting your selves, and vexing your owne hearts thus? No, no, away to Egypt, to the promise of life, to the Lord Iesus for help and assistance, and then you shall have mercy and grace abundantly bestowed upon you, and that freely with your money in the mouth of your sacks againe, you shall have grace that you need, and sufficiently bestowed upon you: Looke as it is with *Eliah*, when he was to depart from *Elisba*, and bee taken up into Heaven, *Elisba* craves one thing of him, and that was this, *1 Kings 2.9. That the Spirit of Elias might be doubled upon Elisba*; now marke how *Eliah* answered; *Thou hast asked a hard thing*, saith hee, *neverthelesse, if thou canst see mee when I am taken from thee, it shall bee granted to thee.*

Now some Interpreters have observed, and that very wisely, that it was not so much the sight of *Elias*, as the sight of God taking up of *Elias* that should doe this; as if hee had said; wouldst thou have a double portion of Gods Spirit vouchsafed unto thee, because many miseries are like to come in upon thee; great and heavie troubles, and sore persecution is approaching; what course then is to bee taken? why, see God taking up of *Elias*; that God that tooke up *Elias*, and that God that wrought grace in the heart of *Elias*, see that God, and be within the view of that God, and thy request

request shall be granted to thee ; the collection is faire : so I say here, if thou wouldst have a double portion of grace, doe not goe to prayer onely, doe not goe to hearing onely, doe not goe to the Sacraments onely and barely ; but oh see a Christ, and looke upon a promise, and then thou shalt have a double portion of wisdome to informe thee, a double portion of sanctification to cleanse thee, a double portion of grace, and power, and strength, against thy corruptions, from Christ conveyed and communicated to thy soule : and this is the first rule.

The second rule is this, as we must have an eye dayly upon the promise, so wee must labour to yeeld the soule to the power of that Spirit, and to the vertue of that Grace which is in Christ, and would worke upon thee ; doe not onely eye a Saviour, and behold grace in the promise, but yeeld thy selfe and give way to the stroke of the promise, and to the power of the spirit ; that by the power thereof, thou maist bee inabled to doe what God requires. *2 Cor. 3. 18.* The holy Apostle, disputing there how men should bee transformed into the glorious Image of God ; or as the word is, metamorphosed from one degree of glorious grace unto another ; more holy, and more meeke, and more patient, and more heavenly minded : Hee that was cold before, should now become more zealous ; he that was faint hearted before, should now become more couragious how is this done ? *even as by the Spirit of the Lord,* saith the Text, as if he had said, it is not by your spirits that

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that this must or can be done, doe not thinke that you can master your owne corruptions, or that you can pull downe the distempers of your owne hearts, and get what grace you list; no, no, it is not your spirits can doe this, it must bee the Spirit of Christ, asby the Spirit of the Lord, so the Apostle. The phraze of the Prophet *David* is sweet in this kinde; *Teach me the way unto thee*; thy Spirit is good; as who should say, O Lord, my spirit is a naughtie spirit; my spirit is a proud spirit; my spirit is a prophane spirit; my spirit is a weake spirit; my spirit is an ignorant and a blind spirit; but oh, thy Spirit is a good Spirit, thy Spirit is a blessed Spirit: by the vertue of that Spirit, Lord, teach me the way to thee, and let it lead me into the land of uprightnesse. We know, a child that hath his hand to write, if he will not be ruled by him that teacheth him, but will take the pen into his owne hand and write after his owne scauching fashion, he will never write well, nor make a letter handsomly as he should do; but let his hand write by the mans hand, and that will guide him, and that will teach him quickly to write well in a short time: so, wouldst thou have thy heart framed aright? why then keep thy soule under the hand of the Spirit, and thou shalt bee guided by the vertue of that Spirit of God, and moved and inabled to accomplish the good pleasure of the Lord, and receive what ever grace thou standest in need of. I have observed it sometimes upon the Sea; looke as it is with the mariner that is going downe the streame, if the winde bee faire, will any
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man pull downe his saile and set it up againe? why no, for he doth but trouble himselfe, and turmoyle and wearieth himselfe, and troubleth the boat too with keeping such a pudder, and misseth the gale of winde and all; therefore a wise mariner, he will set up his saile, and hold out his sail, that it may take the gale of winde fully, and so goe on speedily; all that he hath to doe is to keep his sail spred, and to catch the winde: your only course is to set up the saile, and attend the gale of the Spirit to comfort you, attend the gale of the Spirit to assist you; hold thy heart, and spread to the Spirit, that it may catch the gale of grace, that it may blow upon thy soule, and by the vertue and power thereof thou shalt bee transported comfortably, and carried on cheerfully to walke in that way which God chalks out before thee: as for examples sake; Imagine thy heart begins to be pestered with vaine thoughts, or with a proud haughtie spirit, or some base lusts and privy haunts of heart, how would you bee rid of these? why you must not set up and pull downe, and set up and pull downe, quarrell and contend, and bee discouraged: no, but eye the promise, and hold fast thereupon and say, Lord, thou hast promised all grace unto thy servants; why therefore take this heart, and take this minde, and take these affections, and let thy Spirit frame them aright according to thine owne good will; by that Spirit of wisdom, Lord informe mee; by that Spirit of sanctification, Lord cleanse mee from all my corruptions; by that Spirit of grace, Lord quicken
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and enable me to the discharge of every holy service; thus carry thy selfe and convey thy soule by the power of the Spirit of the Lord, and thou shalt finde thy heart strengthened and succoured by the vertue thereof upon all occasions: *Rom. 8. 26.* the Text saith, *The Law of the Spirit of life hath freed mee from the law of sinne and death*: the meaning is this; you must know that sinne is a tyrant; now a tyrant when he wins a citie, hee swears all to his lawes: so sinne will swear thy soule to his lawes; pride saith, I will have thee proud; I will have thy heart unchaste, saith uncleannesse; I will have thee intemperate, saith drunkenness: now by the Law of the Spirit of life God will free us from the law of sinne: the Spirit of Christ in the promise, it takes away the power of the law of sinne; the Law of the Spirit of meekness, takes away the law of the spirit of pride; the Law of the Spirit of puritie, takes away the law of the spirit of uncleannesse; the Law of the Spirit of holiness, takes away the law of the spirit of prophaneness; and so in all other distempers of this nature, this onely shewes us how to run over all. Gather up now, and so conclude this passage: Eye the promise daily, yeeld thy soule to the Spirit of the Lord in the promise, let that have his full sway, resist not those good motions the holy Spirit puts into thee, and that is the way to have all grace, and help and assistance communicated unto thee: and thus much may suffice to have beene spoken in the generall touching this conveyance of grace into the heart: we come now to the scanning of the particulars.

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This conveyance it is of two kindes, both in the Text: Christ conveyes his grace two wayes; partly by imputing, partly by imparting: they are the termes of Divines, and I know not how to expresse my selfe better; but thus if you will, partly by imputation, partly by communication: This is that I would have you to take notice of in the generall; they are both reall, but one is habituall; both these, both imputation and communication expresse a reall worke of God upon the soule, but the last onely leaves a frame and a spirituall abilitie and qualitie in the soule; the conveyance by imputation doth not, it leaves a thing morall (as we use to terme it.) These two, imputation, communication, are both in the Text; Christ is made righteousness, or justice, that is, hee doth justifie a sinner by imputation, and hee doth sanctifie and redeeme a sinner by communication; hee conveyes and workes some Spirituall abilitie, and leaves a Physicall change; when the Apostle saith, *Christ is made Justice*, that is, hee doth justifie a sinner by imputation, when hee saith, *Christ is made Sanctification, and Redemption*, that is, by way of communication; hee delivers the soule from the pollution of sinne, that is, sanctification; hee delivers the soule from the power and dominion of sinne, that is, redemption; This communication it is a Spirituall habit, or a spirituall power, or a spirituall qualitie or abilitie; (take which you will) left upon the

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soule.

soule. We will begin with the former, touching the imputation of Christs righteousness to a soule, whereby the sinner comes to bee justified : this is a point then, which I take it, none more necessary, and yet none lesse understood, none lesse studied, none more mistaken than these two great workes of justification, and sanctification. I speake it by experience, Christians aged and experienced, yet here they faile in the very catecheticall points, and it drives many of our best Divines to a stand ; we will open it a little : this justification wee terme a conveyance of the merits of Christ, by way of imputation : but what is the meaning of this word, by way of imputation ? Thus you must conceive it, this is the main thing I would have you looke unto ; Imputation is this, when that which another hath, that which another doth, is accounted mine, is set upon my score as though I had it, as though I had done it, this is Imputation. I have it not, I doe it not, another hath it, another doth it, and it is accounted mine, and reckoned mine in course of justice. Now in the point of communication it is otherwise : because I have something, something is wrought in mee, some qualities and habits ; for it is not a morall thing, but a physicall alteration by the power of grace implanted in me, which I have, so that imputation discovers two things. First, that I have no help in my selfe in what I have, or what I doe. Secondly, it implieth that something which another hath and doth, it is in conclusion made mine, and I have the

the benefit thereof, as well as if I had it, as well as if I had done it. It is an old comparison that Divines use, and there cannot bee a better to expresse the full nature and the meaning of the point now in hand. Take a debtor now arrested, imprisoned, and he cannot pay the debt; another man comes, and will be his suretie: now marke this; another man payeth the money, another man satisfieth the creditor in the behalfe of the debtor; the creditor acquits this man, cancels all his bonds, lets him out of prison, confesseth he hath nothing to say to him, nothing to charge him withall, he is fully satisfied, he hath given him full content: why the debtor paid no money to the creditor himselfe, but because the suretie paid it, therefore the payment is counted his, as if the debtor had paid it: this is the very nature of imputation. This I take to be the meaning of the first part of the Text, in which now a little I meane to trade: the Text saith, *He is made unto us righteousness*; that is, God in Christ doth justify a beleever by way of imputation, though hee hath nothing in himselfe, though he doth nothing of himselfe whereby to be justified in Gods account, yet God will justify him through the Iustice of Christ imputed to him, and counted upon his score: so that imputation implieth two things. First, that a man hath nothing, can doe nothing. Secondly, that he is justified by something, Christ hath, and hath done for him, the point then is cleare, and that is this.

God doth justify a beleevirg soule, not for what *Doctrine*.

he hath, not for what hee doth but onely for what Christ hath, and hath done for him : I say Christ is made unto us Iustice, God the Father doth iustifie a beleever, onely in and through the merits of Christ.

For the opening of the point, wee must first enquire what it is to iustifie. Secondly, what doe we meane when as we say hee is made iustice for nothing a man hath or doth. To iustifie, in the phrase of Scripture, it doth imply two things : First to iustifie, is to make a man just, and this is very seldome used in Scripture : I meane thus to put some holinesse, or some gracious disposition, and some spirituall facultie and abilitie into the soule, and to make a man just : as when an ignorant man, is made a wise man ; when a prophan man, is made a pure man ; when an uncleane man, is made a righteous man, and so really changed : this I take to be the meaning of that place ; *Revelation 22. 11. Hee that is just, let him be just still ; and hee that is unjust, let him bee unjust still* : as who should say, when God hath bestowed all meanes upon him, and vouchsafed all mercies and encouragements to him, if yet for all this hee will be unjust, let him be unjust still, let him bee for ever unjust : There is no hope of him, but hee that is holy, let him bee more holy, let him increase in grace, but wee doe not take it so now in this Doctrine.

Secondly, to iustifie, it is a word of iudiciall proceeding, when in a legall manner the Iudge doth pronounce a man free, and acquit him, and proclaime it as if he were, and saith the law hath nothing

nothing to doe with him, he doth pronounce hee hath not offended the Law : now this is opposite and contrary to condemnation, and this I take to be the meaning of that place, and it is a pregnant one ; but this gives us great light and insight into the place : *he that justifieth the wicked and condemns the just, they are both an abomination to the Lord* : to justifie in the former sence, is to make a wicked man a good man ; and is hee an abomination to the Lord ? this were a grosse folly : no, but the meaning is this : he that acquits any man as guiltlesse that is guilty, this is an abomination to the Lord. Thus wee see the first word opened, so that when we say God doth justifie you, our meaning is not this, that God sends grace or holinesse into you, for this is the worke of sanctification ; but God doth justifie you, that is, hee doth pronounce before his Tribunall, that his Iustice and Law is fully satisfied, that hee will lay nothing upon your score, require no satisfaction at your hands, but he will fully and freely discharge you of all your sins which you have committed.

Secondly, againe, God doth justifie a poor sinner not for any thing he hath, not for any thing he doth : marke that, the meaning is this ; no privilege that a man doth enjoy, no part of wit, understanding or memory, or any thing that way : nay, I say more, there is no grace that a man hath, no dutie that he can performe, for which as the materiall and formall cause of our justification, God doth pronounce any man to bee righteous. If a man could weep out his eyes in sorrow, if a man

could hunger and thirst for Christ, more than for his daily bread, God would not justifie a sinner for all these things; how doth God then justifie a man? why he justifieth a sinner, for what Christ hath done for him; the surety hath paid it, and he accounts it ours: a man is justified by imputation onely, not by any action: those are necessary concomitants, not reall causes of our justification.

But you will say, is not a man justified by faith, and is not faith a grace, and hath not a man that ability wrought in him by God.

I answer, true the Lord doth justifie a man by his faith, but hee doth not justifie him for his faith; that is, faith is the hand that layes hold upon the obedience and merits of Christ, and it is for his merits, not for our faith, though by our faith wee are justified: a man lives by faith, not that faith nourisheth him.

As we use to say, a man lives by his hands, not that his hands nourish him, but his hands labour, and his labour procures money, and his money provides meat, and by his meat he lives: but because his hands are the means to get it, his hands are the means to obtaine it, therefore we say hee lives by his hands: Iust so it is here, a man is justified by faith in Christ, not that faith will acquit any man under Heaven, but because Christs merits are through faith received and applied to us, and so through Christ we are justified: so then wee heare the meaning of the point: *Phil. 3. 9.* marke the Apostles two phrases, *That I may be found*

found in him not having mine owne righteousness which is of the Law, but that which is of the righteousness of faith in Christ, which is of God by faith: there is but these two righteousnesses in the world. First, a mans owne righteousness which hee hath wrought, and God hath given him, and the duties which he performes and this is the righteousness of the Law; now Paul doth professe that he is not justified by this, but onely by the righteousness of God, that righteousness which is in Christ, that righteousness which is imputed to him from Christ, he labours to bee found in that righteousness, for by that he shall be justified.

The ground and reason of the point is this, that which in no measure is answerable to Gods Justice, and agreeable to the exactnesse of the Law and for which a man may be condemned, that cannot justify a man; but what ever a man hath or doth, all the graces of God wrought in him, and all the performances done by him, there is that imperfection or blemish even in them, for which God may justly condemne him: therefore a man cannot bee justified thereby: this is an undenied rule of the Apostle, *what ever condemnes a man, cannot justify a man, but the Law condemnes a man for what he hath or can doe*: therefore it cannot justify a man. There is no grace in a man, no dutie to be performed by a man, but if God will looke into it according to the strictnesse and exactnesse of the Law, he may justly condemne him for it: that I prove, *Gal. 5. 17.* every Saint of God hath these two things, *the spirit lusting against the flesh, and the*

the flesh lusting against the spirit; and these two are contrary: In the best of Gods servants there is flesh, and a lust of the flesh to hinder them from holy duties: so there are two lawes, the law of the minde, and the law of the members; the Law of God requires that a man should bee perfectly holy without any staine of sinne, perfect in the performance of dutie without any blemish or staine therein, but every gracious man hath a staine of pollution in his soule; that is one thing; and a staine in his performances, that is another thing; therefore no mans dutie, no mans abilitie, or sufficiency cannot justifie him before God. It is that the Apostle *Paul* crieth out of, *Rom. 7. 13. A law in his members rebelling against the law of his minde*; so that the case is cleare, if it were thus with holy *Paul*, as hee professeth of himselfe, then much more of the best Saints now, for that they have not more grace than *Paul* had: therefore they cannot bee justified for what they have or doe. Take a lame limme, as the lameness of the legge will make every motion of the leg lame, a man cannot but goe lamely: so it is with the soule of a poore sinner, when a man hath a lame heart, a corrupt sinfull heart, all his actions will bee lame, his thoughts lame, and his services lame; so that neither heart, nor life, nor actions, are in a right frame, all are impure and weake: I appeale to your owne consciences in this case, would you be willing to appeare before Gods Tribunall with those prayers, and those performances of thine, and justifie thy selfe by them, and say, Lord thou canst not
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lay any thing to my charge, the Law of God can bring inditeiments enough against thee, to confound thee ; nay, we condemne our selves in this case : these dead hearts, and these blinde minds, and this want of faith, shall the Lord then acquit any man for that which he condemnes himselfe ? If then the best and most gracious Saint hath sin in the frame of his heart, and sinne in the best of his services, then neither soule nor service can bee answerable to the Law of God, and he cannot bee justified thereby : but the best of Gods servants not only before grace, but after grace, in the best heart a man hath, the best action hee doth, there is weaknesse in the action : therefore they cannot justifie a man, therefore we must be justified onely through the merits and obedience of Christ : thou canst not doe, Christ hath done for thee ; thou canst not suffer, Christ hath suffered for thee ; in him thou art justified, through him thou shalt be saved. So that when the soule of a poore sinner, shall appeare before the Tribunall of the Lord, and justice comes to put in a plea against him, Christ shall step in and say, Lord, for this poore soule that beleeves in me I have died : for this poore soule I tooke the nature of man upon me ; therefore let thy justice bee fully satisfied with what I have done for him : well then saith justice, goe thy way, I have nothing to say to thee : the Lord makes a proclamation, Be it knowne to all men and angels, I acquit this soule ; there is no imputation of sin he hath committed, no failing in any dutie shall condemne him, this is the way of justification.

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The first use of the point is this, we have here a ground of confutation of the Church of Rome: I will not accuse them wrongfully, but lay the charge upon them according to their own words, and it shall appeare how they have wholly perverted the wisdom of the Lord, in this great point of justification, look into the 6. Session, and the 7. Chapter of the Councell of Trent; you that are wise and have read it, observe it; you that never did read it, I will read it to you: the words of the Councell are these, which is a confirmed doctrine, and unto which they are all bound generally to subscribe, & is taken for the doctrine of the church of Rome: the words run thus, That the alone formall cause for which a sinner is justified in the sight of God, it is justice implanted, & a new quality of grace and holines wrought in the soule, and not the merits and obedience of Christ imputed to the soule. Imputation argueth that I have and doe nothing, but another hath, and another doth for mee, and imputes it to mee: the Church of Rome professly holds the contrary, and punctually point blanke in the force of contradiction: they are the very words of the Councell, the alone formall cause, and that which gives life and being to the justification of a sinner; it is the change and frame of holinesse wrought in him, not impured to him, this is professly contrary.

Use 1

It is a word of consolation, and it is a cordiall to cheare up a mans heart, and carry him through all troubles whatsoever can betide him, or shall befall him. This doctrine of Justification it seems

seems to me to be like *Noahs* Arke, when all the world was to bee drowned: God taught *Noah* to make an arke, and to pitch it about, that no water, nor winds, nor stormes could breake through, and so it bore up *Noah* above the waters, and kept him safe against wind and weather: when one was on the top of a mountain crying; Oh save me, another clambring upon the trees, all floting, and crying, and dying there; there was no saving, but for those only that were gotten into the arke: Oh so it will be, you poore foolish beleevers, the world is like this sea, wherein are many floods of water, many troubles, much persecution: Oh get you into the arke the Lord Iesus, and when one is roring and yelling, On the devill, the devill; another is ready to hang himselfe, or to cut his owne throat; another sends for a Minister, and hee crieth, Oh there is no mercy for me, I have opposed it; get you into Christ, I say, and you shall bee safe enough, I will warrant you, your soules shall bee transported with consolation to the end of your hopes.

This was that which comforted Saint *Paul*, and made him bid defiance to all the world: *Rom. 8. 33. who shall lay any thing to the charge of Gods elect?* as who should say, shall all the angels in Heaven, shall all the devils in Hell, shall all the men upon the earth, shall sinne within, shall actions without? it is God onely that justifieth, not for anything we have or doe, but for Christs sake: This is that I conclude withall, this one doctrine affords supply in all wants, and courage in all tri-

als: I know what troubleth you, will this blinde minde never bee inlightned? I thinke I shall never be able to conceive of the truths of God aright; how can the Lord accept of mee, when I condemne my selfe? how can the Lord shew any favour to mee, when I fall out with my selfe, and wonder that I am not in the bottomlesse pit? such a base heart I carry about with me; and such a polluted conversation, and yet live, and not in hell: I have thought sometimes God cannot be Iust, if he doe not condemne me; why I say art thou burdened with thy sinnes, and dost thou goe out of thy selfe for the pardon of them? why goe away comforted, the Lord will justifie thee, not for thy workes, but for Christs merits: thou hast committed all iniquitie, Christ hath performed all righteousnesse; thou hast nothing of thy selfe; Christ hath enough for thee; and thou art not justified for what thou hast or dost, but for the Lord Iesus sake: looke up to him therefore, and bring him to Gods tribunall to answer for thee; that when Satan shall bring in his bills of indictment against thee, and say, what doe you hope to goe to Heaven? doe you not consider the sinnes which you have committed? doe you not remember the base courses which heretofore you have taken up and practized? doe you not know that every sinner must die? why answer Satan again, all this is true: Ay, but remember the Lord Iesus, it is true I can doe nothing, but Christ hath done all for me; what canst thou say to the Lord Iesus? though I have offended, hee hath
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never offended ; though I have sinned, yet Christ hath fully satisfied ; I have deserved the wrath of God, why Christ hath bore the wrath of God : *My God, my God, why hast thou forsaken mee ?* He was once forsaken of God, that I might bee for ever accepted of God : goe thy wayes therefore comforted and refreshed : the place is admirable, *Isaiah 43. 25. Thou hast made mee serve with thy sinnes, and wearied mee with thy rebellions, but I, even I, am hee that blotte out all thine iniquities, and will remember thy transgressions no more :* The Lord takes notice of this; are there any wicked ? they are as bad ; are there any vile ? they are as sinnefull ; they tired God with their wickednesse : All you poore drunkards, you trie God with your drunkennesse ; you prophaners of the Lords day , you tire God with your prophana-tions; and you swearers, you trie Christ Iesus with your oaths and hidious blasphemies that you belch forth against him upon all occasions : you would wonder that God should save such as you, and truly so you may well enough; for it is a wonder, it is a miracle indeed; but if you can goe out of your selves, and sinnes, and goe unto Christ and rest upon him, the Lord saith, *I will blot out all those abominations of yours:* and *Ezekiel 33. 32. compare both those places together, I will forget all your sinnes, even for mine owne names sake :* as who should say, it is not for your sakes ; no, no, bee it knowne to those stout hearts of yours, it is not for your parts, or gifts, or graces, no nor it is not for all the ser-

vices wee can discharge, but it is onely for mine owne Names sake that I will pardon you, and remember your sinnes no more, remember thy pride and stubbornnesse no more, remember thy prophanenesse no more, remember thy vanitie and loosenesse no more; remember thou to bee humbled, and the Lord will never remember thy sinnes any more: Satan it may bee will come in and accuse thee, here is a Sabbath-breaker, Lord condemne him: no more of that, Satan, saith God, Christ hath suffered and satisfied for him; no more therefore of that, let mee heare no more of those things, I have forgotten them, saith God, this will cheere a mans hearr at that great day.

This also is a ground of encouragement to us, against all the trials that can befall us in the course of the world: we see that innocencie goeth to the wals, no man can stand against envie, and hatred, and backbiting: why though you finde hard dealing here at the hands of wicked men, though you be accused here with false sut-mises, and false accusations, and slanderous speeches, yet set one against the other, you shall never bee condemned hereafter: *There is no condemnation to those that are in Christ*; there may bee persecutions, there may bee accusations, there may be oppositions here upon earth raised against thee; why yet goe on cheerily, there is no condemnation in Heaven: if God acquit, let men condemne; if God approve, let men disallow: nay lastly, here is consolation even in death also;
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what though your bodies bee deprived of your soules, and you leave all, when you returne again it is but onely thus, *Come yee blessed of my Father,* you that are beleevvers, you shall bee for ever blessed.

Use 3.

The third use is of exhortation: will nothing doe the deed, but a Christ? why, Oh then above all labour for a Christ, more than all labour to prize a Christ, never let thy heart bee quieted, never let thy soule bee contented, untill thou hast obtained Christ. Take now a malefactor, sentence is passed, execution to bee administered upon him, suggest any thing to him, how to be rich, or how to bee pardoned; how to bee honoured, or how to be pardoned: Ay, faith hee, riches are good, and honours are good, but oh a pardon or nothing: ay but then you must leave all for a pardon; why take all, faith he, and give me a pardon that I may live, though in povertie; that I may live, though in misery, though in beggery; this is the nature of such a poore creature: So it is with a poore beleevving soule, there is but one way, every man hath committed sinne, must suffer for his sinne: the sentence is passed, every man that beleevves not, is condemned already: what would you have now? thou saist thou wouldest have a pardon, but wouldest thou not have riches, or friends? the soule saith, Alas, what is that to me to bee rich, and a reprobate; honoured, and damned: let me bee pardoned, though impoverished; let mee bee justified, though debased; though I never see good day beside: why then labour

labour for a Christ, for there is no other way under heaven: get a broken heart, get a beleeving heart, but oh above all, get a Christ to justifie thee, get a Christ in all to save thee. If I could pray like an angell, could I heare and remember all the Sermon; could I conferre as yet never man spake, what is that to mee if I have not a Christ? I may goe downe to hell for all that I have or doe, looke into your soules, and observe your lives and conversations: when a man hath prayed, and hee findes his minde dull, his heart awke and untoward, his thoughts wandring and roving; why, thinke with your selves, doe wee condemne our selves for the duties wee doe performe, and judge our selves for the services we have discharged, and yet doe wee thinke to be acquitted by the Law of God: Oh, therefore above all intreat the Lord to give thee a Christ, that hee may justifie thee here, and save thee everlastingly hereafter: *Phil. 3. 8.*

I count all things drosse and dung in comparison of a Christ: Paul was a proud Pharisee, learned Paul, reverend Paul, a man of admirable parts; yet saith the Apostle, That I thought to bee gaine, was losse to mee, yea dung and dogsmeat in comparison of a Christ; yea doubtlesse, and I doe count all things losse, that is, not onely my parts, and credit, and privileges when I was a Pharisee, but the best dutie that ever I did, the best service that ever I performed, I account all as dung and dogsmeat in the point of justification, in respect of the Lord Iesus Christ: grace therefore is good, and duties are good; seeke for all, we should doe so; performe all,

all, we ought to doe so; but oh, a Christ, a Christ, a Christ in all, above all, more than all. Thus now I have shewed you the way to the Lord Iesus, I have shewed you also how you may come to be implanted into the Lord Iesus; and now I leave you in the hands of a Saviour, in the bowels of a Redeemer, and I think I cannot leave you better; the worst is past, now you are come hither: *Rom. 5. 9. If you be justified by his death, then much more shall you be saved through his righteousness, and merits.*

You whose eyes God hath opened, whose hearts God hath humbled, and whose soules God hath called home to himselfe, you are now in the hands of the Lord; goe your way, and when you see hell flaming, and the devils roaring, and the damned yelling and crying out, looke backe I say and see this ditch out of which you are escaped; looke upon the pit which you were going over: you may blesse God, and say, wee are past that, those dayes are gone, wee are past from death to life: *Acts 20. 32.* when Saint *Paul* was to goe away from them, and for ought hee knew should never see their faces more, why yet marke what hee saith to them: Brethren, I commend you to God, and the Word of his grace, that is able to build you up, and give you an inheritance among those that are sanctified: as who should say, God and his Word was the best Commandment he could put them over to: as who should say, *Paul* must depart, and *Paul* must be imprisoned, and *Paul* must die; so that now he shall bee with you no longer to teach, to informe, to direct

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you, but the good Word of the Lord endures to comfort for ever, to cheere for ever, to assist, refresh for ever those that are weake and discouraged. I put you over therefore to a good Word, to an everlasting Word, I commend you to a blessed and a living Saviour, who will beewith you for ever, by the immutable assistance of his blessed Spirit: I leave you in the hands of your Saviour, that when the head of your Minister haply shall lie full low, or death overtake him, why yet remember I have put you over to a Saviour. Oh love this Word, and love this Christ more than all, prize this Christ above all, and he will preserve you: and this I will wish you, that you would keep your selves close to this good Word, that will informe you, and to this blessed Saviour that will support you from day to day.

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