



THE SOVLES

Iustification.

2 C O R. 5. 27.

For he hath made him to be sin for us, which knew no sinne, that we might be made the righteousnesse of God in him.



Or our more orderly proceeding herein, you may remember that I shewed you before, for what a man is not justified. Now wee come to handle for what a man is, and may bee justified; and this I conceive, so farre as my light serves mee, to bee in the words of the Text; for the Apostle having shewed that God was in Christ reconciling the world unto himselfe, and not imputing their sins: Now in this Text hee shewes the reason how this comes to passe, namely God laid their sinnes to Christs charge, and made him sinne for us, that knew no sinne. Its no wonder then though God did not iustifie a poore sinner, for what hee had

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and

and did, and though hee did not expect perfect righteousnesse at their hands, for, *Hee hath made him to bee sinne for us, which knew no sinne, that wee might be made the righteousnesse of God in him.* For our more orderly proceeding, I will doe two things.

1 First, I will discover the Doctrine of Iustification, in a description:

2 Secondly, I will open the description.

Quest. 1. For the first, If any man askeme what Iustification is, it is this briefly:

Answer. Iustification is an act of God the Father upon the beleever, whereby the debt and sinnes of the beleever are charged upon the Lord Iesus Christ, and by the merits and satisfaction of Christ imputed to the beleever; hee is accounted just, and so is acquitted before God as righteous. There are foure particulars in the description.

1 First, it is an act of God the Father, upon the beleever.

2 Secondly, the debt of the beleever is charged upon our Saviour, God the Father followes (as it were) the suit upon the suretie, and not upon the debtor: both these are in these words of the Text, *Hee hath made him sinne for us, which knew no sinne.*

3 Thirdly, the satisfaction of Christ is put over to the beleever, and set upon his score, as in these words, *That wee might be made the righteousnesse of God in him.*

4 Fourthly, by this means, the debt on our sides being laid upon the Lord Iesus Christ, and his righte-

righteousnesse being applied to us, God the Father acquits us, and pronounceth us righteous by a legall course of proceeding; as in these words, *That we might bee made the righteousnesse of God in him*: such a righteousnesse as God the Father will worke in us, and will accept of us. As when the wife is betrothed and married to a man, all her old debts are laid upon her husband, and the law meddles no more with her: and secondly, all his lands, at least the third part of them are made over to her. What shee hath in point of debt is put over to him: so all our finnes and debts of corruptions are laid upon Christ, and all the rich fefiments of grace and mercy in Christ, are made over to a beleever, and hence a beleever comes to be acquitted and justified before God. From the first part of this description, the point is this.

Iustification is an act of God the Father, upon *Doctrine.* the beleever.

It is an act that passeth from God the Father, upon the beleever. For the prooffe of this point there are three verses in the same Chapter, which make it good, the 18, 19, 20. verses, and so on to the end of the Text; in the 18. verse, hee saith, *All things are of God, which hath reconciled us unto himselfe by Iesus Christ*; of God, that is, of God the Father, and yet more plainly in the 19. verse, *God was in Christ, reconciling the world unto himselfe, not imputing their finnes to them*. Now what is meant by God in these two verses? the old rule of Divines is this; that wheresoever you finde the Name of God put in opposition to

Iesus Christ, it must not be taken essentially, but personally, for the Father. For it were almost an absurd thing, to say that Christ were in Christ reconciling the world unto himselfe: therefore the Apostle implies thus much; *God the Father was in Christ reconciling, and God the Father by Christ, reconciled the world unto himselfe*: and then in the 20. and 21. verses, he saith, *Now then we are Ambassadors for Christ, as though God did beseech you through us; we pray you in Christs stead that yee be reconciled to God, that is, to God the Father; for he hath made him sinne for us, which knew no sinne*: and another prooffe is in the 3. of Saint Iohn, 14. 15. and so to the end of the 18. verse: it is an observation of wise Divines, and good Interpreters, when our Saviour comes to trade with *Nichodemus* about eternall life, hee doth not onely content himselfe to speake of himselfe alone, as he was Christ the Redeemer of the world, but he sets him yet a little higher in the 14. verse, hee saith, *As Moses lifted up the brasen Serpent in the wildernesse, so must the Sonne of Man bee lifted up; that whosoever beleeveth in him should not perish, but have eternall life*: A man would have thought that this had beene enough; but hee stayes not here, but he puts him one pin above all these, and saith, *For God so loved the world, that hee gave his onely begotten Sonne for it, that whosoever beleeveth on him might not perish, but have everlasting life*: as if hee had said, there is not only a Christ prepared and sent, but God the Father also loved the world: here is the highest staire to stay up the heart, so
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that the point is plaine and sure enough. Now let us make it cleare, and that I shall doe by answering two questions :

First, why it is called an act of God the Father? *Quest. 1.*

Secondly, why an act of the Father upon the beleever? *Quest. 2*

For the former, why doth the description say, it is an act of God the Father? *Quest. 1.*

I answer, it is an act of the Father, not excluding the Sonne, or the worke of the holy Ghost, which must both bee understood : it is an act of God the Father upon the beleever; but it is through Christ : there are these two grounds or reasons, why it is given to the Father. *Answer.*

First, because the Father was the party that was properly offended : the Father is the first person in the Trinitie, and he was directly offended by *Adams* sinne ; it is true, the Sonne and the holy Ghost were offended too, as being friends with the Father, and having a relation to the Father, and a sweet fellowship with the Father ; but the sinne was directly against the Father, and indirectly against the Son, and the holy Ghost. The ground of the point is this, it wronged that worke of Creation, wherein the manner of the worke of the Father appeared in a speciall manner, and the manner of the worke of the Son appeared in redemption, and the manner of the worke of the holy Ghost appeared in sanctification : so that God the Father was the first in the worke of the Creation, the Sonne second in the worke.

Reason 1.

worke of redemption, the holy Ghost third in
 the worke of sanctification: Now creation being
 the worke wherein the power of the Father did
 most shew it selfe, *Adam* falling away from this,
 did principally wrong the Father, for his man-
 ner of worke appearing herein: therefore *Adam*
 did hereingoe directly crosse to God. Excellent
 is that phrase, *1 Iohn 2. 1. Little children, these*
things write I unto you, that ye sinne not; but some
 may say, what if we doe sinne? why saith hee, *we*
have an Advocate with the Father, even Iesus Christ
the Iust. Now no man saith, we have an Advoca-
 cate with an advocate, no, for that were absurd:
 for no advocate pleads to another advocate, but
 he pleads to the partie offended, for the partie
 which hath offended: now in that the Apostle
 saith, *we have an Advocate with the Father, even Ie-*
sus Christ: It is plaine that God the Father was
 the Person directly offended; the issue then is thus
 much; The Father being the Creditor, and the
 Person directly offended, the Lord Iesus Christ
 became our Suretie, and the creditor doth require
 the debt at the hands of our Suretie, and acquits
 the debtor; the creditor requires this, but the ac-
 quittance comes mainly and properly from the
 Father, because the debt was due to him: so that
 God the Father is the Creditor, the Sonne is the
 Suretie, the poore sinner, is the debtor, the holy
 Spirit is the messenger, that brings the acquit-
 tance from God the Father, and saith, loe the
 Father hath accepted of thee in his Sonne, the
 Suretie hath paid the debt for thee, and see here
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is the acquittance for thee ; so that though the holy Ghost doth bring the acquittance, yet the Father must give it : This is the first reason.

Secondly, wee say that Iustification is an act of God the Father, because the Father is the fountaine in the Deity, as Divines use to say, in all the workes that are done by the Deitie, the Father is the first : for as the Persons are in their being, so they are in their working : The Father in order workes before the Son and the holy Ghost ; the Sonne workes not before the Father hath wrought, and the holy Ghost workes not before the Father and the Son have wrought. Hence it is that actions are given especially to the Father, though not excluding the Sonne, nor the holy Ghost ; but yet howsoever they are all equall in their working, in regard of time, yet the Father is first in regard of order. A malefactor is now arraigned and condemned, and the pardon is to be begged, and none but the Kings sonne, the young Prince, can have a pardon, his abilities are onely able to carry him through the worke ; the Prince begs it, the Favorite brings it, but the King onely grants it : so it is here, the Lord Iesus Christ is the Sonne of the everlasting Father, and the Prince of peace, and hee it is that begs the pardon of his Father, hee sends it to us by the hands of the holy Ghost, but only the Father grants the pardon. When the soule hath long beene humbled and selfe denying, and said, Lord forgive the trespasses of thy servant, and

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yeelds,

yeelds, and layes downe the weapons of defiance, and falls at the footstoole of the Lord Iesus Christ, and rowles it selfe upon his merits; then the Spirit comes and saith, thy sinnes are pardoned, thy person is accepted, I bring thee this newes from God the Father; God is now reconciled to thee, in and by the Lord Iesus Christ: now the Father is the King that grants this pardon, the Sonne is he that begs it, and the Spirit is the messenger that brings it. Now you see how it is an act of God the Father.

Quest. 2.

Secondly, I come to shew why it is an act of God the Father, upon the beleever.

Answer.

The reasons of the question are these, we must understand that the actions of God are of two sorts.

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First, there are some actions which doe remain in God, which are confined within the compasse of his owne Councell, and goe no further, and they are immanent actions, they stay in God and goe no further. A man may conceive in his mind what he resolves to doe in his heart; whether hee will doe such a thing or no, and no man can tell what he intends to doe but himselfe; but if a man will practise answerably according to his purpose, then he doth expresse the worke outwardly, which he intended inwardly, and now hee workes upon the creature, and makes it to receive some impression of that good which hee kept secretly in himselfe. There are some actions which remaine in God, as the decrees and purposes of God, before the foundation of the world, and they are

are confined within the high Councell table of Heaven, Father, Sonne, and holy Ghost, and these never appeared to the eye of the world.

Secondly, there are actions also which passe from God upon the creature, and doe worke a change and an alteration upon the creature; and these wee call transient actions, or actions that passe, which are not onely in God, but passe from God, and doe frame, and order, and dispose of the creature, as God sees fit; and of this sort are all the actions that belong to a Christian, except predestination: for the Lord doth not reveale those secrets unto any by the worke of vocation, which is wrought upon the creature, for there the Lord quickens desire, and stirs up hope, and kindles love and joy, and the Lord turnes the face of the soule God-ward, and in adoption, regeneration, and all the workes of grace and salvation, and of this kinde is justification: and this is the reason why I call it a transient action, because it passeth upon the creature, but that must be warily understood with a graine of salt, as the Proverbe is: now what change is this? I answer, the Lord workes a change upon the creature two wayes.

First, the Lord is said to passe a worke or an action upon the creature, when he puts some kind of abilitie upon the creature, either spirituall, or naturall: as when the Lord makes a wicked man, a good man; an adulterous man, a chaste man; and of an envious proud malicious man, a patient meeke and holy man; and this we call a naturall change, because there is a gracious frame put into

the heart and soule which overpowers the creature, and all things are become new; new affections, new desires: but this is not all, for here is the difficultie.

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Secondly, the Lord is said to make a change upon the creature, when he takes off some relations and respects which the creature had, and puts upon it some other respects, hee doth not put the n into the soule, but puts the soule into another roome, and they are not naturally qualities, but onely relations, which are imprinted upon the soule of man, and these are called morall, and of this kinde is justification, as thus: Take a Prentice that is bound by covenant and Indenture for so many yeeres, and he is now fallen into an ague, or a burning fever, hee hath two relations: First, he is an apprentice: Secondly, hee hath a weake sickly distempered body: now there may bee a double change wrought in this man, according to this double disposition: first the master burnes the Indentures, and gives him his time, and sets him free from his service, and hee that was an apprentice before, is now a free-man, this is a morall change, for all this while he is as sicke as he was before: but the former relation is quite gone, and the master cannot now command him to his service; now the fellow servants cannot dominere over him, because he is not now a servant: but now the wise Physitian he comes, and he by good means helps the man of his disease, and brings him to a faire, sweet, and wholesome temper of body, and now there is a
change

change in the very nature of this servant ; before he was distempered, but now he is well ordered ; before hot, but now finely coole : here is something wrought in the nature of this man. Just so it is in this change of the soule : there is a morall change in justification, a man is bound to the Law, and liable to the penaltie of it, and guiltie of the breach of it : now God the Father in Jesus Christ, acquits a man of this guilt, and delivers him from this revenging power of the Law, and thats not all, but withall hee puts holinesse into the heart, and wisdom into the minde, and puritie into the affections, & this is called a naturall change, because there are new spiritual abilities put into the heart ; not because of the nature of it, but because of the thing which it works : as to take the example of Scripture, *1 John 3. 14. Wee are translated from death to life* : As it is with a man taken prisoner in Turkie, or some other place, haply a Christian of England, he is accounted a Traitor there, and is condemned as a Traitor : the man being weake of himselfe, and not able to deliver himselfe, he must bee dealt by as a Traitor : but now if this man bee rescued, and finde some way of escape, and bee set upon some other shore, whereby he may be conveyed into England, then he is here accounted a good subject, and he is so far from being condemned, that hee is wonderfully advanced and honoured by the King : here is a change, in Turkie hee was condemned as a Traitor, but in England hee is counted a good subject, and is received into favour, and honoured ;

here is a morall change: but now here is no naturall change, here is nothing put into this man: If he were ignorant before, he is ignorant still; if he were wicked before, he is wicked still: but he hath a good relation as a subject, and is pardoned in England: he is in another roome and rank, this is a morall change: But now if a man were ignorant before, and since he came into England he were framed and made wise and holy, this is a spirituall change: before hee was ignorant, and now hee is learned; before gracelesse, but now gracious: this is a naturall change, or rather a spirituall change. Just so it is with a faithfull soule, the poore sinner as hee is landed here upon the shore of sinne and corruption, take him as he is by nature, he is liable to divine justice, and a Traitor in Gods account, and as he stands liable to the Law hee is a damned man, hee is sicke of sinne. But now when the Father hath brought him home to the Lord Jesus Christ, and landed him upon another Coast, hee is now sure to partake of life, and of salvation in the Lord Jesus Christ: and he that before was attached of treason, is acquitted of all in the Lord Jesus Christ, the respects of treason and condemnation are taken off, and other respects and relations are put on: this is done in justification, and afterward when he is justified, then the Lord will honour and adorne the soule; so that though the soule before was ignorant, the Lord will now make him wise unto salvation; though before hee were polluted, yet now hee shall bee sanctified. And thus

thus much of the reasons why I call it an act of God the Father upon the beleever.

The proper fruit of this Doctrine is this; Is it *use 1.* so, that justification is an act of God the Father upon the beleever? then it is a ground of admirable comfort to beare up the heart of a poore sinner above all the accusations, and all the power and the policies of our enemies against us, or the intendments of the wicked to hurt us: remember but this, that God the Father justifies, and this will bee a cordiall to beare up the heart against whatsoever the world, or the devill, or the wicked shall lay to the charge of a beleever: If thou art justified before Gods tribunall in Heaven, why shouldst thou care, or feare, or bee troubled or disquieted, when thou art condemned by the wicked upon the earth? this justification on Gods part can wipe away and scatter all the clouds, and all the accusations on mans part: *1 Cor. 4. 2. 3. It is required of the dispensers, that every man be found faithfull, but as for mee, I passe very little to be judged by mans judgement:* the word in the originall is very excellent, *I passe not to be judged by mans day;* men have their dayes of meeting and of judging, and their dayes of rioting in the alehouse, and in the brothel-house, and there they can toss the names of Gods Servants up and downe, and they sit upon their names, and lives, and liberties, and they raise what reports they will; these are the drunkards dayes, and the malicious mans dayes, there they sit and give their doomes what they will.

will doe to such a Christian, and to such a Minister, but marke what Saint Paul saith, *I passe not for mans dayes, it is no more to mee than the dust of the ballance, or the drop of the bucket;* but hee alludes to another day, to the day of judgement; when the Lord shall judge all the world, when *hee that is holy, shall bee approved of and acquitted; and hee that is wilde and wicked shall bee condemned,* I looke to that day. Were he not worthy to be begged for a foole, that should goe away troubled and disquieted, because a company of drunkards had condemned him upon the alebench, when the Judge had cleared him upon the bench of justice: therefore steele your faces against all the malicious accusations of the wicked: let them sit and condemne thee upon the alebench if they will, so long as thou art acquitted in heaven, herein bee for ever cheared through his mercy. It was that which made the holy Prophet so marvellously confident in *Isaiah 50. 8. 9.* and to throw downe the gantlet saying, *Hee is neer that justifies mee, who will contend with mee? see whether you can set your foot to mine, vow for vow, and word for word: who is mine adversary; let him come neere: behold the Lord God will succour me, who will condemne me? to they all shall wax old as a garment, the moth shall eat them up, they shall vanish, and shall not be able to appeare at the day of accounts; nay the moth shall eat them up, nay the wicked shall say in hell as the wise man saith, we fooles thought this mans life madnesse, and wee past our judgements upon these precise fellowes that must ever and anon bee in a cor-*

ner to weepe for their sinnes ; but we finde now that wee are the fooles that have neglected grace, and salvation, and happinesse, which now they enjoy for ever. If a man had a case to bee tried in the Chancerie, if the Lord Chancellour were his friend, hee need not feare any thing, for the Lord Chancellour would suffer nothing to come in against him, but would cast them all out, and heare none of them : so you that are beleevers, and have a friend, and a Father that sits in the high Court of Chancery in Heaven, howsoever there are many which would be meddling with you, yet your Father is the Judge of the Court, and he will dishonour all those that seeke to dishonour you : It is the ground of that blessed boldnesse which the Apostle concludes with himselfe, not onely that the thing should not bee carried against him, as *Rom. 8. 33.* but that all should be for him : *who shall lay any thing to the charge of Gods chosen ? it is God that justifieth :* Let the gates of Hell bee set open, and *Belzebub* and all the Devils come roaring out against him, and let the wicked come that beare him ill will, and let all his sinnes come and his owne conscience too, yet hee need not feare any thing : the ground is hence, because it is God that justifies ; hee doth not say, they shall never prevaile against Gods servants, but they shall not plead against them : and hee doth not say, they shall not condemne them, but they shall not accuse them : as hee said, *Acts 19. 38.* *The Law is open, and there are Deputies, let them accuse or*
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plead

plead one against another ; so that here shall not bee so much as pleading against a poore beleever, because God the Father hath justified him. Now the ground of this comfort lieth in three particulars, or it affords a threefold consolation.

First, because God the Father hath all things to doe with the soule of a beleever: all the suits that are to bee made against a poore soule, they come from God, and if hee will cease the suit, who can follow it? if he will say hee is satisfied, and well apaid, then who can take any advantage against the soule? Looke as it is with the Lord of a manour, haply hee hath an ill neighbour lives under him, and doth him much damage many wayes, and the Noble man at last is resolved to follow the law against him: therefore the poore man comes in and desires pardon of all that hee hath done amisse, and promisseth never to doe the like, and the Gentleman out of his noble disposition acquits him, and forgives all: now imagine some of the servants come in and raise clamours and complaints against him, and all the servants of the family are against him: well, the poore man makes them this answer, I have wronged none of you, therefore if your Lord bee contented to acquit me, I care not what you say, I have not wronged you, neither doe I feare you: this is that which should chear up our hearts infinitely, that God the Father is the Lord of the manour, even the Lord of the whole world, and if there be any transgression done against thy neighbour whatsoever, hee

is the Lord of the manour, it were no offence to
steale, but that he hath forbidden it; and it were
no offence to be disobedient to Parents, but that
hee hath said, *Honour thy father and mother, &c.*
The goods of thy neighbour are the Lords, and
the dammage that is done, is against the Lord.
Now if God the Father doe mercifully acquit
you, and saith hee will pardon the breach of all
his Commandements, if God acquit us, what
need wee feare or care what the Devill sayes
against us? it may bee the Devill will come in
and commence a suit against us, and say, what, you
be saved? yes, thats a likely matter, are you not
guiltie of this and that? well, brethren, we have
done the Devill no wrong, *against thee onely have*
I sinned, saith David, it was against the commands
of my good God and his holy Spirit, it was a-
gainst my Father and my Redeemer, and they
will pardon my sinne: God saith, *I will forgive*
all that wrong done to me, then let the Devill goe
and shake his ears: looke as it is with a creditor,
if he hath gotten the suretie in suit, he will acquit
the debtor, and if the debtor be acquitted, all the
bailiffes in the world can doe him no hurt, and
hee saith, I am out of your debt and danger: so it
is here, God the Father is the Creditor, wee have
wronged God most infinitely, wee owe unto
God all that wee have, but yet hee hath blotted
out all our iniquities: therefore if the Devill
follow the suit, it matters not, *The Lord saith, I*
will remember his finnes no more: therefore the De-
vill can pursue him no further.

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Secondly, there can bee no court in the world can a'ter our justification: if a man be righted in a lower court, a higher court may call it over againe and overthrow it, but this is admirable consolation, doth God the Father acquit us in Heaven? then let the Devill goe and appeale where he will. A man never appeals from a higher court to a lower, but from a lower court to a higher: now all your sinnes are pardoned, and you are acquitted in Heaven: therefore goe your way comforted, and let the Devill appeale where he will, no man can reverse it: *The mercy of the Lord and his sentence endureth for ever*: you know it was Saint Pauls plea, when hee saw that the Jewes were maliciously bent against him to have his life, he said, *No man may deliver me unto them, I appeale unto Cesar*: he saw hee should have hard dealing there if hee were committed to them, therefore *he appeals unto Cesar*: so we, we have had our case tried in Heaven, wee have *Cesars* judgement seat to goe unto, the first person of the Trinitie is our Father, the Creditor hath made it good unto us by the witnesse of the Spirit, that our iniquities are pardoned, and that he will heare no more of them: therefore goe away for ever cheared and comforted.

Use 2.

Again in the second place we have here a word of direction: Is God the Father the Judge of the Court? then let me speake a word to all humble broken hearted sinners, when you have many Judges to sit upon you in your owne heart, bee sure that
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you bee not judged by them, but repaire unto God the Father, and get his sentence upon them, and whatsoever hee speakes, submit unto it, and bee contented to judge your selves and your estates answerable by it. This is the great misery of many poore creatures, that as many miseries as they have, so many Judges they have: sometimes their feare sits upon them, and then they are damped: sometimes their suspition sits upon them, and then they are marvellously disquieted; and sometimes hope sits upon them, and then they are a little comforted: Oh brethren and beloved in the Lord, bee wise now for your soules, and put your case to be tried onely by the Lord, and not by every one. Wee would count him a mad man, that having a case of weight to bee tried, should commit it to an enemy that hates him, or else to an ignorant man that hath no skill at all in the businesse, no wise man will doe it: but hee appeales to the Judge of the court, and lets him cast the cause: just so it is here, there are many of you, some there are I am sure, that have a sight of your finnes, and sometimes you thinke that God will certainly commence the suit against you: what, so many finnes within mee, and so many corruptions to follow mee, and oppresse mee? certainly my heart is naught, are you so ignorant to commit your cause to bee judged by them? your carnall reason is an enemy, and your owne hearts are weake, and not able to understand: therefore go to a higher court, and say with your selves, I care not what the world

saith, and what carnall reason saith, I passe not; speake thou, Lord, a word of comfort to my soule, and if his word bee for you, then bee for ever comforted and quieted, and looke onely to the judgement of the Lord, and to none other; it is in his hands onely to passe sentence, and to condemne, as hee seeth fit in his righteous judgement: therefore stand to the sentence of him, *whose word must stand, and shall stand for ever as mount Zion*. If a plaintiffe have a case to be tried in the court of justice, he cares not what the dispute of the lawyers be: One man thinkes thus, & another thinkes thus, & another would be passing sentēce, and saith, thus it must be; he cares not what they say, hee knowes that they are not. Judges, but hee stayes till the Judge comes, and he quakes and trembles till he heares what the sentence of the Judge will be. Now therefore be as wise for your spirituall estates, as you are for your temporall estates: *Psalme 85. 8. I will hearken what the Lord will say*, disputing there of the miseries and troubles which were like to befall the Church of God, and himselfe too: he lookes up to Heaven, and saith, *I will hearken what the Lord will say, for hee speakes peace to his people*: looke not what sense and feeling, and feare and suspition say, for they will speake killing words, and will tell you that your condition is naught and damnable: what, all this vildrieffe, and basenesse, and stubbornnesse, and yet goe to heaven? that cannot be: Good brethren hearken not to these, for they are not the Judges of the court, the sentence must come from

from God, and remember *that God will speake peace and comfort unto his people*, hee will comfort your distressed consciences : and therefore let not Satan, nor your owne distempered hearts be hearkned unto, for though they speake never so much terrour to your consciences, yet God will iustifie you : it is the libertie which the law allowes, and every man will take it to himselfe, if hee know the law, when a man is questioned for his life, he will not cast himselfe upon every Iurie, but hee will take the benefit of the law; and if there comes in one that is an ignorant person, or one that is an enemy of his, he may justly except against them, and put them out, and hee will say, Good my Lord, doe not cast away a poore man for no cause at all, I except against these men of the Iurie, they are mine enemies, they have fought my blood, many yeeres, and they have informed against me, and seeke to take away my life, and I can prove it, and the rest are ignorant, and cannot understand the matter ; good my Lord, let me have a good Iurie: thus the court of iustice allowes, and every man will bee sure to take it to himselfe, as occasion serves : in *Acts 28. 19. Paul was constrained to appeal unto Cesar*, and therefore hee saith, *Chap. 25. 10. 11. I stand at Cesars judgement seat, where I ought to be judged*. You see, beloved, how wise men are for the good and safetie of their bodies, oh be much more carefull for the good of your soules, and hazard not your soules upon every base Iurie ; stand not to the triall of temptation, feare and suspicion, but appeale

peale to the great God of Heaven, and say, Lord it is an unjust Jurie, you feele not these abilities, and you feel not this assurance of Gods love, and when corruption begins to stirre in the heart, then carnall reason saith, if a man had grace, could he have all these corruptions? if I had any grace, it would not, nor it could not be thus with mee: Oh complaine to the Lord that they are an unjust Jurie: looke up to the Throne of mercy, and have your cause heard there, and say, Lord, these have beene my profest enemies, the Devill, and this carnall proud froward heart of mine have beene deadly enemies both to thee, and to thy grace, and to the good of my poore soule: and as for feare and suspition, they have betrayed my comforts, and cut the throat of them, and many a time have taken away the hope of eternall life from me: and as for my weakneses and infirmities, they are too ignorant, they cannot passe righteous judgement because they know not what belongs to grace here, or happinesse hereafter: therefore appeale to the Lord, and say, you stand at Gods mercy seat, let mercy doe what it will with you, and mercy will certainly save you, and let mercy be for ever honoured, and be sure to lie downe at the footstoole of mercy: If thou art content to goe to God, and depend upon mercy, and let it doe what it will with thee, then mercy shall certainly save thee; if thou wilt come to beleiving, thou art sure to bee acquitted: let the Devill come in against thee, and plead, and say, Lord, wilt thou acquit such a man that hath been

a despiser of thy grace and mercy; and the world faith, to my knowledge he hath closed with mee and hath forsaken thee; and then faith conscience, I have told him of many sinnes, but hee would never reformethem; therefore Lord give Justice against him: then the Lord makes answer, and faith, It skils not what he hath beene, *If hee will come to me, and beleewe in me, and repent of his sinnes, I will freely acquit him of all that he hath done amisse:* therefore avoid the court, Satan, take this as an everlasting rule, and you shall finde it by experience. If a man might have all the favour in the world shewed him, and have his owne friends to passe sentence against him, and have his best duties and services to plead for him, if hee should commit his case to them to be tried by them, he would be for ever condemned by them; there is so much pride on the one side, and deadheartednesse on the other side, and so much wandering in your prayers, that they would cry to God for wrath and condemnation upon you: **1 Cor. 4. 4.** *I know nothing by my selfe, yet am I not thereby justified:* you must appeale to the Father of mercies, or else you will never be acquitted by them: therefore stand to that judgement of God, whose judgement must and shall stand, when the sentence of sinne and Satan, and carnall reason shall be overthrowne.

The cause why many poore humbled broken selfe-denying hearts goe drooping and discouraged, it is because they have a bad Jurie goes upon them, and they dead their owne hearts, because

they appeale not to that God, who is willing to acquit them through the mercy of the Lord Iesus Christ.

Object. But some may object and say, how shall I know whether God will iustifie me or no?

Answer. For answer hereunto, lookewhat the word saith; if the word acquit thee, it shall stand; and if the word condemne thee, though all the men in the world acquit thee, yet thou shalt be condemned; *to all that beleeve not in my Gospell, shall be confusion*, saith the Apostle: and the words of Christ are, *He that beleeueth not, is condemned already*: therefore looke what the word saith, and cleave to that for ever.

Use 3. In the third place from hence we have a ground of terrour to the wicked; and it is like a thunderbolt to breake the hearts of all unbelevers, and it is able to cut the finewes of all their comforts, and to sinke their soules to Hell; to thinke that they are unbelevers: I speake not to those that have some doubtings and troubles arising in their hearts; but to such as never yet beleaved in Christ, howsoever a man may have parts, and gifts, and be advanced, yet that which will be a gall and wormwood to the soule is this, thou shalt never bee justified. When *Simon Magus* would have bought the gift of the holy Ghost with money in *Acts 8. 21*. Saint Peter answered him, *thy money perish with thee*: and furthermore, he cuts him up to the quick, and saith, *Thou art still in the gall of bitterness, thou hast no share nor portion in this matter*: so you unbelevers, you have no share in this point of justification, *1 Peter 4. 17*.

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If judgement, that is, temporall judgement begin at the house of God, that is, at the Saints of God which beleeve in the Lord Iesus Christ, then what will the end be of all that obey not the Gospell of God, and beleeve not in the Lord Iesus Christ? for it is all one in the phrased of Scripture: If a beleever doe come to heaven with much difficultie and trouble; and perplexitie of heart, and the ship is all broken, and hee comes to heaven with much difficultie, then what will the share of those men bee that have no part nor portion in Iesus Christ? they can ruffle it out with the best for a while, and the men of the world doe admire at them, and acquit them many times, the people of God being deluded with their smooth carriage, and fair shewes, and having a charitable opinion of them, they doe acquit them: but marke the end of it, thou maist be admired and acquitted here, but thou shalt bee for ever condemned hereafter: the sentence is gone forth, and it shall never be revoked: *Heb. 3.*

18. *To whom sweare hee that they should not enter into his rest, but unto them that obeyed not?* You must thinke the Lord is highly displeased, when hee sweareth that such a man shall never see his face with comfort, nor come to Heaven; hee swears, and when the sentence is past, it is unchangeable, unalterable: So *Hebrewes 6. 17.* *God willing more abundantly to shew unto the heires of promise the stableness of his Councell, bound himselfe by an oath:* When the Lord would establish the heart of Abraham, he tooke an oath; as it is among men, an oath puts an end to all controversies: so if the

Lord once swears, it is done in Heaven, never to be altered more, and therefore aske them this question : What are they, and what may wee thinke of them that God sweares against ? certainly they are unbelievers, God must make a new Gospell, and must forswear himselfe, or else none of these unbelieving persons shall ever come to Heaven. Hence it is that the Apostle makes the thing almost impossible, *That God cannot save an unbeliever : Rom. 11. 23.* And they also if they abide not in unbeliefe, shall be grafted in; for God is able to graft them in againe : as if he had said, the poore dispersed unbelieving Jewes may also be saved, and receive sap and sweet from the grace of Christ, if they abide not in their unbeliefe : It is as much as to say, if they doe abide in their unbeliefe, God is not able to graft them in; and the Apostle saith, *God cannot deny himselfe*, he will not crosse the course of his providence, for never an unbelieving wretch under Heaven : *Hee hath said it*, and if there bee ever a Devill in hell, thou shalt be one, if thou continuest as thou art : Therefore you that are convinced in your consciences, that you obey not the Gospell, nor submit to the grace of God in Christ, consider with your selves whether it be good continuing in that estate or no : when the wrath of God hangs over your heads ready to fall upon you : see your misery therefore you poore soules, and take up that lamentation of *Reuben, Gen. 37. 29.* when his brother *Ioseph* was sold to the Ishmaelites, *the childe is not yonder, and I, whither shall I goe ?* to say thou,

thou, my comfort is lost, I am an unbeleever, and therefore *I, whither shall I goe?* and I poore soule, *whither shall I goe?* If I goe to the Law, that condemnes me; and if to the Gospell, that I have abused; if I goe to God the Father of mercies, he will not acquit me: and therefore *whither shall I goe?* I can goe no whither but to hell, if I remaine still in my unbeleeve, therefore bee any thing rather than an unbeleeve, for if thou art so, and continuest so, the Lord hath sworne thy misery and destruction: *Iohn 3. the last verse, Hee that beleeveeth not, the wrath of God abideth on him:* If thou continuest still in thy unbeleeve, there is nothing to bee expected but the fiercenesse of Gods wrath and indignation to be powred upon thee. Thus much for the first Doctrine.

Now before I come to the maine proposition, let me take up one point by the way, to prevent all false and wicked surmizes: the Text saith, *He hath made him sinne for us, that knew no sinne:* now when the Apostle saith, *Hee hath made him sinne for us,* why, may some say, had Jesus Christ any sinne? no, saith the Apostle, *abhorre such thoughts for ever:* therefore to prevent all surmizes that may prejudice the Holinesse, Honour, and Purity of Christ, let mee lay downe a point by the way, and the question shall be this:

What is it to know no sinne? Quest.
Knowledge in Scripture, implyes two Answer.
things.

First, a bare worke of the understanding, when wee are able to pierce into a thing that is offered

to us, and are able to fathom what is offered to our view : and thus Christ did know sinne, and thus to know sinne is not evill : The Minister knowes sinne, when hee preacheth against sinne ; and thus God himselfe knowes sinne, and thus Christ knew sinne, and he was able to fathom the vildnesse and loathsomeesse of sinne, but that is not here meant.

- 2 Secondly, there is another, namely an experimentall knowledge, that is, when from some good that we have or doe receive, or any good that we doe of our selves, or some evill that we doe commit, or fearing some misery to come upon us, wee read the nature of the good and the nature of the evill : as when a man hath a sinfull distemper of wrath and passion, and hee knowes the nature of his anger and pride, because hee observes the venome of it in his owne spirit : this is experimentall knowledge, and they call it so, because we read our owne dispositions, and thereby wee judge the nature of it, by judging our selves : The Physitian knowes the disease, and therefore he is able to apply medicines accordingly, but hee knowes it not experimentally ; as wee use to say, such a man never knew what povertie meant, and such a man never knew what the gowt meant, that is, he never had it ; and such a man never knew what a prison meant, that is, hee never was in prison : This is the meaning of it in this place, Christ knew no sinne, his heart never affected any, and himselfe never practised any : therefore he knew no sinne by his owne experience, yet by his

his infinite wisedome being God, he was able to finde out the venome and vildnesse of sinne: So the point which I observe by the way is this:

Our Saviour Christ never yeelded the least improvement of heart to sinne, neither did hee ever commit the least sinne in his life and conversation: our Saviour Christ knew no sinne at all by experience; this is that which all the types and sacrifices of the old Law did signifie, which were allas so many severall testimonies of the holinesse and puritie of the Lord Jesus Christ: therefore he was called, *the Lambe without blemish*: and it was prophesied of him in *Esay 53.9. That he had done no wickednesse, neither was deceit found in his mouth*: and his enemy *Pilate said, I finde no fault in him at all*: and our Saviour himselfe saith, *the Prince of this world commeth and hath naught in mee, that is, no sinne, John 14. 30.* The arguments are briefly these.

Looke into the Nature of our Saviour, and the Office of our Saviour, looke into his Manhood, as he was perfect Man, for the seed of the woman was overshadowed by the Holy Ghost, and was purged and sanctified, and the course of originall sinne was stayed, and when the body was framed, the Godhead dwelt bodily in Christ, and all the fulnesse of grace was in him; then the point must needs bee cleere, that there was no evill in him, no mutabilitie to incline to any evill, nor no power could prevaile with him to draw him to any evill: Againe, looke into the Office of our Saviour, for he that came to be a sacrifice for:

for sinne, must needs want sinne, or else he could not be a sacrifice for sinne : so the point is cleere : we come now to the application.

Use I.

The first use is a word of exhortation, and it ought to provoke all you that are faithfull, and are beleivers, to conforme your hearts and conversations answerable to the heart and life of Christ : did not Christ give the least improvement of heart to any sinne, nor practise the least sinne in any measure? then goe thou and doe likewise, be thou like thy Saviour, that thou mayest have some evidence that thou hast a title unto him : It is that which the Apostle makes as a speciall collection, *Have no fellowship with the unfruitfull workes of darknesse, but bee you followers of God as deare children : Ephes. 5. 1.* Christ had no sinne, nor fellowship with sinne; let his course and practice bee thy copie : But some will say, what, would you have us to bee Saints here on earth? how can it be that we should know no sin, when we have such a body of death hanging upon us? yes, we may know no sinne, though it doe hang about us : the Apostle doth not say, equall God in holinesse, but *imitate him*; and he doth not say, *follow him fully*, but *even as deare children* : Now though the childe cannot goe so fast as the father, yet he will follow as fast as he can, and when hee hath done what he can, then he cries to his father to help him, and carrie him to the journeyes end; and so ought we to doe, nay so we will doe, if we are true children and not bastards : the Father is infinitely full of holinesse : *Follow God as deare children,*

children, doe what you can, and then crie to him to inable you to doe what you cannot doe. It was the practice of the Prophet *David*, *Psalme 63.1. My soule thirsteth for thee, and my heart longeth after thee*: therefore in the *119. Psalme, 45. Thou hast commanded to keepe thy Commandements diligently, oh that my heart were so directed that I might doe it*: as if hee had said, I know the Law requireth it, and it is my dutie to doe it: helpe Lord, and take Lord, and carry Lord thy poore servant, and lead mee into the land of righteousness; it is an evidence of one that is borne of God: *1 John 3. 18. Whosoever is borne of God sinneth not, and the evill one toucheth him not*: so if you are such as have Christ Jesus formed in you, you will labour to keepe your selves that the wicked one touch you not: hee doth not say hee will not entertaine it, but he will not keep company with it. A man must doe by sinne, as wee would do by a man whose cōpany we shun; if we would not have acquaintance with him, then we carry our selves strangely to him; if he call, we will not answer; if he knocke, we will not open; we keep our selves close, that wee may not change a word with him: so it will bee with every one of you that are borne of God, you will have nothing to doe with your old pettish lusts, and base humours and haunts of spirits, and whomsoever it be that hath had dalliance with you heretofore, you will avoid the place and presence of them, and say, I know not those distempers, nor the place nor occasions of them, I will meddle with

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them no more, I will not owne them, I have done it too too much already, if they come I will not yeeld ; and if they follow, I will flee. I have read an old story of a man that was carried away much by a harlot ; at last the Lord meets him, and opened his eyes, and humbled his soule, and brought him out of his sinfull condition : many a day after the harlot met him againe, and the man would not looke on her, and shee began to feele kindnesse upon him, and said, I am she, you know wee have had much sweet dalliance together : Oh, but saith he, blessed be God, I am not I ; that is, I am not the man that I was before : so should we, though wee are nothing but sinne by nature, and know nothing but corruption, yet if the old sluggishnesse and stubbornnes of heart, and haughtinesse that we have too too much received ; if they come and say, we are the darlings that have had much sweet fellowship and communion with you, make them answer and say, I am not the man, I will have no more to doe with you. Let every heart be here encouraged not to regard the base respects of sinne, or of the world, they will say it is not good to bee too holy, and too precise ; make answer and say, I cannot bee too holy, Jesus Christ knew no sinne ; the heart and life of Jesus Christ is that which wee ought to respect and imitate.

Now I come to the main proposition, and that is this ; that the debt of the sinner is charged upon our Saviour : so saith the description, and so say the words of the Text : conceive here thus much,

much, that our Saviour had the debt of a sinner charged upon him, partly by imputation, and partly by personall performance, he did performe the payment personally, the debt was by imputation, but the payment was by reall and personall performance: and as our sinnes and debts were made his by imputation, so the payment was his really laid downe, and suffered for us: Two things I must lay downe before I can open the point:

First, what is meant by sinne.

Secondly, why Christ is said to be made sin.

First, what is meant by sinne?

I answer, sinne so farre as it concernes our purpose, is taken two ways. I
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Answer.

First, the breach of the Law, as any guilt when a man is subject to the Law. I

Secondly, it is sometimes taken for the sacrifice of sinne; for so the punishment in Scripture is sometimes called by the name of sinne, as *Leuiticus 5. 15. If a man sinne and trespasse through ignorance, hee shall then bring unto the Lord for a trespasse offering, a ramme without blemish: If any man offer a gift for the sinne which he hath committed, for so the word is in the original; if hee offer a sacrifice, because of the guilt of sin which is upon him: and so Gen. 4. 7. If thou doe st not well, sinne lieth at the doore; that is, punishment lieth at the doore: now in what sense it is taken here in this place, it is a point of great difficulty amongst many Divines: some that have had a new way for justification, they have had also a new way for to interpret this place: but in my*

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judgement it is to bee taken in the first sense; though the second also must bee included, and cannot but be collected from the former, and not onely the former, but also latter Divines carry it this way: the argument here in the Text seemes to bee cleare, and the reasons out of the Text are three:

- 1 First, looke at the opposition that is here betweene sinne and righteousness; *God made Christ sinne for us, that we might be made the righteousness of God in Christ*: that sinne is here meant which is opposite to that righteousness which is here mentioned; but the sacrifice of sinne is not opposite to the righteousness here meant, but the breach of the Law that is opposite to it: therefore righteousness doth imply the profest opposition to sinne in this place, sinne being profestly opposite to righteousness.
- 2 Secondly, if wee looke at the comparison and proportion betweene the first part of the verse, and the last part, *For as Christ was made righteousness to us*; not that righteousness which we have; but that which hee had, and which is made ours by imputation: so Christ also was made sinne for us; not that Christ had sinne, but hee tooke our sinne by imputation: so that I reason thus; That sinne is here meant, which is so imputed to Christ, as his righteousness is imputed to us: but not the sufferings or punishments of sinne is imputed, but the guilt and the breach, Christ did really and personally suffer; and therefore hee needed no such imputation for suffering, but for the
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the breach of the Law which hee never did, that onely is imputed to him.

Thirdly, let us take what they give, and grant that Christ is our sacrifice for sinne; that very grant infers that Christ also must have sinne imputed to him; for hee that did really pay that which was due on our parts, and which the justice of God exacted as a due payment for what we had committed, hee must also have the debt imputed to him; for otherwise to make a man pay the debt which hee hath no relation to, and cannot be charged withall, this stands not with justice; but God the Father exacted payments and sufferings from our Saviour for our sinne; and therefore hee charged our Saviour with our sinnes: As for example, a creditor sues the suretie, and forceth him to pay the debt; why? because hee stands charged with the debt, for when hee entred bond with the creditor, hee became suretie, and a debtor to pay the debt, and the debtor was acquitted: but now he that never was bound for the money, cannot bee forced to pay the debt: so that all things considered, it is evident *that our Saviour was made sinne*, that is, that the sinnes of the whole world were set upon his score.

Secondly, what is it to bee made sinne? It is not to be meant, that Christ had any sinne of his owne, no more than we had righteousness; neither that God the Father did make him sinfull, these are hellish and devillish blasphemies: but we must understand it so, as may stand with

Gods Justice, Holinesse, Christs puritie, &c. God the Father charged all our sinnes upon the Lord Jesus Christ by imputation: but if you aske me, why doth the Text say, *that he made him sinne and not a sinner*; the reason is this, because our Saviour did not beare the sinnes of any one man in particular, but he bore the sinnes of all the world: all the evils which they had committed, were charged upon our Saviour, and God the Father followes the suit upon the surerie, and accounted him as the debtor, and as one that was guiltie of all those sinnes, because hee had taken them upon him; so the point of Doctrine hence is this:

Doctrine.

God the Father did impute all the sinnes of all the world to the charge of our Saviour.

All you that are debtors to the Lord, consider of it; if a man had forfeited his bond, and had great payments to make, if hee knew any friend that would become a debtor for him and would pay the debt, oh how would he rejoyce! Now we are all debtors and stand bound to God, therefore take notice of the point, God the Father charged all the sinnes of all the faithfull upon the Lord Jesus Christ: if you aske mee why I say the faithfull; because the Text saith, *Hee was made sinne for us* saith the Apostle, *for us that beleeve*: he would be sure to have some of that mercy, as he saith in another place, *Christ came to save sinners, whereof I am chiefe*: hee, ingrosseth mercy to himselfe; therefore you hard hearted and unbeleeving wretches bee packing, *for Christ was made*

made sinne for us, that is, for us beleivers: so that none of the faithfull are exempted from the benefit of this Doctrine; *Christ was made sinne for every beleever*, for every beleiving creature in the world that can but rest upon Christ, and can touch the hemme of his garment: it is not the greatnesse of your faith, but the sinceritie of your faith, that helps you to come within compasse of this point. For the prooffe of this Doctrine consider thus much: this is a truth of the Scripture undeniable, and that which hath from age to age beene delivered to the people of God, all the offerings and sacrifices of the Law doe shew so much, and all the types of the Law doe testifie so much, as in *Leviticus 1. 4.* compare it with *Leviticus 5. 5.* in *Chap. 1. 4.* he saith, *The offender shall bring the burnt offering without blemish, and hee shall put his hands upon the head of the sacrifice, and it shall bee accepted of the Lord to bee an attonement:* and in *Chap. 5. 5.* *When he hath sinned in any of these things, then he shall come and confesse that he hath sinned therein;* this was the legall ceremony: now what is the substance of it? the sacrifices were types of Christ, hee is the sacrifice without blemish, without sinne, and the offering up of the sacrifice was the beleiving upon, and the rendering of the Lord Jesus Christ to God the Father by faith, and this must bee done at the doore of the Tabernacle: the meaning is, he is a common Saviour to all beleivers, that as it is in a common ground, every one hath a share in it; and every borderer though never so poore, may come and
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put on and feed his cattle as well as the best: so here every poore beleever may come and feed upon the Lord Jesus Christ: therefore the Apostle in the 3. verse of *Iude* calls it *the common salvation*; not common to all the wicked and unbelievers, but to all the faithfull that border upon the promises, and doe beleieve in them, it is common to them all; and the man that offered the sacrifice was to lay his hand upon the head of the sacrifice, and there to confesse all the sinnes of the children of Israel; this was the unburthening himselfe of his sinne, and laying it upon the head of the sacrifice the Lord Jesus Christ; that so what wee are not able to beare, hee may beare for us, and answer divine justice for us; and so there was another ceremony, *Leuiticus 16. 21.* Of the scape goat, there were two sacrifices to bee offered, the one was to bee a burnt offering, and the other was to escape; *Aaron was to put his hand upon the head of the live goat, and to confesse over him all the iniquities of the children of Israel, and their trespasses, putting them upon the head of the live goat, and shall send him away by the hand of a man appointed into the wilderness; so the goat shall beare upon him all the iniquities to a land not inhabited: and the other was to be offered up for a burnt offering: this was the type; now the intendment of the ceremony was this; the goat was the Lord Jesus Christ, and when Aaron did put his hands upon the head of the goat, and confesse over him all the iniquities of the children of Israel, and did put them upon the head of the goat;*

it was thus much, God the Father did charge all the sinnes of all the world upon the Lord Jesus Christ, even of all, from the beginning of the world to the end of it, and did put them all upon the Lord Christ; and howsoever he was a sacrifice for sinne, yet hee was a scape goat, and hath escaped out of the hands of hell and death, and is now in Heaven, and with him all beleevers shall escape from hell and death, by the power of his merits. Further ye see how the Prophet expounds the Law, *Esay 53.4, 5. We thought him afflicted and buffeted for himselfe, but he was wounded for our sins, and broken for our iniquities*; hee was neglected amongst the wicked, and they judged him as smitten for his owne sins, *but he was wounded for our sins imputed to him, that wee through him might bee eased thereof*; and therefore the Text saith, *Hee bore our iniquities*: and me thinkes it hath reference to the scape goat, and it is that which the Apostle doth peremptorily say, *Heb. 7.22. He was made a suretie of a better covenant*: Now the suretie hath not onely the payment to make, but hee is accounted as the debtor; the debt is laid to his charge, as well as the payment is required, thus the point is proved: Now for the better discovery of this Doctrine, let me doe two things:

First, I will shew after what manner God did this, and what is the behaviour of the Lord, when hee chargeth the sinnes of the faithfull upon Christ.

Secondly, I will shew the reasons of it, why God the Father did so, whereby it shall appeare,

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that it is reasonable, and it doth wonderfully magnifie the Justice, and mercy of God.

Quest. 1. For the first, if a man aske me what God the Father doth, when hee chargeth the sinnes of the faithfull upon Christ;

Answer. I answer, this act carries three things in it, or God brings about the worke by a threefold act.

I First, God the Father, and the Lord Jesus Christ made a mutuall decree and purpose, that so many should beleeve, they should bee saved: And they did not only purpose this, but they did make a mutuall agreement betweene themselves, that the Lord Jesus Christ should take the care of those soules to make them beleeve, and to save them by beleeving, and the Lord Jesus Christ undertooke the worke according to their compact, God the Father said, *I will have these children saved*, and Christ saith, *I will take the care of them*: *Iohn 10. 14, 15, 16.* Its strange to see, how our Saviour there speakes of his Office, in the 14. verse, he saith, *I am the good Shepherd and know mine, and am knowne of mine*, that is, *I know those that are committed to my charge and knowledge, even as the shepherd knowes his sheepe*: but how doth the Lord Christ know, who God the Father will have to be saved? looke verse 15. *As the Father knoweth me, so know I the Father.* and wee have agreed amongst our selves, that so many shall bee saved: The Father hath said, *I will have so many soules saved*, and Christ saith, *those soules shall bee my care and charge*: and in the 16. verse, hee saith, *Other sheepe I have also which are not of this fold; them also must*

must I bring, and they shall heare my voyce: when the Father hath revealed, that so many in such a place, and so many in such a place shall bee saved, then the Lord Christ undertakes the care of them, and he calls at such a doore, and saith, I must have that poore drunken creature, and he must be humbled and broken hearted, and he must beleeve, and he calls at such a doore, and findes the adulterer in the armes of the harlot, and hee saith, *I must have that unclean wretch, I must humble him for his sinnes, and I must make a separation betweene him and his sinnes:* A good shepheard will have a care of his sheepe, and will fetch them wheresoever they be; as it was with David, *He did fetch his prey from the mouth of the Lion:* so though there were never so many baits to allure a man, yet if the Lord Christ intend to save him, hee will fetch him out of the mouth of the Lion; and he saith, *that poore soule is mine, I have taken the charge of him, and therefore I must have him, and he must heare my voice, nay he shall heare my voice:* Many times you have turned the deafe eare upon Christ, and hee calls and knocks, and yet that will not serve the turne, untill hee breakes in upon the soule by horror of heart: therefore God the Father commits the care of all those wandring soules to the charge of Christ, and hee will have them by one means or other: As it is with a Husbandman that hath a great flocke of sheepe, and he saith to his sonne, loe, I commit the care of them to thee, loe here they are, I would have thee to be carefull of them, the number thou knowest, and the marke thou

feed; then the sonne concludes with the father,
 and they enter into agreement, and the son saith,
 I will feed and keep those sheep: so it is with
 God the Father, and the Lord Iesus Christ; God
 the Father gives all the names of all the faithfull
 from the beginning of the world to the end of it;
 and saith, all these are my children, there is a poor
 creature in such a blinde corner of the countrie
 which I must have saved, and in another place
 there is another base drunkard which I must have
 saved, that I may make the world to wonder at it;
 the foundation of the Lord standeth sure, and hath
 this seale, the Lord knoweth who are his, the
 Lord hath elected and called them, thats his
 marke; and therefore our Saviour Christ under-
 takes the care of them, and God the Father looks
 that all those that are committed to the care of
 Christ, should bee saved; as in *Iohn 17. 12.* *Of all*
that thou hast given me, have I lost none, but the childe
of perdition, that is, he was a wolfe, and no sheep,
 and a lion, and a cunning fox, and none of my
 charge, *but of all that thou hast given mee have I lost*
none: all you poore ignorant and weake Christi-
 ans, little lambes, that cannot helpe your selves,
 Christ will not lose one of you; but though
 you are never so mean and poore, the Lord will
 carry you in his armes, and bring you to everla-
 sting life: *1 Cor. 15. 24.* *Then shall the end be, when*
the Lord Iesus hath delivered up the Kingdome to the
Father, and shal say, Father, thou hast given me the
 charge of so many in England, so many in Spain,
 so many in Asia, so many in the Palatinate, the
 Lord

Lord Jesus Christ shall deliver up the whole number to God the Father.

Secondly, our Saviour having undertaken to keepe these, he addresseth himselfe to the worke, to use those means by which hee may keepe and save them, and that he doth thus : he puts himselfe into the roome and place of all those poore lost sheepe of his, and this is the difficultie to open this to you that are weake. Now what is it to be put in the roome and place of another? Christ doth willingly submit himselfe to the power of the revenging justice of the Father, that whatsoever the Law and Justice of God required at the hands of the faithfull, that doth Christ stand unto and will answer it all, as thus : the debtor is taken and imprisoned, and they that are his friends desire some releasment for him; now upon consultation, and conference with the creditor, it is agreed that such a man shall undertake to help him, and to free him from all the extremitie that he lies in for the debt, and hee must doe it by one of these two wayes, either hee must breake the prison, and so rescue him by strong hand, or else he must yeeld and submit to what the Law requires, and is due to the creditor; and the creditor saith, if you will bee content to become debtor, and acquit him of the debt, if you will enter bond with me to become a pay-master of the whole debt due to me, then I am content to free him : Now the man that thus yeelds himselfe, to what the power of Law and Justice can do against the debtor, that man becomes a suretie for him,

that

he will bee as one that owes the money, and that must pay, and the Law proceeds as fully against him, as against the debtor: the debtor did personally owe the money, and lay in prison for it, but the suretie is as one that hath forfeited and must pay; hee submits himselfe to the power of Law, and Justice, that looke what the Law requires of a man forfeiting and owing, hee is content that the Law require it of him. Just so it is here, the sinner is this debtor, and Christ undertakes for him by a mutuall consent betweene the Father and him, and hee yeelds and submits himselfe to all the power of Justice, that looke how the Law accounts of a sinner, it should account of him: Now the Law of God accounts of this man as one that hath broken the Law, and deserved eternall death, and Christ submits himselfe to these, the Law requires doing and suffering, and Christ is contented to undergoe all these for all that shall beleve: as *Gal. 4. 4, 5.* *When the fulnesse of time was come, God sent forth his onely Sonne made of a woman, and made under the Law, that he might redeeme them which were under the Law:* the meaning is this, looke how we were under the Law, so was Christ under the Law for us, that so he might redeeme those that were under the Law; the Law laid guilt to our charge, and the Law did condemne us, and the Lord Christ was content to be under all that commanding, revenging authority, which the Law had over us, so that now Christ is come into the roome of all the faithfull: hence is that speech of *Luther*, which the *Papists* so much

much cavill at; hee saith our Saviour was the greatest sinner of all the faithfull that ever was upon the face of the earth, not that he had any sin of his owne inherent in him, or committed by him, but because all the sins of all the world were charged upon him, and Christ put himselfe into the roome of all the world, that looke whatsoever the Law required of any, the same it required of him; and what the Law accounted of any, it accounted the same of him.

3
Thirdly, our Saviour having put himselfe into the roome of a sinner, the Law now proceeds with full scope against him, and God the Father may justly proceed according to rule, and may justly expresse the power of his revenging Justice upon him: and hence it is that God the Father accounts of Jesus Christ as a sinner, and proceeds against him, and condemnes him as a sinner, and doth require of him whatsoever hee requires of a sinner, a sinner must doe or die, and so must the Lord Christ, because hee hath put himselfe into the roome of a sinner. As it is with a creditor, haply the debtor growes a bankrupt, and flies his countrey, the creditor cares not, for, saith hee, I will lay the debt upon the sureties backe, such a man was bound for him, I have him still in my chest, and it is as good to mee, as if the debtor himselfe were able to pay me: so it is here when poore sinners wrong God, and wound his Spirit, and dishonour his Name, and transgresse his Lawes, and they are not able to answer him one of a thousand, though they should goe to hell for

for it; now God the Father saith, I must be righteous; I will lay all their sinnes upon the Lord Jesus Christ, he became a debtor, and undertook for them, and therefore I will require it of him, as well as of them. Thus much of the first part of the discovery of this point, that God the Father charged our sinnes upon our Saviour, and that Christ charged them upon himselfe, they both make a compact, that poore lost man shall be saved, and Christ submits, and is contented to beare their sinnes, and to have the Law proceed against him.

2 Now I come to the reasons why God the Father doth charge the sinnes of all the faithfull upon Christ: the reasons are three, and I reason from the explication thus:

Reason 1.

First, that which the Lord Jesus Christ did willingly yeeld and submit himselfe to without sinne; that God the Father might lay upon him without any wrong, and might charge it upon him as due debt; I say, what the Lord Jesus Christ did willingly submit himselfe to, without any dishonour to himselfe, that God the Father might justly charge upon him; but our Saviour did willingly submit himselfe to the divine Justice of God the Father, to take their sinnes, and to beare their sorrowes, and to bee in the roome of a sinner, he came voluntarily in our roome, and therefore being under the Law, and being our scapegoat, the Father might justly lay and charge our debts upon him, because hee had taken them upon himselfe: he that will enter into bond with
the

the creditor, and free the debtor, it is very equall that the creditor proceed against him, as against the debtor.

Secondly, the justice of God requires this at the hands of Jesus Christ, to wit, that he should not onely suffer for sinners, but also take the very guilt of sinners upon himselfe by imputation, and bee in their roome. And that the justice of God doth require this at the hands of Christ, may thus be conceived : *Reason 2.*

The anger, justice, and severitie of God, were manifested in the fall of man; for when man had sinned and fallen, then anger and justice began to worke, and now *Adam* saw God to bee an angry and a just God; now the glory of those attributes appeared, and now all the complaint stands upon mercies side; and therefore mercy appeals to the great Court in Heaven, and then it saith, wisdom, and power, and goodnesse, have all beene manifested in the Creation; and anger and justice, they have beene glorified in the fall of *Adam*: but I have not yet beene manifested; Oh let some poore soules bee comforted and saved, that they may know there is a mercifull God, and then the case is debated, onely justice steps in, and takes it selfe as wronged: It is true, saith justice, it is fit that mercy should bee honoured, yet it is not fit that I should bee wronged: must my glory be injured? would you have a company of sinfull rebels pardoned and forgiven, when they have thus abused holinesse, and goodnesse, and resisted the Will of God? nay, except they

be punished, I cannot have my due: mercy must be honoured, but yet justice must not be wronged. Now God is a just God, and hee must give every one their due; glory to whom glory belongs, and justice to whom justice belongs: justice must not be offended; but must bee appaid, and have its right: this is the controversie; therefore the Lord Jesus Christ steps in, and makes up all even on both sides; and there is a way devised whereby justice may bee fully satisfied, and yet mercy magnified, and so much the more is mercy magnified, by how much justice was wronged: Then Christ comes in and saith, that justice shall punish all unbelievers, and so it shall be satisfied for all the wrong done to it, and mercy shall bee magnified upon the beleeving soules, because the beleever is not able to beare divine justice himselfe: therefore Christ Jesus is contented to bee accounted guiltie, that justice may inflict punishment upon him as deserving it; for otherwise, to punish the innocent, and to acquit the guiltie, will not stand with justice: Now therefore that justice may have his due from him, and yet doe him no wrong; therefore he was content to be accounted guiltie; and though hee were innocent, yet he was contented to bee accounted nocent. Now if God in justice require punishment of our Saviour, then the same justice must account our Saviour as guiltie, otherwise, hee should punish the innocent, which he cannot in justice doe: but God the Father did punish Christ Jesus, for justice is satisfied by the punishment,

ment, therefore it is requisite that he should bee under the Law; also God in iustice must account him guiltie, that in iustice he may be punished: so the issue is this; If God the Father doe in iustice punish Christ, then it is required that hee should bee accounted as guiltie, and under the Law; but the Father did doe it; therefore he did account him as a sinner, and as guiltie, and did lay their sinnes unto his charge.

Thirdly, the third argument is taken from the love and mercy of Jesus Christ, which abundantly is magnified herein, in taking upon him the roome of a sinner: for whatsoever the Lord Jesus Christ could doe for a poore sinner without sinne, that he did doe, in the pardon of sinne; but this Christ might doe without sinne; and in doing thereof, might expresse abundance of love, not onely to lay downe his life for us, but to vaile his innocencie for us; hee was accounted a malefactor and a sinner for us, this is the highest pitch of admirable love that can bee; for the lower the degree of his abasement was, the greater was his love; for it is one thing to die, and it is another thing to vaile his honour and holinesse, and he that was Godequall with the Father, to be accounted as guilty of sin; this argues marvellous mercy and love, therefore it was fit that it should be taken.

Reason 3.

The first use is a word of instruction to all the faithfull of God: they are to learne this point of wisdom. Is it so that God the Father hath laid thy sinnes upon Jesus Christ? doth the guilt

Use 1.

of them lie there, and hath Christ taken them, and the guilt of them upon himselfe, and the condemnation due unto the same; then doe thou not take them from him to thy selfe. Therefore what the Jewes did with the sacrifice, so doe you with a Saviour, *Leviticus 16. 21* When Aaron came to offer up the scapegoat, he laid both his hands upon him with all his might, and he put all the sinnes of Israel upon the head of the live goat. The Hebrew Writers observe three things in the words: First, hee laid on both his hands with all his might: Secondly, there was nothing betweene the hand of the offerer and the sacrifice which was made: Thirdly, he must confesse his sinnes, and the sinnes of all the Israelites over the goat, and say, Lord, I have transgressed, and have committed this and that iniquitie, but now Lord I returne to thee, and bring an offering of attonement, and I beseech thee good Lord to accept it. So let this be the guise of the heart of every faithfull Christian, when hee would have quiet and ease; if ever you would have acceptance with Christ, then carry him with thee to the Father, and let your soules rest upon him with all your strength, and unburthen thy selfe of all thy sinnes, and the guilt of them, and put them upon the Lord Christ: commit thy soule to him, and then for ever expect grace and mercy from him, and resolve of this, that the Lord Jesus Christ which was made guilty for thee, will make thee guiltlesse; and hee that was condemned in thy roome, hee will acquit thee in his mercy and goodnesse.

But

But some may here object and say, is not this a ground of comfort, and a ground of loosenesse, for drunkards and carnall libertines : for they may say, why should wee not live in our sinnes, seeing Christ hath taken the guilt of them upon him, and will deliver us from them ; they thinke they may be carelesse of whatsoever they doe, and sing care away, never to be troubled for, nor affected with the burthen of their sinnes and rebellions any more, because Christ stands charged with their sinnes, therefore they may throw away the care of them. Thus, as I may say with holy reverence, they make Christ a stale for all their sinnes : therefore let mee shew all such loose libertines of this last age of the world, what fond conceits they have : I mean the Anabaptists, but specially the Familists, who thinke it is unprofitable for a beleever to trouble himselfe for his sinnes, and to goe up and downe with his heart full of griefe, and his eyes full of teares ; and they thinke it unwarrantable and unlawfull, and therefore they grow carelesse of sinne, and fearlesse when they have committed sinne : hath Christ undertaken for sin, say they, then why should a beleever take sinne to himselfe ? This is the cursed opinion of the Familists. There is an unspeakable, and an unmeasurable measure of comfort in this Doctrine for all the people of God, and the other sucke as much poyson from it. I have borne a secret grudge against this doctrine of theirs many a day, but I could not tell how to meet with it, neither doe I love to meddle with

it, till I meet it in any dish: therefore to prevent the cavils of the wicked, that a carnall heart may not presume of the mercy of God in Jesus Christ, and also that the poore sinner may not burthen himselfe with needlesse feares, nor with his sinne more than God requires, suffer me to cleare the Doctrines by laying open two things:

Quest. 1.

First, how farre a sinner may and ought to charge himselfe with his sinne, and how farre hee may goe.

Quest. 2.

Secondly, how farre a sinner should not lay his sinne upon himselfe, nor charge his folly upon himselfe; and this will touch and discover the bounds and limits of the free grace of God, and will open the way that wee may walke therein with comfort.

For the former:

Quest. 1.

The question here growes how farre a beleever that hath an interest in Christ, may charge himselfe with his sinne.

Answer.

I answer for the manner of it, it shall appeare in these particular rules or conclusions.

I

First, every beleever under heaven, both the weakest and the strongest, even hee that hath the strongest measure of grace, is bound to this, to the uttermost of his power to see and examine the sinfull carriages of his soule: whether distempers inwardly, or ungodly practises outwardly: he is bound to consider of them, and to judge of these his sinnes, and every of them, knowing that even the least of them is sufficient to make him guiltie of eternall death, and to bring condemnation

tion upon him ; as hee must see what his sinne is, so he must judge that it hath the power to make him guiltie, and also to condemne him, should not the Lord by the power of his grace prevent it. Every sinne in his owne nature, and power, doth and will procure guilt and condemnation to the soule, by the sinne committed, unlesse the Lord in mercy doe prevent it, and Christ by the power of his merits stop the power and condemnation of sinne, as the Apostle saith, *Rom. 1. 31. which men though they knew the Law of God, how that they which doe these things are worthy of death*: that is, that in the least sinne which a man commits, there is a fittestesse in it to make a man guiltie, and it hath a power to condemne him, unlesse the Lord did marvellous graciously stop the power of corruption: as the Text saith, *the repenting Church shall judge themselves worthy to be condemned*: every sinner may say of every sinne he commits, that there is enough in it to damne him, if God should deale with him after his owne deservings; If I should be left to the power of my pride, and malice, & hatred, & dead heartednes, it were enough to condemne me for ever. The wise Physitian that sees his Patient is in a plurisie, will say, here is enough in this man to kill him, if I should neglect him but a few dayes, it would kill him: but now if the Physitian lets him blood, hee stops the power of it, that so the corrupted blood cannot bring death upon him: so every sinne, that a man commits, both the distempers of the heart inwardly, and the abuse of the means of grace

and

and the practice of sinne outwardly, there is enough in that plurisie of sinne to take away a mans comfort and happinesse, unlesse the Lord be pleased to hinder the condemning power of them, that they cannot hurt us : therefore the summe of all is this, as every beleever must examine his owne heart and life, so hee must judge the nature of sinne, and judge himselfe worthy to be condemned: *1 Cor. 11. 31. If we would judge our selves, we should not be judged;* that is, if wee condemne our selves, and judge our selves worthy to be condemned for them : I say not that a man should say, that the Lord will condemne him, but that he is worthy to be condemned for them, and he deserves condemnation. Every fiery Serpent in the wilderness had a killing nature in it, and if it did not kill, it was not for want of power in it, but because the vertue and power of the brasen Serpent (which was a Type of Christ) tooke away all the killing power of the fiery Serpents : this is the practice of the soule whom the Lord hath truly brought home to himselfe : as *Ezekiel 16. 36.* after they were justified in Gods sight, *then shall they remember their evill wayes,* saith the Text, *and be ashamed, and never open their mouths more, when I am pacified towards thee for all that thou hast done :* Though God hath accepted of a poore beleever, yet hee must see his sinnes, and lay his mouth in the dust, and never pranke up his heart more, but walke humbly before the Lord ; and though hee is accepted and pardoned, yet hee shall judge himselfe worthy to be condemned:

ned: This is the first conclusion.

Secondly, every beleeving soule justified, and having an interest in Christ, ought thus farre to acknowledge his sinnes, as that it were righteous with the Lord to execute his wrath against him, and to take all the advantages against him: and howsoever the Lord will not condemne him, yet to let out his wrath against him; though not to condemne him, yet to distract him: This is that which *Iob* makes to be the ground of that bitter complaint of his, and made him sit downe in distractednesse of heart, under the heavy displeasure of the Lords wrath, that though God would not damne him, yet when the Lord takes away his loving countenance, and lets in his indignation into his soule, to his humiliation, terrour, and vexation; this sunke him infinitely, and this God might doe to every beleever under Heaven, *Iob 13. 24, 26. why hidest thou away thy face, and takest mee for thine enemy?* God seemed to bee displeased with him, and to frowne upon him, and carried himselfe to *Iob* as an enemy: and in the 26. verse, *Thou writest bitter things against me, and makest mee to inherit the sinnes of my youth:* The old lusts, and the old bruses of his youth, whereby he had dishonoured God, though these were pardoned before, yet God renewes them, and puts in the suit against him the second time, and makes the sinnes of his youth to bee inherited by him; that looke as the land descends to the heire, so the Lord made the sinnes and vanities of his soule to be possessed by him, and brought

2

out all his abominations out of record, *Thou writest bitter things against me*, that is, the Lord tooke all the advantages against him that might be, and said, *Remember the old lusts of thy heart, and the vanities of thy youth*; and this made him like a drie leafe tossed up and fro: as verse 25. Oh how easie were it for God; if hee should but report to a mans conscience any little sinne, that was committed the night before, and set it on, and seale it to the heart, it would drive the stoutest heart under heaven to despaire: *Psalme 88. 15. Thy terrors have I suffered from my youth upwards, and I have beene distracted with them; Lord, why castest thou off my soule? I am afflicted, and ready to die.* It is certaine, and I have knowne it, that the most stoutest heart, and rebellious lion-like disposition, that sets himselfe against God and his grace; if God let him but see his sinne, and say, this is thy pride, and thy stubbornnesse and rebellion, it would drive the stoutest heart under heaven beyond it selfe; nay, to utter distraction of minde, *Psalme 40. 12. Innumerable troubles have taken hold upon me, they have so compassed me about, that I am not able to looke up*: Every sinne is like a great bandog that is muzzeld, and if hee bee once let loose, he will teare all in peeces: so the Lord sometimes muzzels a mans corruptions, and keeps them under, and if the Lord doe but now and then let them loose, then they pull a man downe: and hence comes all those pale lookes, and discouragements of soule, these are they that will thus worry a man: Thus every beleever must
acknow-

acknowledge that it were just with the Lord to let loose his sinne; howsoever not to condemne him; yet to make him live at little peace or quiet; and hence it is that the Prophet *David* praies so against it, *Psalm* 51. 9. when he had committed those two great sins of adultery and murder, though God after his confession had sealed to his soule the pardon of them, yet hee went with broken bones; and therefore he saith, *Hide away thy face from my sinnes, and put away all mine iniquities*; as if he had said, looke not upon my sinnes as a iudge, doe not follow the Law against me, let not my sinnes, or my person bee once brought into the Court, or bee once named; but looke upon the Lord *Jesus Christ* for mee, and for his sake blot out all mine iniquities.

Thirdly, every beleever accepted and justified in and through *Christ* by the Father, yet hee is bound thus farre to charge his sinne upon his owne soule, and lay them so much upon himselfe, as to maintain in his owne heart a sense of the need that he hath of *Christ*, as well as to continue our respect and acceptation with God, as to bring us at first into the love and favour of God: Indeed if we could quit our selves, and cleare our hands of any sin committed by us, it were something; then we would be ready to say as the people to *Jeremie*, *We are holy, we are lords, we will come no more at thee*: No it is necessary, seeing *Christ* is yet in the worke of the mediaturship, that we should see a dayly need of him; this is the reason of that great complaint of *David*, *Psalm* 51. 1. 2.

a man would thinke that hee would have beene comforted, and gone away cheerfully, having the pardon of his finnes : but marke how hee cries, *Have mercy upon mee oh God, according to the multitude of thy compassions, wash away all my transgressions : wash mee thoroughly from all my transgressions, and purge mee from my sinne.* Hee had not onely need of Christ, before his conversion to justifie him, but he had need of Christ now to continue the assurance of his justification ; it is not a drop, but a bucket full of mercy ; not a little mercy, but a whole ocean : Lord, I have had a great deale of mercy for the finnes of my youth, and I have need of a great deale of mercy still to wash away the guilt of my finnes : this the Law required of every man that did offer sacrifice, as they were to offer their dayly sacrifice, so wee have dayly need of Christ, and therefore wee must have a dayly recourse to Christ : therefore the sacrificer was to lay his hands upon the head of the sacrifice : Even so doe thou lay thine hands upon the Lord Jesus Christ, and rest upon him, and thou shalt finde acceptance with him, this is that which sometimes cheers up the drooping heart, and bears it up in the midst of all the waves of wickednesse, when he sees the vanitie of his mind, and the deadnesse of his heart, and frothinesse of his speech, and now sinne, and then sinne, and in every thing sinne, as you cannot but see and confesse it : this stands the poore sinner in stead when hee considers this, and saith, though I am dayly sinning, yet there is a Saviour in Heaven, and

and mercy and grace in him, that I may be comforted therein for ever, *Hebremes 7. 25.* *Hee is able to save to the uttermost; those that come to God by him:* It implies these two things; not onely from all sinne, but also at all times; not onely from the sinnes of your youth, but also to the uttermost of your dayes: the reason is, hee lives for ever to doe it; this is the chearing of a poore sinner, and this wee should labour to maintain, and to keepe the sight and sense of our sinne; though our sinnes endure for ever, our living and sinning goe together, and we still continue to be as sinfull, and lazy, and idle, as ever; yet see a need of a Saviour that lives for ever, and hee is able to save for ever: He hath not onely beene a Saviour in times past, but hee is still; you may haply live many daies, and therefore goe to Christ which liveth for ever, to pardon and to intercede for the comfort of the soule. The wise man saith, *Proverbs 28. 13.* *He that confesseih and forsakeih shall finde mercy:* the originall runs thus, confessing and forsaking findeth mercy, the best of Gods people have their sinnes, their pride, and other distempers: therefore labour to see thy sinnes, and to see thy need of Christ, that thou maist finde pardon for them.

Fourthly, thus farre the Saints of God ought to goe in charging their owne soules with their sinnes; so farre see them, and bee affected with them, as to bring thy heart to be truly carried with hatred against them, and with resolution to get power and strength against them; lay thy burthen

upon thy owne soule, that thou maist be affected with it, and be carried with a hatred to it, and a resolution to get more strength and power against it: Famous is that example of *David* herein, and this was the cause of his practice; it is a conceit of the Familists, that if he had once gotten the assurance of Gods love, he might have gone away cheared; but though the Lord had pardoned his sinne, yet he would not pardon sinne in himselfe: the Lord shewed mercy to his soule, but yet he would not shew any pittie to his sinne, but shewed all the hatred and revenge against it, that possibly he could: As the Apostle said concerning the incestuous *Corinth*, *Ye should rather have sorrowed, that the sinne might have beene removed; had you sorrowed for your sinnes, then you would have resisted them*; And when hee had shewed them their transgressions, and convinced them of their sinnes, see what fruit it wrought in them, in *2 Cor. 7. 10.* For this thing that yee have had godly sorrow, what great care it hath wrought in you; yea, what clearing of your selves; yea, what indignation; yea, what feare, what zeale, what revenge, &c? The Familists scornfully and sinfully inquire and say, why should a beleever goe drooping, and mourning under his sinnes and corruptions, and have his eyes full of tears, and his heart full of griefe, seeing Christ hath pardoned all, as though a man did become a Mediatour to himselfe? their demand is weake, and their scorne is hellish, and therefore I answer them thus: If there be a daily need that every beleever see a necessitie of Christ,

Christ, then there is a daily need to repent and sorrow for sinne; for if he must be more sanctified, then he must bee more mortified; therefore he must daily see his sinnes, or else hee will never see a need of Christ, nor repent, nor bee more sanctified nor mortified: Againe, if every beleever must expresse his love unto God daily, then he must hate every thing that is evill. I hope you will confesse that every beleever is bound to love Jesus Christ, therefore he must hate sinne; and if hee must hate sinne that hee may not commit it, then hee must mourne for it when it is committed. If a man have any good nature, it will worke trouble in his heart, to thinke that hee should sinne against so good a God; thus farre a Christian ought to goe, and must goe in the charging himselfe with his sinne.

Now in the second place the question is this, *Quest. 2.* how far may not a beleever charge himselfe with his sinne; this is that which hath bred all these vaine conceits in the spirits of those Familists: I say no more therefore but this, they make Christ not a King of Saints, but of sinne; there is great weight in it, and admirable comfort, if Christians would but be perswaded to make conscience of the word of God. You that are weake not onely be perswaded to listen to the word, but also make conscience of what is revealed out of the word: now how farre hee may not charge himselfe with his sinne, may bee conceived of in these conclusions.

First, a beleever should not in his judgement
conceive,

conceive, nor in his heart be perswaded that any sinne, nor all his sinnes shall ever be able to fasten the guilt of sinne upon him, so as to cause revenging justice to proceed against him to his condemnation, if he seriously repent, and amend, and forsake his old wayes : for hee must not in his judgement conceive, nor in his heart thinke that ever sinne repented of shall be able to fasten guilt upon him so, as to draw out the execution of justice against him: It is one thing to be worthie of condemnation, and it is another thing to fasten guilt and condemnation upon him, as many poore creatures will say, I shall be condemned, and I shall one day perish by the hands of *Saul*, and these sinnes will bee my everlasting destruction : take heed what you doe, for if you are beleevers, true penitents ; you sinne highly in so doing, and saying, walke as humbly as thou wilt, and lay thy mouth in the dust, and speake not a word more, and say, it is mercy that thou art not in hell ; yet know this also, that all thy sinnes, and all thy pride shall never bee able so to fasten guilt upon thee, as to draw out Gods justice against thee : sinne hath a power to make us guiltie, and to condemne us, but it shall never fasten its worke upon thy penitent soule : remember that story of *Saint Paul*, *Acts 5. 28.* *He went and gathered up sticks with the rest of the company to make a fire,* (for hee tooke no great state upon himselfe, being but a poore tent-maker) *and there came a viper out of the heat, and leapt on his hand :* by and by the Heathens they proclaimed him

him to be some notorious malefactor, some murderer, whom though he had escaped the Sea, yet vengeance hath not suffered him to live: but marke what the Text saith, *Hee shooke off the viper into the fire, and had no hurt*; this viper would have slaine him, being a deadly venomous creature, but *Paul* had a promise before, that if he touched any poysonfull thing, it should not hurt him. This is the admirable happinesse of the Saints, and servants of God: oh that they were perswaded of it. All thy pride, and envie, and malice, and covetousnesse, all thy sinnes are of a poysonous viperous nature, but if thou art a beleever, if a true penitent and convert, thou hast the promise, that the sting of the Serpent, sinne, shall not hurt thee, it is taken off from thee, and laid upon the Lord Jesus Christ, and therefore shake off the guilt of all thy abominations, and goe on cheerfully and comfortably to Christ, and yet humbly too, and praise his Name that hee hath beene pleased to take that guilt of sinne upon him, which thou wert never able to beare: therefore, though all thy pride, thy rebellion and other sins should come in against thee, as the sinnes of *Manasses*, if thou repentest and forsakest them, yet they shall never be able to fasten any guilt upon thee to condemne thee. Looke as it was with the three children, the fire in its owne nature was able to burne them; therefore *they that put them in were consumed by the flame, but the three children had no hurt*: the Lord stopped the power of the flames, that it burnt onely their bonds, but not one haire of

their head was sienged, nor there was no smell of fire upon them; it was not because the fire would not, or could not, but the Lord stopt the acting of the fire. So every sinne is able to fasten guilt upon thee, and to condemne thee, but upon thy repentance, the Lord hinders it in the act; and therefore though sinne doth send the wicked and impenitent downe to hell to frie in torments, yet it shall never send thee downe, nor fasten guilt upon thee: Thus it was likewise with Daniel, Chap. 6. 22, 23, 24. when he was put into the Lions denne, the Princes of the king Darius had a spleene against Daniel, because he was a holy man, and had gotten some interest in the kings favour, and they could get no hold against him, but in the matter of his God; now hee that loved God better than himselfe, He opens his window boldly towards Ierusalem, professing Gods truth when hee was called to it, therefore they went to the king to have him to be cast into the den of Lions, according to the decree; now he was cast into it, and though the Lions were hungrie, yet God shut the mouth of the Lions, they had power, and were able to hurt him if they had not beene restrained, but God had shut up their mouthes that they could not hurt him; but when the enemies of Daniel were cast into the denne, the Lions did teare them all to peeces, before they came at the bottome of the denne they rent them in peeces suddenly: whats the reason of it? they had as much power before, and were as able and as hungry before, but the Lord stopt their mouthes, that they could not devour Daniel: Just so it is with the sinnes of the penitent, and the sinnes

finnes of the impenitent; the finnes of the one, though they are of a killing, and a Lion-like nature, (*for the wages of every sinne is death, and there is condemnation in it*) yet the Lord stops the mouth of the Lion, hee takes off the guilt and condemning power of sinne, that though it hath power in it selfe to condemne, yet it cannot doe it; but now when it meets with an impenitent unbeliever, the malice of the malicious shall kill him, and the pride of the ambitious shall one day rend his heart; but it is not so with the sins of the penitent beleivers, their finnes have teeth indeed, and power to make a man worthy of condemnation; but they shall never fasten condemnation upon him; this is the meaning of that place, *Romans 8. 3. That which was impossible to the Law to doe, in as much as it was weake, because of the flesh, God sending his onely Sonne in the similitude of sinfull flesh and for sinne, condemned sinne in the flesh*: It is an excellent place, and hath much weight in it, and howsoever there are many interpretations of the place, yet I will follow that interpretation, which I now expresse, that it was impossible for the Law to acquit a man of sinne, because he cannot keepe the Law, and therefore he cannot bee justified by it: but how comes it to passe then, that the Saints of God are delivered? The text saith, *Christ tooke flesh on him, and it was sinfull flesh by similitude or imputation*, not actually by commission; the nature of our Saviour had no evill inherent in him nor committed by him, but hee was only a sinner by imputation,

and then he condemned sinne in the flesh, what is that? it is a law case, and Master Calvin hath it excellently, he damned sinne, as a man will say when he loseth the suit, hee fell from his cause, and from his plea which he made, he lost it utterly; so Christ taking upon him our nature by imputation, he made sinne lose its claime which it would make to the soule in this case, hee that breaketh the Law of God is guiltie, and shall be condemned by it: but this man hath broken the Law of God, and therefore is guiltie of condemnation thereby: Now Christ takes off these, and saith, *It is true, hee is guiltie of sinne, and worthy of condemnation, unlesse another be contented to be guilty for him, but I have undertaken the guilt for him, and have paid the debt for him; and therefore this soule is free from sinne, thou hast nothing to doe with this soule, neither shalt thou condemne him.* Observe it, when all your sinnes shall muster in upon you, and come from East to West, saying, thou art guiltie of pride, guiltie of malice, &c. and shalt be condemned for them; make answer and say, it is true, Lord, I am so, but Christ hath taken away the guilt and condemnation, and I have repented of my sinnes: therefore, sinne, thou hast nothing to doe with this soule of mine, Christ hath taken it and redeemed it, and therefore I leave it with him: This is the first conclusion.

Use 2.

In the second place wee heare what the Doctrine saith, that God the Father charged all our sinnes upon Christ, and that they shall never
con-

condemne the penitent and faithfull; then what will become of the faithlesse and unbeleever, thinke ye? This truth is like a thunder-bolt, and it is able to shake the hearts of all unbeleever, and to dash them all in peeces: Hence it is evident that every obstinate unbeleever is destitute of all hope of succour and pardon of his sinne: consider of this all you that are unbeleever; you must pay your owne debts, and beare your owne burthens. I know your hearts cannot but testifie that the condition of such poore soules is very miserable; it is that which sometimes comforts a man, that either hee hath good friends that will helpe him, or else hee hath means of his owne by which he is able to relieve himselfe; but he that hath no reliefe of himselfe, nor cannot expect nor hope for any, this man sinks downe in sorrow, because hee knowes there is no way in the world to help him: This is thy condition right, thou that art an unbeleever, what to be cast out of heaven and earth too, this is miserable, to be forsaken of God & of man too, that no means in heaven nor earth will stand him in steed for his good, whilest hee thus continues. Consider of this, you that make nothing of the sinne of unbeleefe, though you have some care of other sinnes; whither will you goe for succour in that great day of accounts? will you goe to the Saints? they dare not; will you goe to the Creatures? they cannot; will you goe to the Lord Jesus Christ? he will not succour you: If you goe to any of the Saints to see if they will take the guilt of your sinnes upon them,

they say we have too many inabilities to procure pardon for any one sinne; and never a Saint in the world dares to meddle with the guilt of anothers sinnes, and therefore they dare not meddle with them; but they say as the wise virgins did to the foolish ones, *Matth. 25. 9.* When the foolish virgins said, *give us of your oyle, for our lamps are gone out;* not so, said they, *lest there bee not enough for you and us too, but rather goe unto them that sell, and buy for your selves:* Even so, if you goe to the Saints, and say, I pray you undertake the pardon of my sinnes, and rebellions, and beare you the guilt of my sinnes, because you are holy and righteous; no, say they, we cannot; so all the creatures cannot succour you. If all the creatures in heaven and earth should conspire together to save you from the burthen of any one sinne, they could not doe it: nay, the creatures become your accusers; the bed whereupon thou hast committed so many abominations, and the alehouse where thou hast beene drunke, and hast blasphemed, and the habitation where thou dwellest, and all the creatures groane against thee, under the burthen of thy abominations: as, *Rom. 8. 22.* Therefore they wil take no more guilt upon them, than what they have already, they are too weary of the weight of what they fele alredy: but though the saints dare not, and the creatures cannot save you, yet there is hope in heaven, & there is help to be had in Christ; well were it with thee, if thou hadst any share in that Christ; but this is that which will sinke thy heart, that there is no hope for thee there: what

what dost thou talke of grace and of mercy, when thou hast opposed the Gospell of grace, and of mercy, and thou continuest in unbelleeve? this is the height and depth of the misery of all unbelleevers, that there is no hope for them in heaven: This was that which the wicked said, when they insulted against *David* in *Psalm* 3. 2. *There is no helpe for him in his God*: what they said of *David* falsly, God saith it truly of thee, there is no help for thee in God; there is mercy in Christ, but thats thy misery, for there is none for thee, being an unbelleever: *Psalm* 18. 41. *David* there expresseth the miserie of the wicked, *Because the Lord leaves them in their troubles, they cried, but there was none to save them; yea, even unto the Lord, but he answered them not*: Thats thy estate right, though thou callest to heaven, and to Christ, and to the God of mercy, and to the merits of Christ, yet they will not helpe thee: thou hast many sinnes, and thou shalt beare them every one: Now thinke what your sinnes have deserved, and how you will be able to beare them, when all flesh shall appeare before God: then the Lord will charge all thy sinnes upon thy soule, and thou must beare; and if every sinne deserves condemnation, then how wilt thou be able to beare all those condemnations that are due to all thy sins which thou canst not number, even the dregs of vengeance, and the bottome of the cup of the Lords indignation. Christ in *Iohn* 17. 9. speaking of the faithfull, and how hee praies to the Father for them; he saith, *I pray not for them of the world, but*
for

for these, whom thou hast given mee out of the world: When a poore unbeliever shall come to Jesus Christ, and shall intreat him to speake a good word for him, when hee hath never regarded his person, nor accepted of his gracious offers of mercy, and shall intreat Christ to pray for him, no, saith Christ, I never prayed for the obstinately wicked: now if Christ will not speake a good word for thee, dost thou thinke that heewill pardon the guilt of thy sinnes upon him? nay, he only pardons the guilt of the sinnes of the faithfull; but as for thee, thou must beare thy sinnes, and suffer for them for evermore.

Use 3.

The third use, is a word of exhortation, and instruction, to all the saints and faithfull of God; if Christ were content to be made sin for all the faithfull, then what must you be contented to doe for your Saviour? was he made sinne for thee? then be thou content to be made shame for him; be thou willing to beare the shame, and disgrace, and reproach that comes unto thee for the Name of Christ; be content to be accounted the filth, and off-scouring of the earth; be not evill doers; but be contented to be counted as evill doers: *1 Cor. 4. 13. Wee are persecuted, and yet wee pray; we are reviled, and yet we blesse; we are accounted as the off-scouring of the earth, untill this time: So doe you, be content to beare any shame that is unjustly laid upon thee, for thy Saviour, which was accounted a sinner for thee; Acts 24. 14. S. Paul was resolute in it, and said, after the way that ye call heresie, worship I the Lord God of my Fathers;*
 nay,

may, hee preſſeth this upon the hearts of Gods Children; *Hebrewes 13. 12, 13.* ſpeaking in the 12. verſe, *that Chriſt tooke our finnes upon him, and went out of the citie, and was ſlaine without the gate;* he ſaith in the 13. verſe, *Let us therefore goe out of the Camp to him, bearing our reproach;* be not afraid to be ſeene in a Chriſtian cauſe, nor to be diſgraced for it, goe out boldly and reſolutely, harden your faces, and ſteel your hearts againſt all ſuch things, and let the dogs barke, and the winds blow, and the waves roare, goe you out of the Campe for his honour, bearing his reproach comfortably; he hath borne ſinne for thee, beare thou ſhame for him.

Fourthly, it is a word of comfort and conſolation, to all the faithfull; be thy finnes never ſo many, and the guilt of them never ſo great, yet learne this ſkill to caſt it all on the Lord Jeſus Chriſt, eaſe thy owne ſoule of it, and hurle thy care on him that careth for thee: This is that which I would have all the faithfull wary of, not to make their miſeries more than they ſhould. Vſe 4.

Now Chriſt not onely tooke our finnes by imputation, but alſo the payment of the debt was really diſcharged by our Saviour; he laid downe the payment of the debt, and ſuffered the puniſhment really: though I doe not conceive this to be directly intended, yet it may be inferred from the words of the Text, in the former point, *Chriſt was charged with the finnes of all the faithfull;* and now Chriſt did ſuffer their pains, and underwent the whole puniſhments which their finnes requi-

red, so the point of Doctrine from hence is this:

Doctrine.

The Lord Jesus Christ suffered fully whatsoever punishments divine justice required, or were deserved by the sinnes of the faithfull.

I ground this Doctrine out of the Text thus; the text saith, *Christ was made sinne*, that is, *he had our sinnes imputed to him, and therefore hee must bee made a sacrifice for sinne, and beare the punishment of sinne*: If Christ became a debtor for us, then he must also lay downe the payment of the debt, onely here remember this; consider the bounds and limits of this mercy of the Lord, it is limited onely to the faithfull, they onely share therein, and are partakers of that benefit that comes by the sufferings of Christ.

To prove this Doctrine, looke *Hebrewes 2.17.* compare it with *Hebrewes 4.15.* In chap. *2.17.* the text saith, *wherefore it behoved him to bee made like unto his brethren in all things*: and in chap. *4.15.* *He was tempted in all things like unto us, sinne onely excepted*; for there were no punishments excepted, as appeareth in the former place; therefore in *Esay 53. 5, 6, 7, 8.* the whole chapter is a full description of the punishments of our Saviour, and you shall finde these three degrees of it in the aforesaid verses, *Hee was stricken, and so stricken that hee was wounded; and so wounded that hee was bruised for our transgressions*; and then in the *6.* verse, it is very pithily laid downe, *All we like sheep have gone astray, and the Lord hath laid upon him the iniquities of us all*; that is, *the punishments of us all*; they

they were laid, that is, God made all the sorrowes, and all the punishments of all the faithfull to meet upon our Saviour. It is a terme taken from warre, when an army is levied out, every towne and countie sets out so many men, and they all meet at such a place such a day : so every faithfull soule sets out miseries, and mans out afflictions, and they all levie out an army of sorrowes, and they all meet upon our Saviour : all those finnes and miseries of the godly from one end of the world to the other, from east to west, from north to south, they run amain upon our Saviour, and besiege the soule and body of him, and they lie heavie upon him, the chastisement of our peace was upon him; that is, it overwhelmed him for the while, and made him cry out, *My God, my God, why hast thou forsaken me?* Another prooffe of this point is, *Gal. 3. 13.* The text saith, *Christ hath redeemed us from the curse of the law, being made a curse for us;* as it is written, *cursed be every one that hangeih on a tree;* He that was made such a curse for us as the Law did require, and such a curse as wherein the Law was satisfied, even he was made a full curse for us, and bore all the punishment due to us; but hee was made such a curse as the Law prefigured, and wherein the Law was satisfied; and therefore he must needs beare whatsoever the Law required: and therefore I may say to the faithfull soule, as Paul said to Philemon concerning Onesimus, *If he hath hurt thee, or oweth thee ought, set that upon my score;* so saith our Saviour, *whatsoever punishments the faithfull have deserved by their finnes, I will beare*

it and answer it: Now for the opening of the Doctrine, give mee leave to open these three questions:

Quest. 1. First, what were the kindes of punishment which Christ did suffer, and how farre did he suffer them?

Quest. 2. Secondly, when did those sufferings begin, and when did they end?

Quest. 3. Thirdly, whether did he suffer them in soule, or in body, or in both?

Quest. 1. First, what were the punishments that our Saviour suffered, of what kinds were they?

Answer. For answer hereunto, hee suffered the pains of the first death; by the first death, I mean the death naturall, when the frame of the body and soule was taken downe, and those two old familiar friends were parted: this death our Saviour did suffer, but if you aske mee how farre he did suffer the death naturall, let me answer it in three conclusions.

I First, whatsoever appertaines to the substance, and the essentials of the first death; that is, the desolation of soule and body, that our Saviour Christ did suffer; for that onely was threatned unto *Adam* by reason of his sin, therefore Christ needed not to suffer any thing, but that which was threatned in *Genesis 2.17.* The curse threatned was this, *In the day that thou dost eat thereof, thou shalt die the death:* the curse doth not mention many deaths, nor doth it punctually set forth any one death; but whatsoever death it is, it is left indifferently to the choyce of our Saviour: this I speake

speake to wipe away a carnall cavill that is cast upon this truth, by some that would diminish the sufferings of Christ. If Christ did suffer punishment for all, then why was hee not stoned with stones, as *Steven* was ? and why was hee not sawne in peeces, or burnt, or the like ? The force of the argument followes not, our Saviour was not bound to suffer many deaths, nay, the curse doth not intimate any one death in particular, but onely death in the generall : Now, say they, if our Saviour suffered all the punishments of the faithfull, then hee suffered so many particular deaths : the argument is false, for looke how *Adam* being in the root of all mankinde, and committed sinne ; looke what death he deserved, that death our Saviour was to suffer, and it was required of him, and this death our Saviour undertooke ; but when *Adam* had committed sinne, there were not many deaths denounced ; nay, nor any one particular death, but onely death in the generall ; and therefore death in the generall being onely threatned, death in the generall our Saviour was onely bound to suffer.

Secondly, though the curse doth not require any one particular death, and say, thou shalt bee stoned, or sawne in peeces, or the like ; yet that the Lord might shew the hainousnesse of sinne, which deserves the worst death of all, and to expresse the greatnesse of the love of Christ that was contented to die in that manner, and that God the Father might shew his justice in punishing of sinne : for this end God the Father ap-

pointed it, and Christ undertooke it to die the death of the crosse, a most shamefull, and base death, onely appropriate to the basest malefactors; now Christ did willingly submit himselfe to this, and God the Father did lay this upon Christ, that sinne might appeare to bee most hainous, and that sinne might be hated, and Christ might appeare most mercifull and gracious, and holy in loathing sinne, as *Philippians 2.6, 8.* *Our Saviour being equall with the Father, and thought it no robbery so to be, yet he humbled himselfe, and tooke on him the forme of a servant, and became obedient to the death, even the death of the crosse.*

3 Thirdly, those dishonourable infirmities which befall men because of the infirmities of the flesh, because they cannot avoid them, and those dishonourable cruelties which are laid upon some men, as to bee torne in peeces with wilde horses, our Saviour had no need to suffer these.

1 First, those dishonourable infirmities, as the rotting of the body in the grave, and returning to its own proper elements, the body of Christ did not so

2 Secondly, some againe are maliciously massacred with dishonourable cruelties, they are puld the flesh from the bones, and burnt to ashes, &c. None of all these did fall to our Saviour, these are personall things, they belong not to the nature of man, and therefore it was no way requisite that Christ should undergoe those kinds of death: marke these two passages to open it a little, *Acts 2. 27.* quoted out of *Psalm 16. 10.* *Thou wilt not leave my soule in hell, neither wilt thou suffer thine*
holy

holys one to see corruption : Now the Saints of God doe see corruption, but this was a dishonourable infirmitie ; for Christ though he suffered for us, yet hee raised up himselfe from the vildnesse of the grave, and saw no corruption, and therefore it was no dishonour to him : *Iohn 19.33,36.* *When the souldiers found our Saviour dead, they brake not his legs, that the Scripture might be fulfilled which saith, not a bone of him shall bee broken* : Whatsoever dishonour our Saviour Christ did submit himselfe unto, he was willing to suffer ; but what was not by Law required, and what was not fit for him to suffer, that Christ would not suffer the Jewes to doe unto him, for the Law did not require this in the curse, *that his legs should bee broken*, and therefore Christ would not undergoe it : this is the third conclusion.

From the former truth that our Saviour Christ did die this naturall death, I gather thus much ; it is a marvellous sweet cordiall to all the Saints of God upon their sicke beds ; it is a ground of strong consolation (as the Apostle saith) to beare up the hearts of Gods people in the day of death, that they may lift up their heads with comfort, and looke grizzeld death in the face with courage and boldnesse ; for the death of Christ hath taken away the evill of thy death : therefore be not thou troubled with it, nor dismaid by it ; there is no bitternesse in that pill, nor no venome in that cup to thee, for the poyson is gone, therefore bee not you troubled with it whensoever God sends it upon you ; for the sharpest death

Vse 1.

of.

of a Saint of God, is like a humble Bee that hath no sting in it, which a childe may play withall, and not be hurt : and thus Saint *Paul* plaid with death, *1 Cor. 15. 55. Oh death, where is thy sting ?* as if he should say, the wicked feare death, because the sting is in it to them ; but that sting is taken away from mee, by the death of the Lord *Jesus Christ* : when *Christ* went downe into the grave, he sugered it, and made it sweet, and easie as a bed of Downe for beleevers to rest upon. There are three privileges which every beleever may challenge upon his deathbed : the first is this :

- I First, every beleever may and should under the authoritie of mercy, challenge mercy, and in the vertue of the death of *Christ* he should boldly lay downe his life. *1 Thes. 4. 16. The dead in Christ shall rise first*; that is the value of the phrase, in the vertue of the death of *Christ* wee die also ; that as he died, & by his owne power rose againe : so also wee die, that wee may rise againe. The Saints of God die that they may bee like to *Christ*, and be raised againe, and so bee for ever happy with *Christ* ; this is the particular good that the death of *Christ* communicates to the faithfull ones, *1 Cor. 15. 36. Thou foole, that which thou sowest, it is not quickned, unlesse it die ; it must first be corrupted, that it may grow againe into an eare of corne* : the meaning is, a man therefore dies, that he may rise againe, the body must lie downe in the dust : *1 Cor. 15. 53. This corruption must put on incorruption ; and this mortalitie must put on immortalitye* : Now corruption cannot put on incorruption ;

ruption, nor mortalitie, cannot put on immortalitye, so long as wee are here: the body of *Adam* could not be made immortall of it selfe, the frame of it would not affoord somuch, for *Adams* body needed meat, and it had it; but immortall bodies need no food, but live by the power of Gods Spirit: therefore Christ tooke downe the frame of this nature, that hee might make it a more excellent frame. It is therefore said, that a Christian dies rather in the authoritie of mercy, than justice; that as Christ died and rose again, so Christ will have all his servants die, that hee may of a corrupt nature, and a mortall body, be an immortall body; he will make it immortall, which nature it selfe, no not in its perfection, could not doe: this is the first privilege.

A second privilege which beleivers receive is this, the death of the beleever puts an end to all his sinnes, and miseries, and sorrowes; that when the soule and body shall part in sunder, then sin shall depart from both; and when they goe out of this life, they shall goe from all the miseries of this life: we shall never bee more pestered with lusts, and corruptions, we shall never bee drawne from the Lord more, Satan is now busie, but when the Saints of God die, there is a separation from all sinnes, from all sorrowes, from all temptations, never to be assaulted more: this is the meaning of that place, *2 Cor. 4. 10.* *Every where we beare about in our bodies the dying of the Lord Iesus, that the life also of Iesus may be made manifest in our mortall bodies:* the meaning is this, Christ by his

E c death

death did subdue sinne, and now by the sorrowes and troubles he suffered, and by the power of his death, there is a totall separation made from sin in soule and body: therefore whenas in the power of Christs death, we can lay downe these bodies, then are we separated from sinne; this is to beare about in our bodies the dying of the Lord Jesus: this is quite contrarie in every unbeleever, for death naturall in an unbeleever is but the very beginning of all their other plagues; they sip of Gods vengeance now, but they shall have the full cup then: sinne in them now is restrained, but then their sinnes shall take full possession of them: Satan now doth but tempt them, but then he shall take possession of them; as it is said of the rich foole in the Gospell, *This night shall they fetch away thy soule*, and thenas they shall bee for ever plagued, so they shall be for ever sinfull: nothing but sinne shall be in them; they shall be altogether proud and for ever proud, they shall be altogether malicious, and for ever malicious, and the devils shall drag the soule of the wicked out of the body downe to hell for evermore, and there shall tyranize over it for ever: but on the contrary it is not so with the Saints, the end of their life is but the beginning of another; they goe from a vale of teares, to a haven of happinesse.

3

Thirdly, the death of the beleever is a mean to bring and estate them into the full possession of all that happinesse and glory, which heretofore hath beene expected, and Christ hath promised; now it shall be attained: the time now comes, when

when the Saints of God shall have no more tears in their eyes, nor sin in their soules, nor sorrow in their hearts; when they die, then their sins and sorowes die too; you shall never be dead harted more; then you shall have holines in ful possession which so long time you have longed for; it is now only in expectation, and you hope and looke for it, when the Lord will put wisedome into your blinde mindes, and holinesse into your corrupted hearts, but when death comes it will bring you to the fruition of all that holinesse and happinesse, and this is done by the death of the Lord Jesus Christ, *1 Iohn 3. 2. Wee are now the sonnes of God, but it doth not appeare what we shall bee, and we know that when he shall be made manifest, we shall bee made like him:* that is, like to him in all holinesse, and happinesse, as hee is altogether holy, and altogether happy: now you are children, but onely in nonage, now you are onely wives betrothed, and you goe up and downe in your rags of sinne, but when the solemnization of the marriage shall be in the great day of accounts, then we shall be like him; and hee will make us altogether holy, and hee will fill our blinde mindes with knowledge, and possesse our corrupt hearts withall puritie, holinesse, and grace, so far as thy soule shall be capable of it, and shall bee needfull for thee: what, are you unwilling to goe to your husband? the wife sometimes receives letters from her espoused husband, shee we' come the messenger, and accepts the tokens kindly, and reads the letter gladly, and will not part with his tokens above

any thing : but oh, how she longs to enjoy him-
 selfe in his owne person, this is her chiefest desire,
 to be possessed of him, and to have his company
 alwayes : so the Lord Jesus Christ is your hū-
 band, he died that ye might live ; he is ascended
 up into heaven, and hath made passage for you ;
 you have many intimations of his mercy, and ma-
 ny sweet smiles from heaven, saying, well goe thy
 way, thy sins are pardoned, and thy soule shall be
 saved, these are his tokens, and I hope you will lay
 them up by you, & make much of them, but when
 will the time come that I may enjoy my Saviour?
 Now I have a little mercy, and a little holinesse,
 and a little pardon of sinne ; but oh that I might
 enjoy my Saviour fully : Now it is quite con-
 trary with the wicked ; the death of the wicked
 is a means to shut them out of all the hope they
 had of receiving mercy, for when death parts soule
 and body, then there is no more cards and dice,
 no more lusts, the adulterer shall no more satiffie
 himselfe with his unclean lusts, the drunkard
 shall not then bee drunke, the blasphemers shall
 not then blaspheme so as hee was wont to doe
 for nothing, but he shall lie and blaspheme God
 for something, and his soule shall bee full of
 Gods vengeance ; this is the death of the wicked :
 the death of the Saints is like a ferriman to con-
 vey them over to eternall happinesse ; but the
 death of the wicked is as a hangman to bereave
 them of life and salvation too : death to the
 saints is as a guide to convey them to happinesse,
 but to the wicked, death is as a Jailor to carry
 them.

them away to the place of execution. And thus much briefly of the former part of the answer, namely that our Saviour suffered the death natural.

Now our Saviour did not onely suffer in his body, but he suffered in his soule also, you may conceive of it in two particulars :

First, there is a reall withdrawing of the sense and feeling of the mercy and compassion of God a stoppage as I may say, and a taking off the sweet operation of Gods love and favour from the soule, when that sensible refreshing and conveyance of the mercy and kindnesse of Gods countenance is turned away from the soule : this is a part of the second death, and this is the paine of losse, that is, the poore sinner loseth that sweet influence of that abundant mercy, and compassion, and that sweetnesse that is in all those glorious attributes which should fill the soule with satisfactory sweetnesse and content; as thus : sometimes it pleases God to discover those pains of hell unto his servants here on earth, and hee brings them by the suburbs of hell, that they may know what it is to bee in heaven, and also what it is to commit sinne so against a gracious God, *Psalm 31. 22. I said in mine heart, I am cast out of sight.* As if hee had said, God hath taken away the sweet smiles of his countenance from the heart of *David*, and this was a part of the second death; *for thou hearest the voyce of my prayer.* *David* was now in some distresse, by reason of the withdrawing of the favour of God from his

soule: this is the first part of the second death.

2

Secondly, when the fierce indignation of the Lord seizeth upon the soule of a poore creature, when the Lord sets open the floodgates of his anger and wrath, and fills the soule unsupportably with his vengeance: *Psalm 43. 2. Why hast thou cast mee off?* and *Psalm 51. 11. Cast me not away out of thy presence, &c.* The Lord seemed to cast him away, and to send him packing, and hee seemed to bee cast away in his owne apprehension; both these you shall see concluded on in *Iob 13. 24. Thou wast bitter things against mee, and hiddest thy face away from me, and takest mee for thy enemy:* The Lord not onely went away and hid him, but he made *Iob* a But, that so his arrowes might come against him pell mell, and he let all his displeasure fall upon him with might and maine: so then there is first a reall withdrawing of the sweetnesse of the mercy of God from the soule: and secondly, a reall inflicting of the indignation of the Lord, and that fills the soule of a poore creature.

Quest. 2. Now the second question is this, how far our Saviour suffered these paines: To this I answer, that so I may carry the cause with as much plainnesse and nakednesse as may be, that each poore creature may get something, give mee leave to answer the question in these conclusions, one will make way for another; onely here let mee tell you thus much, that I mean onely to make declaration of the truth of the point, and the argument shall be afterwards.

First,

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First, it is possible that some paines of Hell may be suffered in this life, and therefore the living and being of our Sauour in this life, is no hindrance, but that he might undergoe them. This I say to prevent a weak plea of some that desire to tie and intail all the pains of Hell to another life, and the place to be Hell; and they thinke that no man can suffer the pains of Hell, except he bee in the very place of it; against which cavill, this truth doth professedly march, for the time and place are but common circumstances: the main substance of it, is not in regard of time or place, but in regard of the fierce displeasure of God, which seizeth upon a creature, and the veine of vengeance which is let into his soule, if God would be present with a man by his favour, though hee were in the place of Hell, yet he should bee as it were in Heaven: as *Esay 30. 33.* *Tophet is prepared of old, the burning thereof is fire and much wood, and the breath of the Lord as a river of brimstone doth kindle it:* so that wheresoever the streame of the brimstone of Gods wrath seizeth, there is Hell: againe, the place is no part of debt, and therefore it is no part of the payment, but the payment of the mony that makes the satisfaction: This is that which is spoken concerning *Adam,* *Thou shalt die the death:* hee doth not say, thou shalt goe to Hell: the wicked goe to Hell because they cannot pay, as the debtor goes to prison, because he cannot pay the debt: all that justice requires is this, to have payment; hee doth not say thou shalt goe to Hell, but because the wicked

Wicked cannot satisfie the justice of God, and answer the Law, therefore they are imprisoned, and cooped up in hell, and it may be more plain thus; there are many reprobates in this life, that have not onely hell in expectation, but they have it so far in fruition; when the Lord wounds the spirit, and the terrors of the Almighty incampe a man and stab him to the very heart, and they are in the very beginnings of hell. Now because the wicked cannot beare the wrath of God, but they would breake under it; therefore they must die, that they may be made immortall, and be able to suffer all the wrath of God forever: but our Saviour may as well pay the debt in mount *Golgotha*, as in the prison of hell.

2 Secondly, some paines of hell were endured, and may be endured, by our Saviour, and yet the union of the manhood with the Godhead might still be untouched, and no way in the world be blemished, though there were a separation, and a withdrawing of the sense of the sweetnesse of the favour of God, yet this was not the separation of the union, but onely of the loving countenance of the Lord, the humane nature saw not nor felt not those gracious smiles which formerly it did, yet hee was ever united to the Godhead, and ever supported by the Godhead, and hee did ever rest upon God, this doth cut in sunder the cavils of *Bellarmino*, as it was with *Iob*, he was able to grapple with a great deale of Gods wrath by faith; and therefore he saith, *Though thou kill me, yet will I trust in thee*; Gods killing anger, and *Iobs* trust-
 sting

sting stood both together in this in the measure of it: Now if a poore saint of God can doe it, and is able to beare the intimations of Gods wrath, then much more Christ, being God and Man, might doe it, and yet trust in him, and never bee separated from him in regard of the union of the soule of our Saviour; for as it is with the death naturall in the body of our Saviour, as the body of our Saviour died, and in dying, suffered death naturall, as an effect of Gods wrath, God smote him; howsoever the body died the death naturall, yet the Godhead was still united to the body of our Saviour in the grave, and brought soule and body together againe; so that the union with the Godhead is still maintained; so it is here, the soule of our Saviour might be separated from the sense and sweetnesse of Gods favour and mercy, and yet the union betweene the Godhead and the Manhood bee still maintained; as God might leave the body to the death naturall, so he might leave the soule to a kinde of supernaturall death, and the soule might want the sense of the sweetnesse of the favour of God, and yet the union not be broken off: for why could not our Saviour beare this curse, as well as any other part of it, and not be blemished? this brought punishment upon our Saviour, but it puld not away any grace which hee was possesse withall: observe these three particulars herein:

First, the Godhead in the death of our Saviour was fastned and united inseparably to the manhood, and did sustaine and support the manhood.

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Secondly,

Secondly, the Godhead did preserve the manhood from corruption, and did sustaine and support the Manhood.

Thirdly, the sense and sweetnesse, and the feeling operation of Gods mercy, and favour unto the soule, was restrained from both, and the wrath of God leized upon both.

- 3 Thirdly, our Saviour suffered paine in his soule as he was our Mediatour in our roome, and in our stead, and as he had our sinnes imputed to him: The Manhood bore the sufferings, and the Godhead supported him in the sufferings: this conclusion I thought good to adde, to meet with a strange dream of *Bellarmino*, and that is this, saith he, if the Lord Jesus Christ did suffer the wrath of God the Father, then the guiltlesse should have beene condemned, and the innocent punished; and how can God doe this? or how can our Saviour suffer this? Is not God the Father unjust, to punish the just? and Christ unwise, to suffer as unjust, being just? I answer, it is a silly weake cavill, therefore take but these two respects with you, and you shall see it will bee plaine, for as Christ was in himselfe considered, he was guiltlesse, and therefore approved of, and beloved of the Father: but as hee tooke our sinnes, and our guilt upon him, hee was accounted as a sinner, though he was not a sinner, and he tooke our sins on him by imputation; and therefore no reason but he should suffer them, and the punishment of them, not in regard of any sinne that hee had or did; but because it was imputed to him; therefore

fore God the Father condemned him as guiltie : so runs the phrased of Scripture, *Hee suffered for our sinnes, and the chastisement of our peace was upon him, and by his stripes we were healed* : he suffered not for any sinnes that he had committed, but for the condition of all sinfull nature imputed to him, and these divers respects wee doe practise, for ordinarily we are bound to love a creature as God made him, and then to hate him as hee makes him selfe sinfull, the Judge goes to the trial of a *Nisi prius*, and his sonne comes before him in the person of the debter: now though the Judge love him as a sonne, yet he will condemne him as a suretie ; the Judge loves and pitties him in one regard, but yet hee passeth sentence against him in another regard : So it is here with the Lord Jesus Christ, when God the Father stands upon the tribunall of justice, and was pleased to follow the suit against the partie offending, our Saviour steps into our roome, and submits himselfe to the censure of the Father, and as we were accounted, so he was content to bee accounted ; and as we were to suffer, so he was content to suffer for us : God the Father loved him as he was God, and holy, and innocent ; yet he condemnes him, and lets in his wrath upon him as he was to beare our sins ; for God the Father might love Jesus Christ, and yet give his body to death naturall: so God the Father might love the soule of our Saviour, and yet give it over to paine supernaturall : all the world confesseth that it was without anger that Christ died, and yet the Fa-

ther slew him : this conclusion helps us to the interpretation of that place, *Matthew 27. 46.* *My God, my God, why hast thou forsaken mee?* He was a Father to our Saviour: and our Saviour a Son to him.

- 4 Fourthly, whatsoever punishment proceeded from the Father, our Saviour tooke it upon himselfe; yet so, as neither his sins deserved it, neither did he sinne in bearing of it, nor yet was hee overwhelmed in bearing of it, as the wicked are which are damned, but hee wrestled with it, and overcame it; hee first tooke upon himselfe that should have come upon a beleever; when the wrath of God comes out like a Lion to take the sinfull sons of men from off the earth, and the sea of his indignation flowes in amain, then the Lord Jesus Christ steps in between the wrath of the Father, and the soule of a beleever, and hee bears all, *Iohn 18. 11.* when *Peter* would have rescued our Saviour from the high Priests, *Our Saviour said, suffer it to bee so, put up thy sword into its place; shall I not drinke of the cup which my Father giveth me to drinke of?* hee doth not say, shall I not sip or taste of the cup, but, *shall I not drinke of it?* that is, he drinks the cup of wrath which was prepared for poore sinners, cleane off; therefore *Esay 63. 3.* hee is said to tread the wine-presse of the Fathers wrath alone, he did squeeze it all out: observe these explications in this kinde, and know thus much, that the want of the sense and feeling, and operation of Gods love, and the feeling of the indignation of Gods wrath in it selfe considered,

dered, it is not a sinne, but so far as our sinnes deserve this wrath of God, and deserve this separation, and so far as we out of our infidelitie dash the sweetnesse of Gods love, we sin in this kinde; but none of all this befell our Saviour, the bare want of the one, and the sense of the other is not a sinne, but we sin in bearing it. It is a sweet observation of the Schoolmen, that our Saviour cried, *my God, my God*, even in the losse of the sweetnesse of Gods favour; and when Christ complaines, and sweat water and blood, yea clods of blood, so that his heart broke within him under the fierce indignation of the Lord: this fierce indignation may be attended two wayes; or there are two things in it: I say in the separation of God from the soule, there are these two things to be attended: First, a want of that grace, and holinesse, and confidence, whereby the soule should close with God, that howsoever God goes away, yet the soule should follow him, as *Iacob* did after the Lord, when hee said, *I will not let thee goe, unless thou blesse mee*: Now it is one thing when God goes away, and it is another thing when we push him away: therefore that want of grace, and holinesse, and confidence, whereby the soule should cleave to, and close with God, this is one thing which causeth the separation of God from us: this is on our part.

Secondly, there is another worke on Gods part, that howsoever the soule stands Godward, and Christward, and it cleaves to him as *Iob* did that would trust in him, though he kild him; yet

God may withdraw the sweet refreshing operation, and the sensible conveyance of his mercy and compassion from his soule, and he frownes upon him, and plucks away the hold, and lets in his indignation upon him : the first of these two can never bee without sinne, and it is a hainous sinne when our soules sit loose from God, and when we shall separate our selves from the mercy and goodnesse of God, and are weary of Gods presence in his ordinances, as many wicked men are, and are weary of the promises, and say as those in *Iob* did, *Depart from us, for wee desire not the knowledge of thy wayes* : this is a cursed sinne, and this never was, nor could not be in our Saviour : but now that the Lord may plucke away the sense of his love and favour, and take away the operation and conveyance of his mercy ; this God may justly doe as he seeth good : this was not a sinne in *Iob*, that God did take away the sense of his love and mercy, and seemed to be his enemy, but if *Iob* had gone away from God, as God did from him, then he had sinned, but hee held God still : this was not a sinne in *Iob*, that God did thus forsake him, though haply it was through his sinne deserving it : all this did befall our Saviour Christ, and yet he was full of holinesse, and hangs upon God, and said, *My God, my God, why hast thou forsaken me ?* And God was angry with him, because he had our sinnes upon him ; but the first of these was not in Christ, hee did not depart from God : the second was inflicted upon our Saviour, and that might be justly ; this ads much
light

light to those passages; those two ardent petitions of those two worthy lights, *Moses* and *Saint Paul*, *Exodus 32. 32.* *Moses* perceiving that the Lord was ready to destroy the Israelites for their sinne, he saith, *Now if thou pardon this sinne, thy mercy shall appeare; but if thou wilt not, then raise mee out of the booke of life, which thou hast written:* and in *Rom. 9. 3.* *Saint Paul* foreseeing the rejection of the Jewes, and that God would throw them away for sixteen hundred yeeres together; the good man seeing the dishonour that was like to come to God, & the utter destruction of the people of the Jewes, he saith, *I could even desire to be separated from Christ, & to be cut off from the Nation of the Jewes, that they might not be forsaken of God:* Now should a man pray to be removed out of Gods presence, and to be separated from God for ever, and to be cut off from God, and to be separated from Christ Jesus? no, for this were sinfull; either it signifies that *Paul* should have his heart loosened, and sit loose in his affections to God, and to Jesus Christ: this *Paul* did not pray for, for it is a horrible sinne, and it is an argument he hated Christ and himselfe too. Now so farre as it implies our want of love to God, and our want of depending upon God, it is a fearfull sinne, and these holy men did not desire it: but this is the meaning, they were willing to have suffered the want of the sense and feeling of Gods love and favour for the present: though they would have loved and closed with God still, yet they would have beene content to want the sense of Gods love, that
Gods

Gods glory might have beene advanced, and the salvation of the Jewes furthered: so it was here with our Saviour Christ, for howsoever according to his humane nature hee did feare the death naturall, and the wrath which hee saw comming upon his nature, and therefore he said, *if it be possible, let this cup passe from me*; he might doe it, and God by reason required it, that a man be sensible of misery, yet according to the holinesse of the will of the Father, hee did not pray against these, but prayed for these, and for the bearing of the punishment: for he was sent for this end, and it was a part of the Mediatourship: this is the meaning of that place, *Iohn 12. 27. what shall I say, Father save me from this houre* ? no, *but therefore came I unto this houre*; that is, the houre of death; He came into the world for this end, and therefore, he submits himselfe: Thus much for the opening of the first part of this conclusion; that whatsoever wrath should have come forth from the Father upon the faithfull, Christ did beare it all.

2 Now the second part is this, Christ so beares it, that his owne sinne never deserved this wrath of God, nor hee never sinned in bearing it, neither was he overwhelmed in bearing it, but he wrestled against it, and overcame it: it implies two things, and it prevents another cavill.

1 First, the paine of the soule comes either from a cause without, or a cause within, or from both: If a man were to goe to hell, it came either from his owne sinne deserving it, or from Gods wrath inflicting it, or from both; now Christ did suffer

suffer punishments in his soule, but not so farre as they came for his owne sinne ; the cause from within is sinfull and detestable, but the cause from without is holy and righteous ; therefore all that which came from Gods wrath inflicting punishment, all that Christ did suffer was so ; but the wicked have a cause of sinne within them, and that Christ having not, hee needed not to suffer, and because he had no sinne in him, he did not suffer all pains of hell ; hee suffered the displeasure of Gods wrath, but yet so much of the punishment as came from sin committed, that our Saviour did not suffer.

Secondly, a poore creature bearing Gods anger, he hath not onely Gods anger seizing upon him, but also it overwhelms him, because hee is not able to beare it : the plague prevails against him, not onely the wrath of God lies upon a sinner in hell, but it crusheth him there, that he can never goe from it : and this Divines call the absolute damnation, such a damnation as overturns a sinner in hell, and crusheth him there for evermore. The reason why a sinner never comes out of hell, is this ; because his sufferings are not infinitely satisfiable, according as his sinnes have beene infinite to provoke God ; for as *Adams* sin was infinite and provoking, because it was against his Godhead, so the sufferings must bee infinite : now the sufferings of Christ were of infinite value, but *Adams* sufferings were not of an infinite nature: Christ bore the wrath of God and wrestled with it, and overcame it, and came out from under

the heavie displeasure of God, and why? because they were able to satisfie an infinite God, who was thus infinitely wronged by the sinne of man: therefore the sufferings must be of an infinite satisfying nature, as you shall conceive thus: a finite sinne of *Adam* committed against God, was infinitely provoking, but the sufferings of Christ were infinitely satisfying, and so answerable in proportion to what divine justice required; this was the meaning of that place in *Acts 2.24. whom God raised up and loosed the sorrowes of death; because it was not possible that hee should bee holden downe of death*; and it is the meaning of that place, *1 Cor. 15. 54. Death is swallowed up in victorie, Christ endures wrath and overcomes it; and Iohn 16. 10. Christ will convince the world of sinne, and of righteousness*; why of righteousness? for *I goe unto the Father*; and why doth hee goe to the Father? *because hee hath paid the debt to the uttermost*: hee did satisfie justice to the full, for had he not satisfied justice, he had beene kept in the grave till this day, and wee had beene condemned; but now hee hath borne and satisfied all, therefore hee must come forth to immortallitie and glory. Remember these conclusions, and think thus, hath my Saviour done all this for me? well, I will remember it, and thinke upon it, and I will lay it by mee for ever.

5. The fift conclusion followes, and that is this: The desperation of a damned soule in hell, and the eternitie of torments, they are no essentials of the second death, and therefore they could not, nor

nor ought not to be suffered by our Saviour : this I say to stop the mouths of all Popish Jesuites, and especially of *Bellarmino*, who thinke to cast a great scandall upon *Calvin* and others in this kinde : let me open both the parts of it ; first, the damned in hell despaire, therefore, saith *Bellarmino*, if Christ suffered the pains of the second death, he did despaire, and did suffer the paines of hell for evermore. Oh foolish creature, who will be so wicked as to say thus ? Therefore that you may see this cursed opinion, consider two particulars in this desperation ;

First, the nature of desperation, what it is : I

Secondly, I will shew that this desperation is no part of the second death. 2

First of all, for the nature of it, what it is : desperation as the word carries it, is to cast away all hope and expectation of any good ; this is properly to despaire : For if there be any good things with us, then we are said to have them in possession, and fruition : but if good things are absent from us, then we are said to expect them, and to hope and wait for them, and hope saith it may be otherwise : this is that which beares up the soule in the most heavie brunt : But for hope, the heart would breake, saith the Proverb : and it is true indeed, in the greatest miseries that can befall us, and when we feele nothing, nor finde nothing, nor have nothing in sense, yet hope saith it may be otherwise, and though now I am sinfull and miserable, yet I may bee pardoned, and though now in the gall of bitternesse, yet I may be purged and

and sanctified; and though now I am a damned creature, yet I may bee succoured and delivered. This is that which sometimes bears up the heart; and it is that also which beares up the hearts of the wicked many times here upon the earth; when the Lord lets in the horror of heart, and fills the soule with his indignation, his heart would sinke, but that a little leane starved hope supports him, and he sees that Gods will is not yet fully revealed, but that he may be saved: and he saith, this conscience may bee quieted, and this soule may be saved, and these sins may bee pardoned; now despaire is the quite contrary, when the soule hath no good in expectation, and that which cuts the heart strings of a mans consolation, and plucks a mans comforts up by the roots, as hee hath nothing for the present, so all means and wayes of getting any good are cut off, and then he casts off hope, and never lookes to God more, because he never lookes for mercy from God; and then hope goes out and saith, Oh when will it once be, cannot these sinnes bee pardoned, &c? And at last hee sees there is no way of getting any good, and therefore hee never lookes for mercy more, but expects hell and damnation, and cries out, I am damned, I am damned: This is despaire, and this is the nature of it.

2 Secondly, this despaire is not any part or essentiall property appertaining to the pains of the second death, whether we looke at the withdrawing of the sweetnesse of Gods love, or whether wee looke at the inflicting of the wrath of God upon.

upon the soule, this is no part of them ; for besides that which Divines will observe, namely, that all punishments are passions, and they suffer them ; but despaire is a worke of the creature, and it issues from himselfe, and the creature doth it, and therefore it cannot properly bee a punishment, nor any part of the second death, but besides all this which they observe, this desperation so opened, it is so farre from being any part of the second death, as that it is not a consequent which nextly followes from the second death, but from the weaknesse and sinfulness of the creature. Desperation is not any effect flowing immediatly from the wrath of God upon the creature, but it proceeds and comes directly and immediatly from the weaknesse and sinfulness of the creature. Imagine that yee saw the Lord Iesus Christ comming in the clouds with thousand thousands of his holy Angels, and the thrones were set up, and all flesh appeared ; the sheep on the right hand, and the goats on the left hand, and the Lord Iesus Christ passeth the doome, and the sentence against them, saying, Goe yee cursed into everlasting fire : Now when a poore damned creature seeth that the sentence is gone, and seeth the good wil of God pass'd upon him, and the power of his wrath now to bee exprest to the full against him, and he apprehends the will of God now fulfilled never to be crost more, and the decree of God is now exprest never to bee altered more, and he seeth the gates of hell now sealed upon him, and that the Lord hath cast upon him the tombstone of his wrath, and that he is buried under the power

of the second death, and now he seeth the time is gone, and the justice of God can never bee satisfied more, and this power of the Lords wrath can never be removed : Oh the time was, that I had the word and the power of it to quicken me, and to informe me, and the Spirit of God to strive with me, and then there was some hope; but now the decree of God is made unrevokable, and this wrath I shall never beare, nor never remove. There is now no word, no praying, no hearing, no conference, no mercy, nor salvation to bee hoped for, and so the soule lookes no more for any good, because the Lord hath so peremptorily set downe his doome; thus the soule breaks under the wrath of God, and is not able to satisfie, and the wrath of God can never bee removed, the fire will ever burne, and the worme will ever gnaw, and now the soule casts off all hope; and this is the meaning of those phrases, *2 Pet. 3. 7.* and in the 6. verse of the Epistle of *Iude*, where speaking of the devils, the text saith, *They are reserved in everlasting chains under darknes, to the judgement of the great day:* the devill is hopelesse, he hath no hope of good, nor shall never receive any good: but our Saviour Christ that was able by the power of his God, head to suffer this wrath of God, and to satisfie justice, and to support himselfe under this wrath, and to come out from it, he hath a certaine hope to please God the Father, and to have everlasting blisse and happinesse with him; there is hope with our Saviour, because he can beare and satisfie, and come from under this wrath. Take a bason
of

of water, and cast it upon a few coales of fire, and it will put them clean out, but throw the same bason full upon a great fire, and though it may damp it a little at first, yet it cannot quench it, but rather increaseth the flame, and makes it burne the faster: whats the reason of this, that it quenched the little fire, and not the great fire? it was not firstly and nextly because of the coldnesse and crofnesse of the water to the fire, for the same water was as cold upon the great fire, and as crofse to the nature of the great fire; but the little fire was too weake of it selfe to beare the coldnesse of the water, and therefore it was quenched; but the great fire was able to beare the coldnesse of the water, and therefore it was not quenched: so it is here, the wrath of God is like this water, as *David* saith, *All thy waves and billowes have passed over me*; that is, the waves of Gods indignation, and the ocean sea of Gods wrath: when this falls upon a poore weake sinfull creature that cannot beare this, but breakes under this wrath, and cannot take off the vengeance of the Lord, but sinkes under it; this creature despaire of all helpe, not because of the wrath of the Lord firstly, but because of the weaknesse, and the sinfulness of the creature that could not beare the wrath of the Lord: and hence he despaire, and the soule saith, *alas, I am weake, and a poore finite creature, and this wrath of the Lord is of an infinite vigour, I shall never be able to beare it, nor to get from under it: therefore I despaire and cast away all hope of helpe*; but the Lord *Iesus Christ* being perfect

fect God, and perfect man, having a great flame of holy affections kindled in him by the spirit of the Father, this did assist him hereby to beare the wrath of God in his soule, and not onely was hee able to beare it, but to overcome it; and although hee were tossed up and downe in the sea of Gods wrath, yet he was not drowned; and though hee sipped of the poyson, yet he was not poysoned: therefore he bore the paines of the second death, and overcame them, and did not despaire; he expected to receive good, because he knew he should have good: thus our Saviour, *Iohn 19. 30.* when he had so deeply drunke of the cup of affliction, he said, *now it is finished*; that is, now the fierce indignation of the Lord is over. Take a little childe or infant new borne, and lay it in a little streame, if no man come to succour it, there can be no hope that it will live, not properly because of the water, but because the childe is weake, and not able to keepe it selfe from being overpowred by the water: and therefore there is no hope to have reliefe for it; but let a strong man come, and he will not be drowned by the streame, for hee is of height and strength either to wade thorow it, or else to save himselfe by swimming: so there is the streame of the indignation of the Lord: Now God will not help a poore sinfull creature, and he cannot help himselfe, therefore the streame will destroy him, and there is no hope, for he is never able to free himselfe, because God will not, and he himselfe cannot; but the Lord Jesus Christ that hath skill and power, because he is God, as
well

well as man; therefore though he beare the wrath of God, yet because hee is able to wade thorow it, and to beare it: therefore it is that he will deliver himselfe, and all us with him. Thus ye see that desperation is a consequent that followes from the sinfulness and weaknes of the creature, and that it is no part of the second death. The second part of this conclusion followes, and I desire it may bee attended to by all you that are weake ones; for this objection doth put many Divines themselves to a stand, and yet the case is very cleere so farre as my light and line serves me.

Secondly, the eternitie of the punishments, say they, for if Christ suffered the pains of the second death, then hee must be in hell for ever. It is a weake and a sinfull plea; I say our Saviour might and did suffer the second death, and yet not the eternitie of it: I beseech you to take notice of two things herein.

First you must take notice of the difference betweene the death threatned, and the death denounced, and betweene the torments of hell: also betweene the eternitie of time, and the circumstances of time, that may bee altered and changed, as the debt or punishment is fully suffered or not suffered: As for example, the time of a mans lying in prison is no part of the payment, but he doth lie in prison because hee cannot pay the debt: as thus; A man is in prison for a thousand pound, & he must lie in prison ten years, because he can pay but a hundreth pound a year; but now let a rich man come that can discharge the

H h pay-

payment within ten moneths, or ten dayes, or ten houres; it is as well if he doe it in ten houres, as if he did it in ten years, nay it is better done: Just so it is here, the debt is this; *In the day that thou eatest thereof, thou shalt die the death*: the punishment is death, and every poore creature must die: the first and second death: Now because a poore creature cannot satisfie Gods justice in this life, (for if God should but let in the power of his wrath in this life into the soule, and fill the soule with his fierce indignation, it would kill a man even in this life) therefore the Lord by death takes away a poore creature, and drags him downe to hell; he doth arrest him by conscience here, and saith; Thou hast sinned and deserved wrath, and thou canst not beare my wrath here; therefore thou shalt die and be made immortall, that thou maist beare it for evermore; because a man cannot pay it now, therefore he is paying of it to all eternitie; for hee is never able to pay and satisfie for the whole summe: but now the Lord Jesus Christ hath cash ready at hand, and is able to lay downe the payment for all the faithfull to the full: hee layes downe the life naturall, and hee also suffers the paines of the second death: therefore hee is able to deliver himselfe, and all those that are his.

Use I.

First of all, hath our Saviour thus suffered, and hath he stepped in betweene the wrath of God the Father and the faithfull? Justice saith, that soule hath sinned, and must be damned, and anger saith, I must breake out against that poore soule; then the Lord Jesus Christ steps in and saith,

saith, I will beare all, and undertake the satisfi-
 ing of all; I will beare all those punishments due
 unto them: you that are beleevers and have a
 share in Christ, unto you I speake; labour thou
 from hence to see the hainousnesse of sinne, and
 to hate it, because it hath brought all this evill
 upon thy Saviour, and would have brought the
 same upon thee, had not the Lord Jesus Christ
 stepped in betweene thee, and the wrath of the
 Father. Oh looke what thy sin hath done unto the
 Lord Jesus Christ, and see if you can love it, & take
 contentment in the cōmission of it: Let me teach
 you how to do it: send your thoughts afar off, and
 see our Saviour in the garden crying out, and say-
 ing, *My soule is exceeding heavie unto the death, my
 soule is even beset with sorrowes; oh watch and pray:*
 And also when he was in that bitter agonie in the
 garden, *And he prayed yet more earnestly, and bee
 stretched out his prayers, that it broke his heart almost;*
 behold the teares in his eyes, and the clodded
 blood that came from him, and his soule was al-
 most broken within him, under the fierce indig-
 nation of the Lord: *and he fell upon the ground,* and
 yet all this would not doe the deed: follow him
 to the crosse, and seeing him attended with the
 souldiers, and pierced thorow with a speare; see
 then if thou canst lovethy sinnes that have done
 all this; and further, when you have seene him
 thus nailed to the crosse, and pierced thorow
 with a speare, then if you have any hearts of men,
 (I doe not say of Christians) listen a while, and
 here those hideous cries, *My God, my God, why hast*
 thou

thou forsaken me? Oh brethren it went very heavy
 with our Saviour: Now imagine that you heard
 those heart breaking sighes which broke the hea-
 vens, and let them breake thy heart too: Oh goe
 your wayes home I charge you in the Name of
 Jesus Christ, and answer your owne hearts, or ra-
 ther answer the petitions of our Saviour, and say,
 Lord, why hast thou forsaken? Oh Lord, it was
 for my pride, and my contempt of thy word, and
 my despising of holy duties, and for the rest of my
 finnes, I should have beene forsaken, and thou
 wast contented to bee forsaken for me: Oh can
 you consider of this and love your finnes still,
 which have brought all this misery upon a Savi-
 our? if you can love your sins now, doe; and if
 you can harbour that pride and stubbornnesse in
 your hearts which would have pluckt the heart
 out of Christs body, and his soule from his body,
 then doe; can it bee possible that men should
 harbour sinne in them, if they did but know what
 it hath done to them, can you see it and not hate
 it? Oh behold that sinne which hath caused God
 the Father to be angry with thy Saviour, and doe
 thou hate it, and let thy soule for ever loath thy
 sinne which hath caused Christ thus to doe, to
 come downe from heaven, and to bee tortured by
 wicked miscreants, and to cry out, *My God, my God,*
why hast thou forsaken me? and as sin hath caused
 God the Father to punish thy Saviour, so goe
 thou and be revenged upon thy sin, and say, Oh
 my pride, and my stubbornnesse, and my loose-
 nesse, and uncleannesse, and base drunkenesse,
 these

these were the nailes that pierced his hands and his feet, they pierced his sacred body, and puled the wrath of God the Father upon his soule; therefore let mee bee for ever revenged of this proud stubborne and rebellious heart of mine, and let mee for ever loath my sinne, because it brought all this sorrow upon my Saviour.

To presse this use a little more, I charge you brethren, as ever you had any tender love unto Jesus Christ, or any regard of your owne comfort, goe your wayes, and bee for ever cast downe and humbled for those evill waies of yours, which have brought our Saviour to such a gulfe of misery, and to be angry with those sinnes that have made God the Father angry with the Lord Jesus Christ, and take thoir revenge upon that proud stubborne heart that brought all this misery upon thy Saviour: This is the course of humanitie amongst men; if a man knew of any one which had murdered his father or his friend, whom he highly regarded and honoured, nature shewes us thus much, that our hearts would rise against the man, and you would not bee able to brooke the sight of him, and you cannot endure to see him in your companies; and if law and conscience did not forbid it, you could be contented to give him his deaths wound, and to bee his bane, and you would cry out against him, Oh he hath murdered my father, or my deere friend, and though you would not run upon him and kil him, yet this every one would doe, he would follow the Law

to the uttermost, and if all the law in the land will de it, he will have him hanged ; and if he might have it put to his choyce what death hee should die, hee would chuse him a death as bad as hee could devise ; and if he might be his Executioner, how would he mangle him, and say, thou wast the death of my father, and then hee would give him one blow for this, and another blow for that ; and say, thou wretch, thou hast taken away the life of my father, and I will have thy life : Now is a man thus intraged, and is the heart of a man carried with such violence unto him that hath murdered his father, or his friend, and that for the losse of the naturall life ; Oh then how should your hearts bee transported with infinite indignation, not against the man, but even against the sinne, which is the cause of all this, and which is wholly opposite against God ; and not onely because it hath taken away the life of the body of our Saviour, but also made him undergoe the wrath of an everlasting father ; your sinnes are they that have thus slaine the Lord Jesus Christ, the Lord of life : Therefore follow thou the law against these sins, and raise hue and crie after them, and bring them to the Sessions, and set them before the tribunall of God, and crie justice Lord, justice against these sins of mine ; these slew my Saviour, Lord slay them ; they have crucified my Saviour, Lord crucifie them ; let me have life for life, body for body, and soule for soule : these are the sins that have taken away the life from the body of our Saviour, and tooke away all comfort from his soule,

soule, Lord take away their life : thus pursue thy sins, and never leave them, uptill thou seest them bleed their last: never thinke that thou hast power enough against corruption, nor never thinke that thou dost enough against them, but give thy corruptions one hacke more, and confesse thy finnes once more, and say, Lord, this pride, and this stubbornesse Lord, and this loosenesse of heart Lord, these are they that kild my Saviour, and I will be revenged of them, and herein consider this, when your hearts are inclining to any corruption, or to any temptation of Satan ; and when thou findest thy soule drawne aside to any sin, and when thou findest some temptings unto corruptions and stirrings of cursed lusts, it is good then to have an actuall consideration of what sin hath done to the Lord Jesus Christ, and reason thus with thy selfe and say, these sins were the death of my Saviour, and shall they be my delight? these sins did pierce his hands, and wounded his soule, and shall they give contentment to my soule? the Lord forbid, did these finnes plucke teares from his eyes, and blood from his heart, and shall I make them the delight of my heart? the good Lord in mercy forbid it: were it so that our hearts were fully and thoroughly perswaded that all the vanities of our mindes, and all the lusts of our hearts, and all the distempers of our affections were those that stabd the Lord Jesus Christ, and wounded him to the heart; it could not be that we should so delight in them, and lavish out our soules and affections thereupon, nay, not onely Christianitie will doe
it,

it, but nature and reason will even compell a man to doe the contrary; could hee but reason thus with himselfe, when corruptions tempt him, and occasions call him, and say thus with himselfe; was it not enough, and more than enough, that the Son of God came downe from Heaven, and suffered such grievous pains, but shall I againe crucifie the Lord of life, and shall I againe pierce those blessed hands of his, and pierce that blessed side of his, and all goare his sacred body with my uncleane sins, and force him to crie out againe, by reason of my sinnes which I have committed? this is more than brutish, and more than savage; I beseech you in the bowels of the Lord to consider well of it: you know what Christ said when *Saul* persecuted the poore Saints at *Damascus*, *Saul, Saul, why persecutest thou mee?* It pierced the Lord Christ, when any of his members were pierced, *Acts 9. 4.* but now for such as beleieve in Christ, and looke for mercy from Christ, consider how neerly it will touch him, and trouble him; not onely to have his members pierced, and persecuted, but also to have his good Spirit grieved, and himselfe to be wounded. Imagine you heard the Lord speaking, as the Church did in *Lamentations 1. 12.* *Is it nothing to you all, oh yee that passe by, is there any sorrow like unto my sorrow? have you no compassion at all upon a Saviour? what, will ye spit in my face? what you? what and to a Saviour too? and will ye pierce my soule by the corruptions of your hearts, and by the actions of your hands? thus the Lord Jesus Christ per-*

perswades you to see sin, and to abhorre and hate it upon all occasions; and therefore let us answer the requests of our Saviour, and not shew our selves desperately wicked to pierce him againe, and to renew his sufferings.

In the second place, did our Saviour suffer these *Vse 2.* paines? then see here the strictnesse of Gods justice: Oh that exact precise severitie of Gods proceedings without exception of any mans person; God puts no difference, although hee were his Sonne, but hee layes punishment upon him. This is the reason of that exact dealing of God, in *Rom. 2.9.* *Tribulation and anguish shall bee upon the soule of every one that sinneth, and why? because God is no respecter of persons;* as verse 11. that's the ground of it; and it is not onely exprest, but it is also proved undeniable, *Rom. 11. 22.* *Behold therefore the bountie and severitie of God; towards them which have fallen, severitie; but towards thee, bountifulnesse:* remember Gods just proceeding against the Jewes, and therefore it is, that the Apostle citeth all the proceedings of Gods judgments, not onely against the heathens that never knew him, or his enemies that alwayes opposed him, but even to his friends such as he had shewed much favour and mercy to: if they sinne, they shall be destroyed for their sinne. But oh the just exactnesse of the justice of the Lord, how severely just he is! for this exactnesse is not onely upon the wicked, and open profane, but upon his owne deare children, and they that have had his ordinances, as in *Amos*, the Prophet shewes what fa-

vours they had received, in regard of the means ; but yet see how severely the Lord punisheth them : but behold the miracle of justice in the Lord Jesus Christ his onely Sonne, in whom his soule delighted : our Saviour that had but the shadow of sinne, had all punishments laid upon him in this kind : Now answer me whether God the Father bee not a strict God or no, and a just and righteous God that would thus deale with his onely Sonne. A man would have thought if any thing in the world could have stopped the hand of Divine justice, that it should not proceed from God the Father, then Christ he might have done it ; for hee had all that ever any one in the world could have : If the excellency of the person of our Saviour could have done it, or the holinesse of the soule of our Saviour, then he might have beene exempted from punishment, yet all these were not able to doe it, because hee was a suretie ; but yet a man would have thought that those teares of blood might in some measure moderate the matter : could not those fervent petitions of his, have had so much as some abatement of the punishment, when he cried out saying, *Father, if it be possible, let this cup passe from mee* ? and then againe the second time, *Father, if it be possible, let this cup passe from mee* ; nay the third time, *Father, if it be possible, let this cup passe from mee*. The Son of God was now upon the racke with it, *if it be possible, let this cup passe from mee* ; let mee onely have a sip and away, and so let it passe from mee. Surely if any thing could have stopped

stopped the hand of divine justice, then Christ might have done it, but God would not, nor did not abate our Saviour one drop of his indignation, but God inflict's it all, and Christ suffers it all: behold therefore if this bee not a just God; heare and feare all you that heare the good word of the Lord this day; you that thinke that Christ is made all of mercy, it is a God of your owne imagination; and your owne devising; it is not that God which is the Lord of heaven and earth, it is not the God of hosts, the Father of the Lord Jesus Christ: Oh say poore ignorant people, he is a very mercifull God, and full of compassion; it is true, hee is mercifull indeed, but know this also to thy terrour, that God is strict, and precisely righteous: you thinke to put off God with a few good words and lazy wishes, and with a Lord have mercy upon us; and if you can have but an houres time before your death to cry God mercy, oh then you thinke all shall be well, and God will goe away with any thing; and because you suffer a little punishments and afflictions in this life; therefore you thinke to bee freed from them altogether hereafter: no no, know thou shalt not carry it away so: indeed thou hast troubles and afflictions here, but thou shalt have eternitie of torments for ever in the life to come: if thou still continuest to bee a sinfull wretch, and an unbeleever, there is no way with thee, but to beare thy owne plagues and miseries hereafter: when thou seest the Sonne of God himselfe corrected, dost thou thinke to goe free?

if God would not bate our Saviour any thing of it, dost thou thinke he will abate thee any thing? againe, our Saviour had our sins onely imputed to him; but thy sins thou hast committed them thy selfe, and canst thou thinke to escape, that art proud, and stubborne, and malicious, and liest and livest in thy sins, and dost wallow in them, and allow of thy selfe in the commission of them? no, surely God will not spare any blasphemers, nor unclean wretch, nor profane person under heaven; if he did not spare his owne Son, he will not spare thee, but hee will inflict upon thee the sharpest punishments that can bee imagined: therefore now if God bee so severe against sinne, then let your affections be answerable thereunto; doe you pitie none that are sinfull, not onely slaves, but in a childe, a son, a husband; let us labour to get a heart full of hatred against sin in any of these, nay though shee were the wife of thy bosome, or thy childe, or thy deere friend, if thou seest sin in them, bee sure to punish it; especially you that are in places of authoritie, into whose hands God hath committed the sword of the Magistracie for the execution of justice: You that are Gods vice-gerents upon earth, doe you as God himselfe hath done, and walke in his way, and so bee blessed in whatsoever you doe. *I said ye are Gods faith David*; every Magistrate, every Justice in the countrie, and every Master of a family; *ye are Gods*, that is, ye have the Image of God put into you; and therefore say thou with thy selfe in this manner; would God suffer

a swearer, or a blasphemers, or a prophane person, or a drunkard, or an adulterer, to go unpunished? and would God suffer a prophaner of his Sabbath, and would not reforme him? then whatsoever is amisse in thy owne soule, or in thy wife or childe, or servant, if it be in thy place punish; if not, then hate it to the uttermost: If God doth hate sin even in his owne deare Son, though assumed onely, then let thy heart bee also carried with a hatred for evermore against it: Thus much of the first question, what the kindes of punishment were which our Saviour suffered, and how far he suffered them.

Secondly, when did our Saviour begin these sufferings, and when did he end them? To this I answer thus:

Quest. 2.

Our Saviour Christ began the pains of the naturall death from his cradle, to his grave: I am not ignorant of the diversitie of the judgements of Divines in this point; but that which I conceive to be most seasonable is this, hee begun to die, as soone as hee begun to live, and that upon this ground; looke to the curse that God hath threatned, *Gen. 2. 17. In the day that thou eatest thereof, thou shalt die the death*; so that Adam began to be a debter, and must bee a sufferer from the very beginning of his sin; and so all the sons of Adam, they have no sooner an entrance into life, but they are dying: The meaning is this, as thou eatest thereof thou shalt die; thats the meaning of the text as it is in the originall; *die, die, die*, even from the beginning of thy life. Now when

Answer.

our Saviour became a debter, hee must also become a paymaster, and he must keepe the day of the payment : justice requires this, and they that are faithfull doe and will keepe this : now our Saviour was a good paymaster, therefore the day of his humiliation was the day of his dissolution; hee had sorrowes and miseries even untill his departure out of this life: nay, not onely the curse required it, but also daily experience makes it good; looke upon our Saviour as soone as ever he was borne, *there was no roome to bee had for him in the Inne, but hee was laid in a manger in the stable;* and not in a cradle neither, but in a cratch : and *Herod* he sought his life too, and in his riper years, he suffered hunger, and cold, and backbitings; and all these were but as harbengers to make way for all that desolation and wrath which came upon him. There is never a childe of *Adam*, but so soone as hee is borne into the world, hee falls to crying, and so he continueth in sorrowes all the dayes of his life, and all these are but dyings: when the tyles begin to fall, and the thatch to moulder from off the house, wee use to say the house will fall shortly :. so all the sorrowes and the disgraces that were cast upon our Saviour, so soone as he was persecuted, they were all preparations to his death. Againe, looke to the end why our Saviour came into the world, as in *John 3. 8.* *Christ came to destroy the workes of the devill, that as Satan brought sinne into the world by Adam, and so death and condemnation by sinne; so Christ through his sufferings, brought in life and sanctifi-*

sanctification; so that the plaister should be applied to the place from whence the root of the disease came: As Satan brought sin into the world, and punishments by sin, so the plaister must be laid there, that all may be fully cured.

Againe, when did our Saviour suffer paines in his soule? To this I answer, our Saviour did suffer these paines, partly in the garden, and partly upon the crosse: this will be plaine if you compare *Matthew 26 .37.* with *Iohn 19. 30.* in Saint *Matthew* he saith, that Christ tooke with him Peter, and the two sonnes of Zebedeus, and hee began to wax sorrowfull, and to be grievously troubled: hee began to be sorrowfull, this sorrow and heavinesse was the paines of his soule: here he did begin it, and in *Iohn 19. 30.* when Iesus had received of the vinegar, he said, now it is finished: what is that? there are many interpretations upon it, but I will follow that which I conceive to be most seasonable, as thus; *it is finished*, that is, *the cup is over, the heave* *indignation of the Lord that did pursue mee, and lie upon mee, is now over*; and remember this word *finished*, doth argue that it had a beginning. There was a time when our Saviour began to grapple with this wrath of God, and *now it is finished*: this is the meaning of it, for it could not be meant of all the Prophecies that were of Christ, all which were not fulfilled, and though some were fulfilled, yet some were not; and therefore it could not be meant of them, as namely of this Prophecie: as *Jonah was three dayes and three nights in the whales belly*, so shall the Sonne of man be three dayes

[and

and three nights in the heart of the earth: therefore, the text saith, that he began to bee in an agonie in the garden, and when he cried, now it is finished, then it was ended: that is, now the fit is over, and the indignation of the Lord is past: this shall bee made good in the third question wherein it shall appeare that hee did suffer grievous paines in his soule: But before I come to the third question, give me leave to premise some cautions, that so you may see how the way lies; and the cautions are three

- 1 First, that whatsoever the Scripture doth speak concerning the sufferings of Christ, it means them really; they were not shewes nor semblances, but in substance. This I speake the rather to avoid a cavill of some which thinke that Christ did onely say so, and did not suffer them really; this is a meere doting delusion, and for ever to be abhorred; for unlesse we yeeld it that Christ did suffer these really, wee shake off the truth of the whole story, and so we can have no true footing for our comfort.
- 2 Secondly, I say that whatsoever is exprest in the Scripture, wee must conceive of it without the least suspicion of sinne in our Saviour: therefore evermore maintaine a holy reverence, and a holy regard of the actions and the nature of our Saviour Christ, that you may not charge him with the least inclination to any distemper.
- 3 Thirdly, our Saviour was not compelled properly to suffer, either out of the necessitie of nature being weake and finfull; for indeed sorrowes doe

doe come properly out of our corruptions, and flow out from thence ; and as heat and fire goe together, so sin and misery goe together ; but there was no such matter in the Lord Jesus Christ ; nay, there was no outward cause in our Saviour, that could compell him to suffer miseries, whether he would or no : but hee did most willingly submit himselfe to divine justice, hee tooke our place and became our suretie, and promised the payment of the debt freely ; yet after he had done thus, it was necessary upon condition promised, and hee did also willingly make it necessary, that before he did suffer these punishments, he should undertake them ; and then having thus undertaken, and upon certaine conditions promised, it was very fit and necessary that he should make good what he had promised, and performe what hee had undertaken : these cautions I thought good to adde to stop the mouthes of all cavils that may arise in the hearts of those that are weake ; for the ground of Christs sufferings was freely and willingly according to the promise and agreement which was betweene the Father and himselfe. :

The third question followes, and that is this : *Quest. 3.* whether our Saviour did suffer in body alone, or in soule alone, or in both :

The answer apparantly and punctually is this : *Answer.* Christ did properly and immediatly suffer the wrath of God in his soule, as well as hee did the paines of death in his body ; hee did not onely
K k suffer

suffer by communion and consent betweene the soule and the body; as namely, therefore the soule is pierced, because the body is pierced; no, but he did properly and immediately receive and suffer the wrath of God in his soule, as well as his body did death. The Scripture doth expresse it this way, and the Prophet foretold this in *Esay* 63. 10. *God shall make his soule an offering for sin*: you know every offering implies a full payment; they did use to confesse their sinnes over the sacrifice, and then to slay it, intimating that the sacrifice was to undergoe whatsoever punishment was due unto their sinnes: and so did Christ doe in bearing our sinnes, nay Christ himselfe saith so: *Matthem* 26. 38. *My soule is very heauie and sorrowfull, even unto the death*: and that this must needs be the meaning of the text, it shall appeare by further explication, and therefore give mee leave to handle all the particulars of the sufferings of our Saviour: and for our proceeding herein, that I may be plaine, and that this doctrine may drop as the dew, and that every spire of grasse may receive some sap and sweetnesse, and spirituall moisture there from, let me doe two things, wherein I will shew you that the sufferings of our Saviour were done partly in the garden, and partly upon the crosse; and for his agony in the garden, let me doe two things:

1 First, I will shew you what the Scripture saith of that agonie in the 14. of *Saint Marke*, and in the 26. of *Matthem*.

2 Secondly, I will make it good that those sufferings

rings were most grievous sufferings, which hee suffered in his soule :

For the first, what our Saviour suffered when he was in that agony in the garden, *when he cried out, Father, if it be possible let this cup passe from me.* The Scripture discovers the pith of all that anguish of soule, and the whole compasse of it, what it was that did thus fill the soule of our Saviour, and that is in these two things; and you shall finde them both in *Marke 13. 33.* where the text saith, when our Saviour was to enter in to the combate, he saith thus; *hee beganne to bee amazed, and to be very heavie* : let me expresse them thus : hee beganne to bee driven to an astonishment, and to have his soule fild with the indignation of the Lord. First, our Saviour Christ foreseeing the wrath of God, and the combate of God the Father comming against him, hee began to be amazed : the word in the originall is this; That so you may see the depth of the distress, and the bottome of the cup. The word amazement comes from a word that signifies to bee in a stand, or to be astonished : such a sorrow as men use to have for the losse of some deare friend; nay the preposition in that which is added signifies a griefe beyond astonishment : whatsoever griefe could befall a creature without sinne, that all befell our Saviour : this word carries two things with it :

First, there comes an admiration from the suddennesse of the thing.

Secondly, a stroke of terrour, which smiteth

upon the soule with the admiration of it, as when a sudden and an unwonted and an intolerable evil beginneth to seize upon a man, and the stroke of some terrour and feare strikes in and drives the soule to an amaze, and insomuch that the heart saith, good Lord what will this come to? if this befall mee, what shall become of mee? this is astonishment. The second part is this, and that goes further, and our translation expresseth it to the full; *My soule beginnes to be very heavie*, thats our translation; but the word goes a degree further, when this sorrow not onely strooke and shooke the heart of our Saviour with the suddenesse of it, but it entred into his soule, and fild it abundantly, and rackt it to the uttermost of the abilities of nature to beare it: shall I deale nakedly? this word *heavie*, carries two things with it. First, that the soule of our Saviour was surcharged and fild, being full with the indignation of the Lord, and that heavy vexation that lay upon him: for so the word implies, abundance of misery which doth beare downe the heart of a poore creature; but this was not in the Lord Jesus Christ: though his soule were filled brimme full of the indignation of the Lord, yet hee was not overcharged with it. Second'y, hence it followes, that all the faculties of the whole nature of the soule of our Saviour, they gathered up themselves, and they drew up all their forces, to beare up themselves against the wrath of the Lord, which was now comming upon them; all the powers of his soule, the minde and the memory,

mory, and hope and feare, they were all gathered
 up: as in time of warre, the souldiers come all
 forth from their garrisons to close in the maine
 battell; so the Lord Jesus foresaw the wrath of
 the Father comming against him, and he drew
 forth all his abilities, and left all other imploy-
 ments wholly, and brought them to fence and to
 fortifie themselves to beare this wrath of the
 Lord; as if our Saviour had said, Come yee all
 hither, and help to beare up my soule against the
 unsupportable wrath of God; this is the very
 skirt and selvedge of the word: yet observe this
 by the way, our Saviour was not deprived of the
 worke of any of his abilities, but onely they
 were cald off from all other imployments, and
 they wholly betooke themselves to beare the
 wrath of the Lord, as the maine worke which
 now did lie upon them: and this may be done,
 and was done by our Saviour, and yet without
 sinne. As it is with a clocke, a man may stop
 the wheels upon force, and make them stand still,
 though there bee no distemper in the wheels cau-
 sing it, but onely the hand which stops it: So
 it was with Christ, there was no infirmitie in the
 minde or memorie of our Saviour; but the hand
 of God was so heavie upon him, and the wrath
 of God so seized upon him, that all other acti-
 ons ceased, and hee attended to no other thing,
 but to this, how to beare the wrath of God; the
 Evangelist in *Matthew 26. 38.* shewes the ex-
 plication of both these, *My soule is exceeding hea-
 vie, I sleepe yee here and watch with mee; my soule is*

heavie even unto the death: that is, my soule is besieged and beset, and beleaguered with sorrowes, in every part, and I would expresse it thus: our Saviour Christ knowing Gods counsell and the hour approaching, and the thrones of justice prepared, and God as an angry Judge sitting thereon, with all the bookes brought forth, and all the finnes of all the world there laid open, and God the Father as a Judge saith, these are the finnes of those, for whom thou hast undertaken to die, and if thou answer not for them they must be damned; and there he saw the finnes of *Mannasses* and *David*, and *Peter* and *Paul*, appeare before the Lord, and withall, he saw the glorious attributes of God all comming out against him; and mercy pleads, I have beene despised; and patience pleads and saith, I have beene despised; and justice pleads and saith, I have beene wronged by these men in the time of their ignorance: and therefore mercy, and patience, and goodnesse, and holinesse, and long suffering, and all these that have beene wronged, they all come to the Father for justice, and say, These have beene opposers of thy grace, and spirit, and they have wronged us, if they be saved, Christ must be punished; and hee seeth the wrath of the Lord making a breach against him, and seizing against him, and not onely so, but even all the Devils, and all the Jewes and Gentiles; God lets them all in upon our Saviour: now see whether hee had good cause to complaine; if hee looked up to God, there were all his attributes crying for justice

against

against him, and death before his face, and the Jewes and the Gentiles, *Herod and Pilate* and all conspired against him, to bring in sorrow upon our Saviour: therefore hee cries, *Oh my soule is heavie even to the death, my soule is beset with sorrows*; the Jewes, and the sinnes of all the world will have my life; thus he began to be astonied, and was faine to gather up all his abilities, that hee might fortifie himselfe against those evils. This is the sufferings of Christ in the garden, and yet I speake under it; and if I had the tongues of men and of Angels, I could not expresse it; for these words are never read of any mortall man, but that there is weaknesse in the same, onely Christ hath exprest thus much, that howsoever misery and wrath was able to overcome a poore creature, yet hee bore it, and that without sinne: Let these two cavils of the Jesuites bee removed before wee goe any further, and the explication before spoken of will answer both.

First, say they, if Christ in his agonie suffered the wrath of God, and if this made him to crie out, *Father, if it bee possible, let this cup passe from mee*, if this bee so, then say they, our Saviour must continue in the agonie from the garden, till he came upon the crosse; but that hee could not doe, for hee checks *Judas*, and reproves *Peter*; not as a man astonished, but as a man in his right wits; and hee answered *Pilate* calmly, and hee prayed holily, and commended himselfe to God the Father, and he was not as a man astonished in all this: therefore hee was not now in the agonie.

To

Answer.

To this I answer, the objection growes upon a false ground, for they conceive that because he was in the agonie, therefore it must continue untill his being upon the crosse; I say no, thats false; for our Saviour entred into the agonie, as into a combat, and he that enters into a combat, hath many bouts in it: as there are many stormes and tempests, but there are some beames of sunshine betweene them, so here there is some interims. It is in this case as it is with a man in a burning fever, a man hath many intermissions betweene the fits; so although our Saviour bore all the whole wrath of God, yet he had intermitting fits of it; as in *Matthew 26. 39, 42, 44.* in the 39. verse, he prayed and said, *Father, if it bee possible, let this cup passe from mee; and he went away againe the second time, and prayed saying, Father, if it bee possible let this cup passe from mee; and hee went againe the third time, and prayed yet more earnestly saying, Father, if it be possible let this cup passe from me:* and as it is in *Luke 22. 44.* *Hee entred into the agonie,* that is, into the fit, as we use to say of a sicke man; now the fit is upon him, he prayed once and came againe, so one fit was over; he prayed yet againe, so two fits were over; then he prayed yet more earnestly, so the the third fit was over: here are three bouts which hee had, when hee wrestled with the indignation of the Lord. Therewere three stormes in this tempest, and betweene every little storme, he had a pleasant gale of ease and refreshing: This is the answer to the first objection.

Secondly,

Secondly, if the wrath of God seized upon the soule of our Saviour, then the cause, being the same, the effect must needs be the same; therefore he must needs be still in the agonie, when he was upon the crosse :

You must know, that the sorrowes and sufferings of our Saviour issued onely from these two causes.

First, from the wrath of God comming upon him for our sinnes.

Secondly, our Saviour did willingly according to the agreement made betweene him and the Father, put himselfe under the wrath of the Father; he laid his head upon the blocke, and upon the anvill, under the blow of divine Justice. Now it is not the wrath of God alone, nor the willingnesse of Christ alone, but from the wrath of God comming upon him, and his willingnesse in submitting to the wrath of God: for Justice saith, if these bee saved, thou must suffer; and Christ saith, I am contented, I will, yet so farre as I see fit, and may be for my honour; this shewes that he did it willingly: Therefore hee was a cause by counsell, and a voluntary disposer of his owne worke; therefore he might either fatisfie justice by bearing the whole wrath of God, or else he might take a breathing while as he saw fit; so that howsoever you frame the objection, yet the answer is cleere: for when a man hath taken worke to doe by the great, hee may goe to his worke, or he may leave his worke, provided that he doe performe it according to bar-

gaine: or a man may speake if he will, or else if he will, he may keep silence: so Christ undertooke to suffer for us, but provided when hee would, and as he would: *Matthew 26. 37.* *He began to wax sorrowfull*, that is, hee did it freely, hee entred into the combat of Gods displeasure, he undertooke it when he would, and as much at once as he would, provided that hee did pay and suffer all; for the curse doth not require that Christ should suffer all at once, but onely that he should satisfie the justice of God againe: the humane nature of Christ could not so well beare all the wrath of God at once; therefore he tooke it at three times: as when a man cannot well drinke a great portion at one draught, he drinks and breathes, and then drinks againe and breathes, and then drinks the third time: so Christ was resolved to beare all the wrath of God, and because it was too grievous for the humane nature to drinke it all at once, therefore hee drinks and breathes againe, and then drinks the second time, and breathes againe; and so drinks the third time, and so our Saviour was able to suffer all, and not to bee driven to any distemper or weaknesse; for all those distempers of affections, they arise from these three grounds:

- 1 Either affections prevent judgement:
- 2 Or else it will not yeeld to judgement:
- 3 Or thirdly, it disturbs judgement.

Now our Saviour tooke one draught, and then breathed, and then tooke another draught, and breathed againe, and so drinke it at the third time;

so

so that none of all the sorrowes of the agonie that he undertooke troubled him, because hee undertooke it when he would, and yet bore all, and so gave full satisfaction. Thus you see what our Saviour suffered in the garden in his soule, and it was such a kinde of sorrow, that he tooke onely *Peter*, and *James*, and *Iohn* with him, and no more.

Now in the next place, I come to fasten upon the prooffe of the point, to wit, that this sorrow must needs bee more than can come from the paines of death, and I shall make it good by force of argument, that this sorrow cannot come barely from the naturall death; I shall give you grounds from Scripture, and from reason, and I reason thus:

All the sorrowes that came upon our Saviour, they came by reason in this cup, that is, from these sorrowes, and miseries that he was to beare, both in the agonie in the garden, and upon the crosse: Now that cup which brought astonishment in upon his soule, and fild it full of anguish, and drove him to an amaze, and not only to weep bitterly, but to trickle downe drops of clodded blood, that cup must needs bee more than the pains of a naturall death, but that cup which caused all this, was that which brought them in, and made him thus to be astonished, and fild his soule with anguish, and wrested clodded blood from his body; therefore this was more than naturall death: the latter part of the argument is undeniable, namely that the agonie came from this cup;

therefore the cup was the cause of his sorrowes, and griefes, and teares; but to thinke that naturall death should drive our Saviour to this astonishment, it is unreasonable to thinke it, that the Souldier should beare that which the Commander cannot beare, and that many a poore Christian that hath but a little grace, should beare the paine of a naturall death for a good cause, and that comfortably; and shall not Christ the Fountain of all grace beare much more? it is unreasonable for any man to thinke so. therefore there must be more than the paines of a naturall death, in the sufferings of our Saviour. Hee that gave his Saints grace to beare these paines of the naturall death, he hath much more grace in himselfe to beare them, and to come forth from under them.

Use 1.

Is it so that the Lord Jesus Christ was driven to this astonishment, and to all this misery? then what use will you make of the point? shake the tree, and gather the fruit: Let every soule learne from hence what will bee the fruit of sinne, and what he may expect from sinne, if he doe rightly conceive of it: wee use to judge of physicke by the working of it, especially if it be some strange kinde of physicke, then the working of it will discover the nature of it: And as it is with some great personages, as the Popes and such like, they have their tasters to taste their meat for them; for certainly if the meat doe poyson him that tastes it, then it will doe him no good that eats it: so see what sinne hath done in Christ, and the same

it will doe in thee; what he hath received from it, doe thou looke to partake of the same, if thou continue in sin: He onely tasted of it by way of imputation, and he had only the shadowes of sin, as I have formerly shewed: hee had onely the taste of sin by way of account, and charge, and imputation: therefore if it made him sicke even to death, then know thou shalt bee sure to feele the same: it will worke upon thee much more that hast sin not by way of imputation, but thou hast it by way of commission: and thou canst sit at thy base pleasures, and loose company, and sinfull occasions, and *drarest on iniquitie as it were with cart-ropes*; it will bee thy death, if the Lord be not mercifull unto thee to save thee, and the Lord Christ gracious to pardon thee: therefore let us not judge of our finnes according to our conceits; it is that which cozens and deceives thousands of poore creatures; therefore let us not value our finnes according to the sweetnesse that our owne corrupt heart findes in them, nor according to the pleasure that wee expect from them; they goe downe merrily now, but they kill as certainly. It is the great weaknesse of poore soules, that wee see sinne a great way off through many glasse windowes, many mediums and covers, there are many profits, and pleasures, and dalliances, that are betweene sinne and us, and we see sinne through all these; and therefore sin is welcomed and received, because it seemes pleasant: but now I would have you see sinne in the nature of it, and therefore looke upon sinne

in the Lord Iesus Christ, and there see it in its colours, and see what vexation it brought on our Saviour, the same it will bring upon thee, lesse the Lord be the more mercifull. Is is with sinners, as it is with children; little children that know not the nature of a Beare or a Lion, if they lie sleeping, they will bee ready to play with them; but if the Beare begin to shake himselfe, and the Lion begin to rore, it makes not onely children afraid, but even the stoutest to flie, wee dally with the hole of the Aspe: sinne hath devoured thousands at this day, and children that wee are, we play with sin, and with the pride of our owne cursed hearts, and our lusts, and our ambition, and uncleannesse, and with the neglect of Gods ordinances, and every other corruption: The drunkard playes with his drunkenesse, and the adulterer with his dalliances, and the proud man with his ambitious thoughts, and so every wretch with his wicked practices, and this ambition is now asleep: but if you could see these roring upon you, and ready to devoure you, then certainly you that now take delight in them, would flie from them: *Proverbs 7. 27.* It is observable what sinne will doe, the adulterous woman meets the poore deluded creature, and she inticeth him with her base lusts, and he dreams of nothing but Downe beds, and all kinde of dalliance, and hee knowes nothing but goes as an Oxe to the slaughter, untill a dart strike through his liver, and he knowes not that it is for his life, hee goes and his life goes: *Her house is the way to the grave,*
which

which goeth downe to the chambers of death: the like is in *Iudas*, hee desired to betray Christ, and for what? onely to get a little poore pittance of *thirtie pence*: his covetousnesse was now asleep, and he had a murdering heart towards the Lord Jesus Christ, and a covetous heart for himselfe: all this while sinne was asleepe; but when Christ was attached and condemned, then *Iudas* began to be worried with his corruptions; hee comes in horreur of heart and throwes downe the *thirtie pence*, and comes into the high Priests hall, and saith, *I have sinned in betraying innocent blood*: Now tell mee, *Iudas*, is it good to bee covetous now? when his conscience was awake, and the wrath of God began to seize upon it, and the Lion began to rore upon him, then his heart begun to shake within him, and hee departed and went away and hanged himselfe, his sinne made way for it: and thus it will be with every wicked man in the world. Howsoever now you have delusions to cozen others, and you have your unjust measures, and you can carry it away bravely; your corruptions are now asleep, but that covetousnesse out of thy shop, and that adultery out of thy chamber, it will one day rore upon thee: looke upon the hands of Christ, and they will say, these hands were pierced by sinnes, and it was sinne that hath fild this soule with astonishment. Oh all you that see and heare the good word of the Lord this day, see what sin hath done with our Saviour, and expect the like effects from sinne, if you still continue in it.

Now

Now we come to the second parr, that is, his sufferings upon the crosse, where wee shall have much to doe with the Jesuites. You see, what he suffered in the garden, now follow him to the crosse, for when he was in the garden, he only tasted of the cup; but when he was upon the crosse, he drunke the cup quite off; in the garden he only sipped the top of it, but now hee drunke the dregs of it, and the bottome and all. For the opening of this, looke *Mat. 27. 46. about the ninth houre*, that is, about three of the clocke in the afternoone, when he was crucified, *he cried out saying, Eli, Eli, lama sabactani*: Now Divines say, and Interpreters conclude, and I doe professe it, and I beseech you attend to it, that in this crie & cōplaint of our Saviour, was discovered the dregs of the cup of the fierce indignation of the Lord; now before I come to the naked and proper sense of the words, consider thus much: there are two interpretations of it; First, there is one of the Jesuites, which we must confute and remove. Secondly, there is another interpretation of sound Divines, which we must receive and yce'd unto. For the first, *Bellarmino* and others make the meaning of the words to be this, that our Saviour Christ here complaines that he was left to the hands of the Jewes, and that God the Father would not deliver him from that temporal death which they would put him to; therefore said they, our Saviour in the sense of the death natural, cries out that God had left him in the hands of those ungodly men; therefore they say the words run thus, *My*
God,

God, my God, why hast thou thus forsaken me, and left me thus in the hands of Pilate, and Herod, and the Jewes to crucifie mee : it is a sinewlesse and a weake imagination, that I may speake no worse of it, for I can hardly beare it with patience : and that this sense is false there are 2 reasons to beare against it. First, this meaning is taken from a false ground, and therefore the ground and botto-
 me being brittle and weake, the building must needs fall. It is a weake thing for a man to say, that sometimes the miseries and deaths of the Saints of God, argue a forsaking of God : for I say, that though the Saints of God are sometimes delivered up to death by the wise providence of God, yet they are not said to bee forsaken of God : 2 Cor. 4. 9. *Wee are persecuted, but not forsaken; cast downe, but wee perish not* : You know what the ordinarie promises are in this kinde; *I will be with thee in six troubles, and in the seventh I will deliver thee* : marke this, the heaviest afflictions of the Saints of God, nay death it selfe is so farre from being an argument of Gods forsaking them, that it is an argument of their glorying in God; as in 2 Cor. 12. 10. *Therefore I take pleasure in my infirmities and reproaches, necessities and persecutions* : and in anguish for Christs sake, the Apostle rejoyceth in persecutions, and in the midst of all extremities.

A second reason why it is false is this, God is said to leave his servants two wayes, and there are no other wayes in Scripture that I know of. First when God takes away his assistance in the time of
 M m trouble,

trouble, and hee lends not that strength and that assistance; whereby with patience they may beare, and with courage goe through those afflictions, but now and then hee lets them to bee foiled, by their owne infirmities, and to fall by their weaknesse, that they may learne to see their owne weaknesse, and learne not to trust in themselves, but in the Lord their God: Now this forsaking cannot, nor did not befall our Saviour in common sense, because hee prayed for assistance, and whatsoever hee prayed for, hee had; as *Hebrewes 5. 7. Hee was heard in that which he feared*; and so consequently assisted: nay, he was confident of the issue of it, *Luke 23. 42. 43.* when the good theeſe upon the croſſe ſaid, *Lord, remember mee when thou comest into thy Kingdome*; the Lord answered him, *this day shalt thou be with mee in Paradise*: nay, *David* did prophesie this of Christ, and Christ himſelfe performes it, *Pſalme 16. 8. I have ſet the Lord alwayes before mine eyes, for hee is at my right hand, therefore I ſhall not be moved*: therefore God the Father did not leave our Saviour, but hee did aſſiſt him, that hee was above all ſorrowes, and all miſeries.

2 Secondly, the other kinde of leaving which the Scripture ſpeakes of, is this; when the Lord takes away the ſenſe and feeling of the ſweetneſſe of his love, and favour from the ſoule: in *Pſalme 27. 9. David ſaith, Hide not thy face away from me, neither caſt away thy ſervant in diſpleaſure, put not a ſervant out of doores*. Here I demand of any man,

man, but especially of the Jesuites; whether of these two they will grant? God did not forsake the Lord Jesus Christ the first way; therefore he must doe it this way, or none at all; and if any man grant this, then he grants the cause: for then there was not onely the death naturall, but the displeasure of the Lord seized upon his soule; and unlesse they doe grant this, then this absurditie must needs follow upon it, that Christ was not at all forsaken of God: for he that was constantly assisted, and refreshed by the sense of the love and favour of God, he was no way forsaken: *Ioseph* was in prison, but God was with him; and *Daniel* was in the Lions den, but God was with him: and in *2 Chron. 15. 2.* *God is with you, while yee are with him*: now if Christ had assistance from God the Father to strengthen him, and the sense of the sweetnesse of Gods love to refresh him, then hee was no way forsaken, which is profesly contrary to this truth, and it is to give the good Spirit of God the lie; therefore away with those imaginations, so that the answer is cleare, that God the Father did take away the sense and feeling of the sweetnesse of his love from our Saviour; and this made him to crie out, *My God, my God, why hast thou forsaken mee?* thus much to wipe away the cavils of the Jesuits.

NOW I cometo shew the right sense and interpretation of the words which wee ought to receive; and here you may see the great worke of Christ, and the love of Christ, and the comfort of a Christian: the text includes two things, which

contains the very dregs of the cup : First, that God tooke away the sense and feeling of his love and favour : Secondly, God the Father laid a curse upon him. There is a dereliction, and a malediction, in the words forsaking, and the curse : therefore adde to this place but *Gal. 3. 13.* and you shall have the full sufferings of Christ, *Christ hath redeemed us from the curse of the Law, being made a curse for us, because it is written, cursed is every one that hangeth on a tree :* so that when hee was crucified and hanged on the crosse, then hee was made a curse for us, and then he was forsaken. Let mee a little open both the passages to you : First for the forsaking of our Saviour, *why hast thou forsaken mee ?* when he cried thus, and rored for the very disquietnesse of his soule, there was more in it than ordinarie : I will discover the substance of this forsaking of Christ how farre it went, and that in three particulars, that you may know how far to steere your judgements in conceiving the sense of the Spirit of God in this place : this forsaking of Christ may be conceived of in three conclusions :

- 1 First, it was not a totall forsaking of our Saviour, but onely in part, and it was not a perpetuall forsaking, but for a while, and it was not a taking away the Godhead from the manhood of our Saviour ; but the Godhead was ever united to the manhood, and did evermore support it.
- 2 Secondly, this forsaking was on the Fathers part, and not on our Saviours part ; the Father forsakes Christ, but Christ went after him : God

tooke

tooke away the sense of his love, but the Lord Jesus Christ cried after him, and laid hold upon him, and saith, *My God, my God, why hast thou forsaken me?* the Father went away, but the Lord Jesus Christ went after the Father, and would not let him goe: God the Father might justly forsake our Saviour, being made sinne for us by account and imputation: being our suretie, God the Father might justly take away and withdraw the sense of the sweetnesse of his love and favour from the Lord Jesus Christ, without any sinne; but now the Lord Jesus Christ could not have forsaken and gone away from the Father without sinning, so that this forsaking was on the Fathers part, but our Saviour held fast, and would not be carried away, *My God, my God, &c.* As *Iob* saith, *Though hee kill mee, yet will I trust in him*: so that *Iobs* trusting, and Gods killing anger might stand together: and when the Lord wrestled with *Iacob* and said, *Let me goe, for the day breaketh*; *Iacob* said, *I will not let thee goe, untill thou blesse me*. God may goe away from *Iacob*, but *Iacob* may not goe away from God for want of confidence, and assistance: so that this forsaking is to be apprehended wholly on the Fathers part, for our Saviour did not goe away from God by diffidence and distrust.

Thirdly, and here lies the main pith and heart blood of the point, that wee may speake tremblingly and wisely, in this great and difficult point. The conclusion is this, the soule of our Saviour, that is, the whole man was for the while

deprived of the sense of Gods favour, and the feeling operation of his love and mercy that might comfort him ; I say, it was for the while, and this seemes to be the reason of those strong cries, and heart-breaking complaints of his : You know when a man cries, then there is misery, and trouble upon him ; and when he cries loud, and puts forth all his powers, it implies a marvellous weight, nay, it gives us to conceive of a kinde of admiration, and a kinde of wondering with himselfe, what the cause of it should bee : It seemes here that this was the cause of the sad complaint, because in his agonie there were some inklings of Gods mercy, and now and then a starre-light, and a little flash of lightning to cheere him : but now all the sense and feeling of Gods love was gone, and not so much as any little star-light to cheere him up ; and that drives him to a wonderment, saying, *My God, my God, why hast thou forsaken mee ?* Is it possible that thou canst thus forsake thy Sonne ? whats the reason of it ? what, and an onely begotten Sonne ; not that the spirit of consolation was ever taken away from our Saviour, nor that the Godhead was taken away from the manhood, and so left comfortlesse, and supportlesse ; no, no, but howsoever the spirit of comfort and consolation was there, yet the sweetness of that consolation, wherein he had refreshed and solaced himselfe, that was quite taken away.

Object.

Oh but, say the Jesuites, this seemes strange ; for if this bee so that all the sense and sweetness of

of Gods love was taken away from him, then how can he say, *my God, my God?*

It is a conceit for a Jesuite, and not for a *Answer.*

Christian; for faith and the want of feeling may goe together: Christ longed after mercy, though hee saw nothing, and hee cried, *my God, my God*; though hee had no sense of Gods love, the strongest faith may stand where no sense is; *Esay 50.*

10. Hee that walketh in darknesse, and hath no light; that is, he that is altogether in misery, and sorrow, and anguish, and seeth no light of comfort and consolation, what must hee doe? must hee cast away all hope? no, let him stay himselfe by the power of faith upon his God. So then Christ may have, and had confidence, to say, *my God, my God*, and yet hee was deprived of the sense of Gods love, and the feeling operation of his mercy and favour; and God the Father might take away the sense and sweetnesse of it, without any weaknesse on our Saviours part, because this withdrawing of the sweetnesse of Gods love, brings onely a punishment upon the soule, and takes no grace nor holinesse from the soule of our Saviour.

Now wee are come to the bottome, now our Saviour foresaw all the mercy, goodnesse, and compassion of God the Father going away from him, and hee panted after it, saying, *my God, my God*, mercy is gone, and compassion is gone in regard of the sense of it. Now that you may see the weight of the sufferings of our Saviour, consider thus much; that the taking away the sense
of

of Gods love, discovers it selfe in Scripture after this manner.

The Lord in this worke of his, and in this hea-
vie withdrawing himselfe, he turnes away his face,
and lookes another way, deprives him of the in-
joying of the sweetnesse of his fellowship which
formerly hee had : *Jonah 2. 4.* *Jonah* was a good
and a gracious man, though he was a strange man,
as one observes, yet when the Lord had dealt
something strangely with him, and cast him into
the sea, a whale receives him ; and when hee was
swallowed up of the whale, he was then swallow-
ed up of a greater grieve ; for God had taken
away the sweetnesse of his love from him : there-
fore saith he, *I am cast out of thy sight*, hee would
play the runne away with God, and would goe to
Tarsus ; therefore God casts him out of his sight
to his owne apprehension : therefore saith hee,
I am cast out of thy presence : this was onely in re-
gard of the sence and sweetnesse of Gods love
and favour : this you may see in the example of
David, *Psalme 31. 22*, *I said in my haste, I am cast
out of thy sight* ; as no question but *Jonah* prayed
in the whales belly, and said, *Lord pardon my sinne,
and forgive my transgressions* ; no, saith the Lord,
get you downe to Tarsus : so *David* prayed, and cri-
ed earnestly saying, *one smile of thy favour Lord* ;
no, saith the Lord, and hee looked a nother way,
yet thou heardest the voyce of my prayer : and so *Io-
nah*, yet will I looke towards thy holy Temple ; hee
looked to mercy whiles his eyes and his heart and
all faild ; so that saith may well stand, even there
where

where there is no sense at all.

Thus it was here in the case of our Saviour, and thus the Scripture speaks admirable pithily; *Psalm 77. 9. Hath God forgotten to be gracious, and hath he shut up his tender mercies?* as if he had said, though I may not have mercy, yet let me see mercy: hath God in anger shut up his mercy? the face of mercy is sweet, and the presence of mercy is comely: but hath God in anger shut up his tender mercies? hee hath not onely sent him going out of doores, as hee did *Jonah*, but hee shuts himselfe up that the poore sinner cannot come within sight of him.

Oh faith the sonne, I would my father would but looke out at the window that I might see him; but when hee will not suffer his sonne to looke upon him, this is heaue: so the Lord faith to his servants, no no, you have slighted my kindnesse, therefore I will locke it up, that you shall see him no more. In the second Booke of *Samuel*, the fourteenth chapter, the twentieth eighth verse; *When Absolon had dwelt two yeares in Ierusalem, and saw not the Kings face, at length hee sends for ioab to send him to the King, and said, either let me see the Kings face, or else wherefore doe I live?* It was a great fauour that hee might but see the Kings face; though hee might not injoy fellowship with him: this is a great trouble, when the Lord shuts up his mercy in anger: mercy hath come home to your hearts, and it hath besought you to take it; but you have dealt basely with the Lord, and wal-

ked rebelliously against him, well the Lord will shut you out of his presence, and will shut up his mercy; and then you shall say that you had mercy offered to you once, and you would not accept it.

- 3 Thirdly, and this is the highest degree of all; the Lord doth not onely shut up his mercy that he cannot be seene, but hee goes away that a man cannot tell where to seeke him: Oh, saith the sonne, that I might but see my Father, but hee is gone, and then his heart is even swallowed up; nay, God doth not only take away the sense and feeling of his favour beyond sight, but hee goes away from a man, that hee cannot tell where to seeke him, that if he would write letters as I may say, yet he knowes not where to send them; and if he call his father, he cannot heare him: Thus the Scripture speakes, and thus the saints of God have found it from time to time, *Psalm 77. 7, 8, 9. Will the Lord absent himselfe for ever, and will he shew no more favour?* this translation is reasonable well, but the originall runs thus; *will hee adde no more to bee favourable:* as if hee had said, what will he not only not entertaine me; but is hee gone that I cannot tell whereto finde him; and in the 8. verse, *Is his mercycleane gone for ever?* This is the last of all, and that which contains the pith of all, that our Saviour speakes expressly of himselfe, that God goes not onely out of his presence, but out of his calling too: the place is excellent, *Psalm 22. 1.* from whence these words were taken, *My God, my God, why hast thou forsaken me?*

mee? why art thou so farre from helping mee, and from the words of my complaint? God is gone beyond call. Now that you may see the weight of the sorrowes that lay upon our Saviour, consider thus much: our Saviour was not onely cast out of Gods favour, and God did not onely take away the sense of his love, and the feeling operation of his favour, that so he received not the sweetnesse that he had done; but Christ tooke the place of sinners, and therefore God the Father shut him out amongst sinners, and drew his mercy out of sight, and out of hearing, and therefore he cried out, *My God, my God, &c.* Nay further, why art thou so farre from my helpe? Hee cried out that hee tore his bowels againe, and stretched out his throat and cries, *my God, my God*, and hee followes the mercy of God the Father in this kinde, not that his faith did not prevaile, but he had not the sense and sweetnesse of Gods love; and so *David* in all that he spake, saying, *will he be favourable no more? haith hee in anger shut up his tender mercies?* All this while God was present with him by supportation, though he held that vision of mercy off from his soule: now at this time it seemes to me, and the text will beare it, that though Christ before had but three bouts in the garden, yet now all the sins of all his elect children, and the cloud of sins of all the faithfull did arise to a mighty great fog, and the cloud did overspread all the whole heavens as I may say, and did darken all the Sunnes shine of Gods favour: as it is with the Sun in

the firmament, when a little cloud growes greater and greater untill it cover the whole heaven, then we thinke it is almost night : so all the sinnes of all the faithfull did overspread all the whole heavens, that even the star-light of Gods compassion, and the lightning of Gods love and favour appeared not.

Now I come to the reasons of our Saviours grievous sufferings in his soule, and the reasons are these.

- 1 First, from the cause.
- 2 Secondly, from the place to which our Saviour was called.
- 3 Thirdly, from the love of the Lord Jesus Christ, which makes it most plaine of all.

Reason 1. First from the cause, it cannot bee that it was the Jewes, and *Herod*, and *Pilate*, that made him cry out in this manner, but the justice of God the Father came against him, and the devill entred the combat with the Lord Jesus Christ upon the crosse : *Luke 22. 53. This is your houre, and the power of darknesse*; hell gates were set open, and the devils were all let loose upon our Saviour; and therefore as Divines doe wisely and judiciously observe in *Coloss. 2. 15. Hee led captivity captive, and spoyled principalities and powers, and tooke the hand writing of ordinances that was against us, and fastned them to his crosse*: hee was now in the maine combat with all the powers of sinne, hell, and death : These were they that did make the combat with the Lord of life.

Reason 2. The second reason, is taken from the place which

which he underwent; he was to be a Priest, and he was to offer up himselfe for a sacrifice, not his body alone, but also his soule; as *Hebrewes 9. 20.*

24. *Christ offered up himselfe for a sacrifice.*

Thirdly, the love of the Lord Jesus was such, *Reason 3.* that of necessitie it must bee so, and those that thinke, that the Lord Jesus suffered nothing else but onely the death of the body, they wonderfully wrong the love of the Lord Jesus Christ: the like love was never scene, for had he suffered onely the death naturall, then some of Gods people had shewed greater love than ever Christ did: as *Paul; Romans 9. 3. I could bee content to want the sense of the love of Christ, for the people of the Iewes;* &c. Now if our Saviour had onely suffered the death naturall, then *Paul* could have beene content to doe more than Christ did: Thus you see the nature of this forsaking of Christ.

Secondly, there was also a curse which befell our Saviour, which here is intimated, but is fully exprest. *Gal. 3. 13. Christ hath redeemed us from the curse of the Law, why? because he was made a curse for us; how doth he prove that? because it is written, cursed is every one that hangeih on a tree:* He proves the truth by the Type, the curse lay in this, that Christ did suffer whatsoever was due unto us: So the Apostles reasons, that whatsoever curse was due unto us, that our Saviour did suffer: the curse was this, the Father did not only withdraw the sense and sweetnesse of his love and favour from the Lord Jesus Christ, but hee also let in his heavie indignation, and wrath into his

foule, and that seized upon and fild the soule of our Saviour brim full, and this was the curse: The Scripture doth expresse it in two particulars, or there are two degrees of it.

1 First, the justice of God had a single combat with our Saviour in the garden; and there it had three bouts with him; the Lord dealt very roughly with him, and the blowes were very heavie that hee laid upon our Saviour there, for they went to the heart of him, and yet that was but a little skirmish: *Esay 53. 4, 5. God smote him, and bruised him*, insomuch that there was clodded blood seene to come dropping from him: these heavie bouts that hee had, wounded him, and went to the very heart of him, but now patience, and forbearance, and long suffering, and mercy, and compassion, they all come in to rescue our Saviour, and they afford him a little breathing, and refreshing, so that though the blowes were heavie, and the thrusts were sore, yet he did breathe and live; and it was not the maine stroke of all, and the reason was, because patience, mercy, and goodnesse, and bountie, came in to rescue him: but then the second part was this:

2 Not only Gods anger had a single combat with him, but at last the justice of God gathered up all the powers of it, and the wrath of God drew up all the forces together, and they marched in furiously against Christ: and whereas before the Father smote at him, and did thrust at him, now hee slew him. When our Saviour came to the crosse, and the heat of the battle lay upon him,

him, then all the sense and sweetnesse of Gods countenance and favour, they all left our Saviour in the open field ; for in the garden hee had some refreshings, and some breathing times, and mercy, and goodnesse did step in and say, slay him not, but let him have some refreshings : but now the sense and the feeling of all these was gone.

The use of this last branch, it is a word of terror, and it is able to shake the hearts of the proudest wretches under heaven : they that set themselves against God and Heaven, and make nothing of the finnes they have committed, nor of the wrath of God threatned, and when the Minister saith, Oh the end of those sins will be bitterness : this contempt of God, and grace, and holy services, and these oaths will be bitter in the latter end : How can you beare the wrath of God, and you cannot possibly avoid it ; tush, say they, come, let us talke of other matters, and not busie our selves with these matters ; well, saith the Minister, but the word is true, and the word saith it ; well then, saith the soule, and I will beare it as well as I can : If I sinne, I will beare it ; and if I come into hell, I shall beare it as well as another, and I shall make a shift for one ? Oh poore sinfull creature, wilt thou beare it, and make thy part good as well as another ? dost thou know what thou saist ? ler all those stouthearted men that sit in the seat of the scornfull, and make nothing of God, nor his wrath, nor of hell, nor of the finnes that they have committed : let them know that they shall never be able

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able to beare the indignation of the Lord: see here and behold a little, all you that make nothing of the withdrawing of Gods favour, *Psalm 97. 4, 5.* and *Revelation 6. 14, 15, 16, 17.* The heavens departed away as a scrowle when it is rowled, and every mountaine and Isle were removed out of their places, and the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, and every bondman, and every free man, hid themselves in the dens, and rocks, and in the mountaines, and said to the mountaines, fall on us, and to the hills, cover us from the presence of him that sitteth upon the throne, and from the wrath of the Lambe, for the great day of his wrath is come, and who shall be able to stand? If any man could beare up himselfe, then it were the great ones of the world: now take a scantling of your owne strength; if any were able to beare the wrath of the Lord, it were the kings and the mightie men, and the captaines, and the rich men of the world, but saith the text, *The day of the Lords wrath is come, and who shall bee able to stand?* It is not the soveraigntie of the king, nor the skill and courage of the captaine, or the libertie of the freeman, or the slavery of the bondman that can deliver them; but they all crie to the rocks, fall on us, and cover us from the presence of the Lord: nay, that you may yet see the vildnesse and wretchednesse of your hearts, and the miserableness of your condition, when the presence of the Lord appeares, see what the text saith, *Psalm 114. 5, 7.* The sea fled, and the earth trembled, the hills melted at the presence of the Lord, nay, the devils them-

themselves tremble ; as in the 6. and 8. verses of the epistle of Saint Iude, *The Angels which kept not their first love, he hath reserved in everlasting chaines under darknesse to be kept for the judgement of the last day :* they have their portion for the while, but there is a great deale of wrath to come, and there are many plagues comming, and they know Gods wrath, and they shake and tremble in the apprehension of it: now when you see this, goe home to your owne foules, and let every man that would heretofore (as his owne conscience can tell him) flout God to his face, and make a scorn of hell, and of judgement, and condénation : go home, I say, & lay this to your owne hearts, and say, is it so, that the mountains shak, and the sea shrinks, and the devils tremble at the wrath of the Lord : good Lord then how shall I be able to beare it, that am not able to cōceive of it, nay if any man think that hee is able to undergoe the wrath of God, and to bear it off with head and shoulders, look but here upon the Lord Jesus Christ that was perfect God, and perfect man, he that created heaven and earth, and bore up the foundations of heaven and earth, yet when hee came to beare the wrath of God, it forced teares from his eyes, and clodded blood from his body, and made him crie out, *My God, my God, why hast thou forsaken mee ?* Doe but now compare your selves with Christ, and say, did my Saviour buckle under the wrath of God ? then certainly it will breake you : therefore say thou, if hee that was the Creator of heaven and earth could not beare it, then how shall I be able

to beare it, when he comes against me for my sin
 and corruption committed by me: therefore heare
 and feare all you stout-hearted of the world, rather
 now tremble while you may be comforted, than
 hereafter when you shall never be eased: thinke
 but with your selves how dreadfull that day will
 be, when all the glorious attributes of God shall
 take their leaves of you, he that before had a great
 deale of mercy, and patience, and the Lord hath
 wooed him, saying, *Oh once at last heare and see the
 things that belong to thy peace*: there is not one of
 you all in this congregation, but that you have
 beene compast about with mercies, and the ju-
 stice of God; it would have broken out against
 you, had not mercy stepped in to rescue you,
 how easie were it for the Lord to dash us all into
 the bottomlesse pit every creature of us: there-
 fore thanke mercy, and patience, and forbearance,
 that still you breathe, and say, blessed bee God,
 that I have to deale with a gracious, mercifull, and
 compassionate God; that hath kept mee from
 judgement, that I have not ere now perished in it:
 Now thinke with your selves what a day it wil be
 when mercy shal weep over you, & take his leave
 of you, & say, remeber thou poore creature how I
 met thee in thy walkes, and kneeled downe before
 thee, and besought thee to take mercy, and to be
 saved and pardoned, but thou wouldst not: adew
 therefore, this is the last time of asking, I will
 never see thy face more, and with that patience
 as it were buckles under the burthen, and faith,
 I have borne with thee thus long, I have borne

twenty years with some, thirtie years with some, fortie years with others, and all this while I have borne with thee in thy pride, and stubbornnesse, and loofenesse, and uncleannesse; but now adew, never more patience to beare with you, what no more mercy, nor no more goodnesse, saith the soule, and they all say no; and shake their hands and say, adew thou rebellious heart for ever, it will make thy heart shakewithin thee, and thou wilt say, I shall sinke downe suddenly, there is nothing but wrath to bee expected, they are all gone to heaven, and you must be for ever packing to hell. Oh feare, and feare all you whom it doth concerne this day, if so bee Christ cannot beare it, then you cannot suffer it, but you will sinke under the same for ever.

Now I come to the reasons of the point in generall, why our Saviour suffered paines both in body and in soule, then the reasons of it are three, and they are all of speciall use.

First, it is taken from the divine justice of God which required this by way of satisfaction, as being onely suitable and agreeable to the divine justice of God by reason of sinne, whereby *Adam* had intrenched upon the privilege of God the Father: every breach of the Law of God intrencheth neerly upon God himselfe, and therefore every sinne is of a provoking nature, because it is committed against an infinite majestie: therefore that divine justice may not be a loser, there must be a punishment not onely corporall, but

Reason I.

but also spirituall; for justice abates not any thing of the satisfaction, God is just, and this is justice to give every one his due; honour to whom honour belongs, and punishment to whom punishment belongs; therefore that justice may be preserved, she must inflict these punishments upon our Saviour being in our roome: the Jesuites have devised a cavill against this reason: say they, it needed not that Christ should suffer these, for the dignitie of the person of our Saviour may dispenſe with some part of the punishment, and if he beate death, it is sufficient, he may bee freed from the other paines in his soule. Now that this conceit of theirs is a thing marvellous injurious to the justice of God the Father, and to the wisdom of the Lord Jesus Christ, and to the death of Christ, I prove it thus; for by the same right that the dignitie of the person of our Saviour might abate of the punishment, by the same right the dignitie of his person might as well take it quite away: if one drop of the blood of Christ would save all the world, then what needed Christ to have suffered the pains of death; for if the dignitie of the person might free him from the one, it might free him from the other also, but the Law and Justice of God required whatsoever Christ did in his wisdom suffer, and the death of Christ was not superfluous, and besides the dignitie of the person is so farre from freeing him from the punishment, that it fits him to beare the punishment, it exempts him not from the punishment, but it furnisheth him with
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abilities to beare it: as he must be man, that hee may suffer finitely, so he must be God that must satisfie infinitely: the iustice of God requires two things.

First, such a kinde of punishment as may bee futable to the wrong of the Law, by the sinne of *Adam*, that is an infinite punishment.

Secondly, the person must bee such a one, as may be regarded: therefore he must bee such a person, as must be able to beare the punishment, and to satisfie infinitely, and to come forth from under it: therefore the excellency of Christ as he was God, doth not dispence with the punishment, but enables him to suffer it, as the infinite wrath of God was exprest and shewed upon man by reason of sinne, in laying on this punishment both in body and soule: so the infinite sufferings of Christ underwent them both; therefore that which divine iustice required, and without which it is not satisfied, that he must suffer; but the iustice of God did require it, and without it the iustice of God was not satisfied: and therefore Christ did suffer both.

To this argument the Jesuites reply, it needed not, say they, that that curse which *Adam* did deserve, should bee suffered by the second *Adam*, which is Christ, for, say they, God might have pardoned all the sinne of *Adam* without any satisfaction, or else by his infinite wisdom and power he could have provided another way, and therefore if Christ suffer but in part, it may suffice.

To which I answer, it is a foolish, nice, and

silly curiositie to inquire of Gods absolute power
 what he might have done, and what he had power
 to doe, when we see what he hath done : for as
 hee will save the humble mercifully, so hee will
 preserve his justice in the salvation of man, *Esay*
53. 10. The will of the Lord shall prosper in his hand,
 and *Psalme 40. 8. I desire to doe thy will, oh my God :*
 It is the will of God that Christ should come
 and should suffer for our sinnes ; he hath revea-
 led what his will is, and it is folly to inquire
 what God might doe, when we see what he hath
 done : and besides, this I take to bee an everla-
 sting truth, that none of all the attributes of God
 can ever enterfeere or crosse one another, it cannot
 be, for then God should not procure nor main-
 taine his owne glory, for when hee should pro-
 cure the glory of his justice, hee should wrong
 the glory of his mercy, and when he should pro-
 cure the glory of his mercy, hee should wrong
 the glory of his justice ; and the glory of
 his justice must bee preserved as well as the
 glory of his mercy magnified ; the mercy of
 God cannot wrong justice, nor the justice of
 God cannot overpower mercy : therefore hence
 I infer thus much ; if there were no means in the
 world whereby the justice of God (which had
 received wrong) could be satisfied, but only by
 the sufferings of him who was God and man ;
 then it was against the will of God, and against
 the will of Christ which was both God and man,
 and against their glory and dignitie to devise
 another way or means to pardon sinne without
 the

the satisfaction of divine justice, it is against his glory, power, and wisdom, to wrong either justice or mercy, for he should either have wronged mercy in not pardoning, or else wronged justice in not punishing of Christ; therefore if there should be no way to doe it, but only by the death of him who was both God and man, then there was no other way of redemption but this way, for an infinite justice being wronged, there is no way else to satisfy an infinite justice, but by the suffering of him who was infinite, and that was onely the Lord Jesus Christ, for there was no more infinites in the world.

I will winde it up thus, that punishment which was included in the curse, and which was deserved by the first *Adam*, that was suffered by Christ the second *Adam*; but the punishment both of soule and body, were the punishments included in the curse, and deserved by the sinne of *Adam*; therefore it is borne by the second *Adam*, as certainly as it was deserved by the first *Adam*.

The third reason is taken from the office of Christ, and the place which he underwent, because our Saviour Christ was our suretie, and our sinnes were charged upon him, and hee became paymaster: so that the covenant which hee had made with God the Father, bound him to it, and his faithfulness and truth tied him to it, may he tooke all our sinnes upon him, and therefore he must satisfy for thee. If the Lord Christ were our suretie, and tooke all our sinnes upon him by imputation, and the debt was made his, then
the

Reason 3.

the payment also must be discharged by the Lord Jesus Christ, but certainly all your pride and stubbornnesse, &c. they were all charged upon our Saviour, and set upon his score, and laid upon his backe : therefore hee must suffer for all, because hee was made sinne for all : so the issue of the point is this, unlesse the Lord Jesus Christ had suffered both in soule and body, justice had not beene so fully satisfied ; but the justice of God required both, and the cur'e included both, and therefore Christ suffered both, and hath fulfilled whatsoever was, or could bee required by divine justice.

Now to come to the use, something must bee said to iustifie the riches of Gods free grace ; the first use shall be this.

Use 1. It shall bee a word of confutation, and it directly meets with Popish Purgatory ; a wicked error that fals like *Dagon* before the Arke, and like clouds dispersed by the Sunne ; so that fortifish imagination is hence condemned by this doctrine : it is a dreame devised to picke mens purses, and to delude mens consciences, and to fill the Popes coffers, they thinke that Christ frees every faithfull man from the punishments of hell, and from all that any sinne hath devised, but onely there are some veniall sinnes, and the punishments of those, a man must suffer for himselfe ; and therefore when a man dies, hee must goe downe to Purgatorie, and there bee purged and cleansed from the evill of them : this is that which they say, if they can but perswade men that

that they shall be in Purgatorie, and that the Pope can pardon them; what will not a man give to be freed from it? this dotage is cleerly confuted with the evidence of the former truth, I will onely expresse it thus: If Christ suffered all the plagues which divine justice required, then there is neither the punishments of Hell, nor Purgatory to be suffered by the faithfull; but our Saviour suffered whatsoever the justice of God required: and therefore neither sinne, nor hell, nor purgatorie, have any thing to lay to the charge of Gods chosen.

Secondly, it not onely meets with them, but it dasheth in sunder another conceit that seemes to finde acceptance with others; for hence it is cleere, that all the troubles, and miseries, and afflictions; either anguish of heart inwardly, or miseries outwardly; they cannot properly be called punishments inflicted upon the faithfull, be they never so sharpe and bitter in themselves: being laid upon the faithfull they lose that propertie, and they become corrections; Christ hath suffered all punishments, and therefore God the Father will not require a double payment for one debt; and therefore howsoever their grievances are many and great, yet they are but chasticements at the worst, and they lose that venome of plague and of punishment; as it is with the sea water, it is salt of it selfe, and hath a brinish saltnesse, fretting wonderfully; yet when it passeth thorow the veines of the earth, all the saltnesse is gone, and it becomes fresh, and is

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of a cooling nature: Just so it is with the afflictions that are sometimes inflicted upon the godly, howsoever in themselves they are sharpe, and brinish, and fretting; yet the heaviest afflictions, though never so sharpe and bitter, yet when they passe through the merits and mercy of the Lord Jesus Christ, they retaine onely their cooling, cleansing, and refreshing nature.

Object.

But some will say, doe not these things befall alike to all, as *David* saith, *Psalm* 88. 15. *Thy terrours have I suffered from my youth upwards*, doe not these things come alike to all? the same povertie, the same misery, the same anguish of heart; doe not these fall alike to all, as in *1 Chron.* 21. 12; 13, 14. was there not much misery befell *David*, and doe not the same plagues that befall the one, befall the other? the holiest man, and the prophaneest man partake alike in these; wherein lies the difference then?

Answer.

I answer, the difference lies in two particulars.

- I. First, the judgements that are laid on the wicked, they come from Gods anger, and God requires them in way of satisfaction unto divine justice; but all the corrections, and chastisements, and terrours, and troubles that befall the godly, they come from Gods love, and from his Fatherly care. A Physitian cuts a man, and an enemy stabs a man, the knife was all alike; but to the one, it comes from a friend, and to the other it comes from an enemy: so God doth send afflictions to the godly, and to him they come.

come from the hand of a Father, and to the other they come as from a Judge : there are no judgements are sent upon the wicked, but they come in part of satisfaction; and divine Justice saith, thou must to hell for all those sinnes of thine, and I will have something in part of payment, before thou come there; but to the godly, the wrath of God is satisfied to the full, and the debt is fully paid : and therefore God never layes any thing upon the Saints so much to satisfie divine justice, as to correct and amend them.

Secondly, all the punishments and corrections that come upon the godly, the Lord so orders, and tempers, and sweetens them by his saving graces, and by the worke of his Spirit, that they all worke and turne to their good, the love of God is so farre shed abroad into their hearts by the power of Christs merits, and so shewed therein, that they procure good and comfort to their soules for ever ; but in the punishments and curses of the wicked, they come from under the crosse more hardned, and more blinded, and more fierce and rebellious against God and his grace ; but the godly come from under the crosse more holy, and more meeke, and more patient, and reformed in their lives and conversations : as it is with the poyson that is taken in hand by a skilfull Physitian, hee knowes the nature of it, and knowes how to correct it, and to take away the malignant qualitie of it, either of the cold, or of the heat : so afflictions of themselves are plagues, and judgements, and they are able to

harden the heart, and to blinde the minde: this is that *Ahaz*, saith the text, even wicked *Ahaz*; this is the punishment and poyson of the wicked, and it bringeth punishment upon them; it blinds their mindes, and hardens their hearts; and therefore, whensoever a wicked man doth come forth from under the curse, he is farre worse than hee was before, his heart more dead and more fierce, and hee walkes more rebelliously against God and his grace; but when they are laid upon the people of God, the Lord Jesus Christ takes away the malignant qualitie of them, and all the poyson of punishment and povertie, and takes away all the venome of sicknesse and disgrace, and it is now a preservative, and it is good to be afflicted, as *David* saith, and to have the poyson thus corrected, and to humble him, and to purge him, and to doe him good in his latter end; they are the same in nature, that they are unto the wicked, but the difference is in the qualitie of them: therefore the conclusion is thus much; That all afflictions come from the hand of a loving Father upon the godly, and though they come in anger to their sinnes, yet they worke for their good and salvation.

Thus much for the point of speculation, and for the information of the judgement; now let us come home to the affections, and cheare up our hearts a little in the application of the point.

Vse 2.

In the second place it is a word of comfort to all you that are beleivers: you that have heard the

the treasures of mercy, and the death of our Lord Jesus Christ laid open, view them & take them all to your selves for your comfort : Are your hearts perswaded that Jesus Christ suffered all the punishments, and drank off all the cup, and hath left none for you ? then me thinkes this may make you goe away cheared : there is no death, no hell, no divine justice for you to undergoe ; goe your way cheared, and so you may, for you are delivered from wrath, hell, and punishment : this is an incomparable clearing of soule, to all the faithfull of God ; see their condition never so meane, and their estates never so low, come all hither, and take that grace and mercy that is purchased and offered in the Lord Jesus Christ.

But me thinkes I heare some beginne to cavill *Object.* against this truth, and say, let them take mercy that have a right to it, and thanke God for it those that have a title to it, and that have great parts and abilities, and answerable obedience, let those take it, and blesse God that ever they saw the day : but, what I ? have I any share in the death of Christ ? and what, did Christ suffer the death of the crosse for me, my sinnes so many, and my condition so bad, and I cannot tell whether I have any faith or no, it is so weake and feeble ? are all punishments removed ? I cannot thinke it ; This is your owne fault, for this mercy is for thee, for every faithfull beleiving soule, see his estate never so low, be thy faith never so weake : Hast thou faith but as a grain of mustard seed, that thou canst scarcely know whether thou hast faith

or no, yet if it bee true faith, there is grace and mercy enough for thee in the Lord Jesus : therefore come and draw the water of life and comfort out of the wels of salvation, that is, out of the sufferings and obedience of the Lord Jesus Christ. You have heard that the heart of our Saviour was amazed, and astonished, it was for thee; therefore bee thou cheared, Christ suffered the wrath of the Father, and came from under it, and that is thy victory, be thou for ever cheared. Our Saviour was imprisoned, that thou mightest bee delivered ; hee was accused, that thou mightest be acquitted ; he was condemned, and therefore there is no condemnation to thy soule ; he suffered death, that thou mightest live for evermore : therefore goe your way, and goe chearily, and the God of Heaven goe with you : feare not any punishment now, for why should you feare them, when you shall not feele them ? You may here have a ground of double comfort in the time of thy greatest distresse, whether it be in horroure of heart within, or trouble without, in both these the Lord Jesus Christ will pittie you, and will rescue you from all in his owne season : therefore lift up your heads in the middest of all troubles whatsoever.

- I** First in all outward troubles, and in the heaviest trials, thou shalt be pittied in them : though Christ be gone up to heaven, yet hee hath his bowels of pittie and of mercy with him, and his bowels of mercy in heaven, came over a poore dismaid creature, that is dismaid either because
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of thy finnes, or because of those punishments which thou fearest for sinne : *Hebrewes 4. 15.* Wee have not an high Priest that cannot bee touched with the feeling of our infirmities, but was in all things tempted in like sort : wee have not an high Priest that is a stranger to crosses and troubles, neither have wee an high Priest like *Gallio*, that cared nothing for those things, that is, he was not troubled with the persecutions of others : as their cups are full, and they are not troubled with the poverty of others, they are at rest and ease, and they are not troubled with those that are in misery, but hee was tempted in all things like unto us : and so *Hebrewes 2. 13.* wherefore in all things it behoved him to bee made like unto his brethren, that he might be mercifull, and a faithfull high Priest, because he suffered and was tempted ; hee is also able to succour those that are tempted. When the poore doe crie, oh pittie and compassion for the Lords sake : oh you know not what belongs to a hungry belly, nor to a naked backe ; so I say, you know not what it is to have a distressed conscience, and therefore you have no remorse to them that are such ; but you must not think that Christ was not touched with our infirmities : though hee sit at the right hand of the Father, yet he hath not forgotten his people, but he hath left his love, and his compassion with us, and he is touched when we are troubled : *Paul* persecuted the Church, and Christ saith, *Saul, Saul, why persecutest thou me ?* the foot is pricked in earth, and the head complaineth of it in Heaven ;

Heaven; he felt the rage and malice of *Pauls* persecutions, though haply poore goodman such a one, and poore goody such a one was persecuted; yet our Saviour was touched and troubled with it: therefore let me tell you how to succour your selves, when you finde the wrath of God lie heavie upon you, and the anguish of soule lies fore upon you: I might also speake of the rage and malice of the wicked, but when the arrowes of Gods wrath seize upon the soule, and God seemes to bee displeased, and to goe away from the soule, and mercy, and love, and the sweetnesse of compassion is going; as it was with Christ, when he cried out, *My God, my God, why hast thou forsaken mee?* Hee findes not that sweetnesse of mercies that formerly hee had done; these are troubles indeed: Now learne you to looke up to Christ, and looke to bee pittied by the Lord Jesus Christ. It may be thy husband, or thy wife, or thy friends will not pittie thee, but will say, he is turned a precise fellow, and see now what good hee hath gotten by running to Sermons: thus they adde sorrow to sorrow, and persecution to persecution; because God hath smitten thee, therefore they smite thee too, but yet notwithstanding all this, looke thou up to the Lord Jesus Christ, and know that thou shalt finde favour; he will have a fellow-feeling with thee in all thy miseries, therefore plead with the Lord Jesus Christ, and say, Lord in thy estate of humiliation, thou wert a man full of sorrowes, and thou sufferedst much perplexity, thou knowest what it is to suffer
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the wrath of a displeased Father, and thou didst crie out, Father, is mercy, and love, and goodnes, and all gone? Oh blessed redeemer, heare those cries of them that crie to thee for mercy; thou that didst suffer for poore sinners, doe thou succour poore sinners: and Jesus Christ will certainly pitie you, and will send his good Spirit from heaven to comfort you, and he will command loving kindnesse to comfort and refresh thee. You that groane under your burthens, hee will command loving kindnesse to come to such a mans house, and to visite such a one, and will say, such a man is troubled, I command thee to comfort him: and, salvation, I charge thee goe to such a house, and tell such a man that I love him, tell him that I suffered for him, and was forsaken, that he might not be forsaken, I was condemned, that he might be redeemed: It is a great comfort that the Lord Jesus Christ is touched, and knowes how to deliver such as are tempted. He that bore up the frame of the heavens, and never groaned under the pillars of the earth, yet when he was to beare the wrath of God, he shrunke at it and said, *Father, if it be possible, let this cup passe from me*: he that bore the wrath of God for thee, he will certainly pity thee.

Secondly, you shall not be pittied in outward sorrowes onely; but goe your way for ever cheared; you shall bee free from all inward miseries and troubles, you shall bee delivered from hell and condemnation every beleeving soule of you.

Do not think that God will passe by poore little

ones, no he will not lose one of you, but he will in his appointed time helpe and deliver you: therefore be not troubled nor dismaied, but resolve of this and say, I shall bee delivered, therefore let my soule be for ever cheared, what would you have, and what doe you feare? Is it your sinnes? doe you think that they beare you an old grudge? and they will bee clamouring up to heaven against you, and complaining of you at the throne of grace, doe you feare them? so you may justly, because of that secret sliding off from the truth: Oh saist thou, my errand is done in heaven before this time, and my sins knocke at heaven gates, and say, Justice Lord, I have taken them in their sinnes, and therefore as thou art a God of justice, execute justice upon a rebellious soule. Now therefore remember that Jesus Christ hath suffered, he hath taken thy sinnes upon him, and hath suffered the punishments of them, **I John 2. 1.** *Little children sinne not at all:* It were to be wished that a man might be alwayes humble and poore in spirit, and doe all good against the evill done to him; and it were to be wished that a man could walke exactly before God; but it is not possible so long as we have this body of death it will shew it selfe, but if we doe sinne, *we have an Advocate with the Father, Jesus Christ the just;* he is gone to heaven to tell the Father that all is fully answered, and he saith, Father save all those poore soules whom thou hast given mee; I have paid all, and answered all for them; and therefore, Father, I will that all that thou hast given mee,

may

may bewith me; where I am, that they may behold my glory: thus he pleads, for he doth not plead as we doe, but he saith, Father I will: now if there be any crie against the soule by reason of sinne, Christ stops it; sinne pleads, and Christ pleads, and who will prevaile thinke you? therefore be not discouraged, *we have an Advocate with the Father*: the sinnes of your dreames this last night, they have done your errands in heaven before you did awake; but let them plead what they can, *wee have an Advocate with the Father in Heaven*, and he pleads our cause in heaven, and he will prevail in whatsoever he pleads for, he will be heard, & all the pleas of sin shal be fully answered:

Heb. 12. 22, 23, 24. ye are not come to the mount that might not be touched, nor unto burning fire, &c. *But ye are come unto the mount Zion, & to the citie of the living God, and to the Spirits of just and perfect men, and to Iesus Christ the Mediatour of the new Testament, and to the blood of sprinkling, which speaketh better things than the blood of Abel*: what did the blood of Abel speake? see that in *Gen. 3. 9, 10.* *where is Abel thy brother, said the Lord, and he answered, I cannot tell, am I my brothers keeper?* Oh thou wretch saith the Lord, *the voyce of thy brothers blood crieth to me from the earth for vengeance against thee*; thus all our sinnes doe speake: but there are some sinnes that crie and say, Lord, this soule is taken to bee a Christian, and a Professer, and one that hath some grace; but, Lord, against knowledge, and conscience, and the directions of the Ministers, hee hath sinned thus and thus:

therefore good Lord execute judgement upon him ; but now here is your comfort you poore Saints ; I confesse these wretched corruptions of your hearts play the backe friends with you many times ; but we have the blood of Christ, that cries for mercy, and pardon, and refreshing, and forgiveness : sinne pleads and saith, Lord doe me justice against such a soule, but the blood of Christ saith, I am abased and humbled, and I have answered all : Christ shall be heard, and if he plead the cause, the day is certainly yours, and hee pleads without any fees, and his blood speaketh on your behalfe, and your sinnes shall never be heard against you : but what sticks upon your stomackes ?

Object.

Oh you have heard, that the Lord is a just God, hee is so, hee is holy and blessed, and of pure eyes that cannot endure to behold any polluted or uncleane thing ; and if God be strict to marke what is done amisse, who can abide it ? Oh then, say you, you have these sinnes and corruptions, and God is pure, and you are polluted, and you have many secret windings, and turnings, and devices ; and you say God knowes all the crevices of my heart, and sees all the frame of my soule ; and if the Lord marke what is done amisse, nay hee will marke what is done amisse, *who then shall be able to stand ?* How shall I be able to answer it : especially considering that Satan saith, I have sinned, and why should I not be cast out as well as others have beene cast out that have sinned ; Lord execute justice upon them

as they have deserved : how shall wee helpe our selves herein ? yes admirably, for then the blood of Christ comes in, and that satisfies all, *Gal. 5.*

22. 23. The fruits of the Spirit is love, joy, peace, long-suffering, gentlenesse, meeknesse, temperance, faith, against such there is no law : so it is here, there is no law, nor no condemnation to beleevers truly penitent for their sins, there is no punishment to them, nor no wrath to execute judgement upon them, because the debt is paid, and the Lord is just and cannot, and righteous and will not doe it : but faith the Devill thou hast sinned, and why shalt thou not bee condemned for it ? but faith justice, hold thy tongue Satan, for there is no law against them that repent : what troubles you now ?

Why, the very truth is, the thoughts of Hell *Answer.* astonish my heart ; me thinkes I see a little peep-hole downe into hell, and the devils roaring there, being reserved in chaines under darknesse, untill the judgement of the great day ; and me thinkes I see the damned flaming, and *Judas* and all the wicked of the world, and they of Sodome and Gomorah : there they lie roaring, and damnation takes hold upon them, and the wrath of God sinks them downe to hell : Now I have sinned, and therefore why should not I be damned, and why should not the wrath of God bee executed against mee ? I answer, the death of Christ acquits thee of all, and although the wrath of God be of admirable power and force, yet you shall bee acquitted by the death of the Lord Jesus :

Revelations 20. 6. Blessed and holy is he that hath a part in the first resurrection, for on such the second death shall have no power, that is, wicked men and the ruffians of the world that scorne all commands, and despise all the ordinances of God, and the lawes of men, and neither of them can take place in their hearts, they breake all bonds, and cast away all commands, and the threatnings of God can take no hold upon them ; but though they are so rebellious here, yet everlasting condemnation shall take hold of them, and shall have power over them hereafter, and will drag their soules and bodies downe to hell, and there they shall suffer intolerably, and incomprehensibly, and then hell and condemnation shall tell them thus much, seeing the commands of God could take no hold upon you, therefore we will : the mercies of God could not perswade with you, but the judgements of God shall prevaile against you. What becomes of all the great and mighty men of the world ? where is *Pharaoh* and *Nimrod*, and the rest of them ? the wrath of God hath throwne them upon their backs in hell ; but you that are true beleivers, the second death shall have no power over you ; though wrath and condemnation seeme to lay hold upon you, yet there is no power in them to condemne you, because if Christ hath taken away the paines of the second death, then it shall never oppresse such as belong to the Lord Jesus Christ : therefore goe your way comforted, there is nothing that shall ever prevaile against you.

Oh, but faith the soule, could I see Heaven *Object.*
 gates set open, if the way were open and plaine
 that I might see the way and walke in it, then I
 could be comforted: but, what I in heaven? the
 Angels are all holy, and God is a holy God, and
 a pure redeemer, and all things there are pure, and
 undefiled, can such a wretch as I am come to hea-
 ven? certainly, the Saints will goe out of heaven
 if I come there.

No the blood of Christ will doe all this for *Answer.*
 you, and it will make way for thee into heaven:
 as *Hebr. 10. 19, 20.* *Seeing therefore brethren,*
that by the blood of Iesus we may most boldly enter into
the holy places by the new and the living way which hee
hath prepared for us, through the vail which is his
flesh: marke two things in that place, you may
 have boldnesse; you feare now that your sinnes
 will not bee pardoned, and that God the Father
 will not accept of you: well, be not proud and
 sawcie, but take the blood of Christ along with
 you, and goe on boldly, and chearfully. All you
 that have an interest in the great worke of God,
 either for brokennesse of heart, or vocation to
 call you to rely upon the Lord Iesus Christ, bee
 thou a sinner, If thou hast faith, I speake not of
 the measure of faith, but hast thou faith, then
 why sittest thou here drooping? Go you on chee-
 rily, and undauntedly, and goe with comfort to
 everlasting happinesse: every thing gives you
 comfort, had you but eyes to see it, God and
 men, Heaven and earth, sinne, justice, hell and
 condemnation, gives you all comfort. If you
 looke

looke up to justice that faith, you poore beleev-
ing creatures goe your way comforted, I am se-
tified to the full : If you looke to hell, and
death, and condemnation, they say be comfort-
ed, you poore beleeving soules, we have no pow-
er over you, the Lord Iesus Christ hath conquere-
d us, and if you looke to your owne sinnes, they
tell you thus much, and say, be for ever comfort-
ed, for wee have pleaded against you, but wee
have lost the cause : If you looke up to heaven,
there you may see glory and happinesse, and bles-
sednesse ready to entertaine every beleeving soule,
and they all call after you and say, *Come ye blessed
of my Father, inherit the Kingdome prepared for you :*
therefore goe away cheerily, and get you to hea-
ven, and when you come there, be discomforted
if you can; if Christ, and God, and Heaven, and
all call you and say, come all hither, you beleev-
ing soules, then lift up your heads with joy, and
draw the waters of comfort and consolation
from this truth; onely remember this here, when
you finde your sins roaring upon you, and telling
your Father that you have sinned, and justice
cries, and heil threatens, then take the blood of
Christ, and see before your eyes all that ever
Christ hath suffered, and see justice fully satisfied,
and heare the blood of Christ speaking, as well
as the clamours of sinne: it is the misery that we
are in, that we can here the bawlings of Satan, and
of corruption, crying and saying, what, you sal-
vation, and yet have these and these corruptions?
we heare these, and we hearken not to the other;
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the blood of Christ hath pardoned all, and will cleanse all: Oh heare that voyce, and you shall see and heare that it speakes admirable things: this is the second use.

Thirdly, hath Christ done all this? then stand amazed at that endlesse and boundlesse love of the Lord Jesus Christ, but onely that the Scripture cannot lie, and God hath said which is faithfull and true, and cannot be deceived, and is infinite in all his workes; otherwise, man that is sensible of his sins and wants could not beleeve it, but yet Christ hath done it, and it is worth the while to weigh it, and to consider of it in a holy admiration: although wee are not able to walke in any measure answerable thereto: had our Saviour only sent his creatures to serve us, and had we onely had some Prophets to advise us in the way to Heaven, or had hee onely sent his holy Angels from his chamber of presence to attend upon us, and minister to us, it had beene a great deale of mercy; or had Christ come downe from the heavens to visit us: It had beene a peculiar favour, that a King will not onely send to the Prison, but goe himselfe to, the dungeon, and aske, saying, is such a man here: a man would thinke himselfe strangely honoured, and the world would wonder at it, and say, the King himselfe came to the prison to day to see such a man, certainly he loves him dearly; or had Christ himselfe come onely and wept over us, and said, Oh that you had never sinned, and oh that you had more considered of my goodnesse, and the excellency

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lency of happinesse; oh that you had never sinned, this had bene marvellous mercy; but that Christ himselfe should come and strive with us in mercy and patience, and we slight it; and not onely to provide the comforts of this life, but the means of a better life, and to give us peculiar blessings; nay, that the Lord Jesus should be so fond of a company of rebels, and hell-hounds, that he thinkes nothing good enough for them; hee hath prepared heaven for them, and he gives them the comforts of the earth for their use too: nay he hath given them his blood, and his life, and all, and yet you are not at the highest: what doe you talke of life? hee was not onely content to part with life, but hee was content to part with the sense and sweetnesse of Gods love, which is a thousand times better than life it selfe, as *David* saith, *The loving kindnesse of God is better than life it selfe*: He was content to be accursed, that we might be blessed; he was content to be forsaken, that we might not be forsaken; and to bee condemned, that wee might bee acquitted. Oh all you stubborne hearts, that heretofore have made nothing of the blood of Christ and his honour, but though the judgements of God, and the hammer cannot breake your hearts, yet let this mercy breake you, and reason with thy owne heart in this manner, and say, Good Lord, is this possible? Lord, this is too much, for reason cannot reach it, nor nature cannot doe it, to give himselfe and his life, and to bee forsaken and despised: that a rebbell and a traitor should be received

ceived to mercy, certainly I shall love him as long as I live, yes, and doe so too; and seeke to that Jesus Christ, and honour him, and say, for ought I know I may obtaine a part in Christ, therefore I will never wrong him, nor grieve his good Spirit more. The Lord say Amen to the good desires of your hearts, that you may stand and wonder at this compassion of the Lord, that is out of measure great.

Hath the Lord suffered all these punishments for us? then what shall wee doe for the Lord Jesus Christ? returne an answer to the Lord, what course you will take to answer the kindnesse of the Lord. When *David* had received many kindnessees from the Lord, he looks up to Heaven and saith, *I will love thee dearly, O Lord my strength*: Love is the loadstone of love; therefore have love enlarged in this dutie, be not scantie in your love, but bestow your hearts fully, and liberally, upon the Lord Jesus Christ, and let all returne love to the Lord Jesus Christ, and love him in all things by all means, and at all times, and know that the death of Christ requires this, and will call for it: I doe not love that a man should give the Lord Iesus Christ a little scanty desire, and a few lazy wishes, but love him with all thy soule, and with all thy strength, and say, *I will love thee dearly, Oh Lord my strength*: when thou dost rise in the morning love Iesus Christ, and bathe thy heart in it; and when thou art in the way, or at thy labour, love Iesus Christ that strengthens thee; when thou feedest upon

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the sweetnesse of thy meat, thinke upon the sweetnesse that is in Christ, and thanke the blood of Christ for all that thou hast, in all the riches thou seest, and in all the honours thou hast, and in all thy friends and means, and whatsoever thy heart loves or esteems, in that see Christ, and in that love Christ: why, what doth that concerne Jesus Christ? I answer, it will make it appear that all that thou hast, is from the blood of Christ, and the blood of Christ is better than all the blessings you doe enjoy, and they are all nothing without this: for it is the death of the Lord Iesus Christ that ads a seasoning vertue to all the good things thou hast; so that these are not good to us, neither doe they worke good to us, but that they are given to us in and by the Lord Iesus Christ; for were they not given us in Christ, there is such venome and gall in our sinnes, and the wrath of God it selfe which slides thorow all the good things here below, that it makes all the morsels gravell in the belly: In a word, the blood of Christ takes away the venome and indignation of Gods curse, which otherwise would bring a plague upon what wee have, and what we doe enjoy: how many rich and honourable are there, if the Lord let but in a veine of vengeance into their consciences, all their riches and honours are base, and worth nothing; whats that to me? if I bee rich and a reprobate, honoured and damned, and the wrath of God to pursue me: therefore without the death of Christ all these things are but curses to us; the world

is a prison, and the creatures are our enemies, and every one of our actions are our witnesses to condemne us, and all our comforts are but gall and wormwood to us, nay were it not for the blood of Christ, your prosperity would be your ruine; your beds your graves, and your comforts your confusion: and therefore that they are not so, and that thou hast any comfort from these, goe blesse God for it, and say, Lord it is through thy blood that I have received any blessing, upon these blessings Lord, I might have drunke the cup of thy wrath, when I drunke this beere; I might have eaten my bane, when I eat my meat. I blesse thy Name, blessed Redeemer, for thy love; it is thy blood that hath purchased these things for me: if you have received from any thing here below any good at all, looke up to Christ and blesse his Name for it, and say, if this meat be so sweet, then what is the blood of Christ? therefore love Christ by all means, let all your words be words of love, and all your labour be the labour of love, and all your thoughts be thoughts of love, and muse of love, and speake of the treasures of mercy, and let all your affections be full of love, and all your workes be love, and lift up his Name and say, all ye that see my conversation that I walke so comfortably, blesse his Name for it; the blood of Jesus Christ hath done all this for me; I was a wretched creature, but the blood of Christ hath overpowred this rebellious heart of mine: honour him, and lift him up and say, my heart was hard and filthy, and my soule was de-

stitute of all good, and my sinnes many, yet now I have some evidence of the love of God, blessed bee his Name for it, the blood of Christ hath done this for me : muse of him, speake for him, worke for him, and doe all for him, in all miseries and troubles, sorrowes and vexations, temptations without, and terrours within; love Jesus Christ therein, though these befall thee, yet the venome and poyson of them is gone, and they are sweetned unto thee: thy prison is libertie, thy contempt is advancement, in all the things thou hast, love Jesus Christ that hath procured these: and now if you will not love Jesus Christ, let mee aske you whom will you love? nay, whom else can you love? answer mee, will you love your friends that are deare unto you, or your Parents that doe provide for you, or your wife that is loving and mercifull to you? you will love these, as there is good cause you should, but love Christ more than all these. If you will love a friend, or a father, then much more Christ, that is the Author of all, and the continuer and preserver of all: a friend would be an enemy, but that the blood of Christ frames his heart. A wife would rather bee a trouble, than a helpe, but that the blood of Christ orders her: therefore I say with *Paul*, *1 Cor. 16. 22.* *If any man love not the Lord Iesus Christ, let him bee Anathema, Maranatha*: aske your neighbours if they love not the Lord Iesus Christ; Let that soule bee accursed untill the comming of Christ to judgement: Curse him all yee Angels

gels in Heaven, and all yee Devils in Hell :
Curse him all yee creatures, and let this curse re-
maine upon him untill the comming of Christ
unto judgement, and let these curses bee sealed
downe upon him for ever, and when you are come
to the end of all, this will bee the plague and the
curse of all, that you had Christ and mercy ten-
dered to you once, and you would not receive
it : therefore since Christ hath thought nothing
too good for us, even his life and blood, and was
content to part with the sense and feeling of the
sweetnesse of the love of God the Father,
thinke nothing too good for Christ, but
love him in all things, and by all
means; the Lord grant
wee may.



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