



THE SOVLES

union with CHRIST,

I CORIN. 6. 17.

He that is joyned to the Lord, is one Spirit.



E told you that the application of the merits of Christ, consists especially in two things :

First, the preparation of the soule for Christ.

Secondly, the ingrafting or the knitting of the soule to the Lord Jesus Christ.

Of this preparation wee have heretofore largely treated : partly in contrition, where the soule is cut off from sinne : partly in humiliation, whereby the soule is cut off from it selfe ; whereby the Lord raises the foundation of all carnall confidence, whereby a man rests upon his owne privileges and performances, and makes his services his Saviour ; either the soule seeth no need to depart from sinne, or else it thinks it can helpe it selfe out of sinne : when both these are remo-

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ved from the soule, then it is fitted to receive the Lord Jesus Christ.

Secondly, the soule comes to be ingrafted into Christ : and that hath two parts :

First, the calling of the sinner; or the putting of the soule into Christ.

Secondly, the growing of the soule with Christ: these two take up the nature of ingrafting a sinner into the stock :

First, it is put into the stock.

Secondly, being put into the stock, it growes together with the stock : these two things are answerable in the soule. The former of these two wee have largely treated of, and fully finished in the great worke of vocation, when the Lord brings the sinner to himselfe by the call of mercie, and the voice of the Gospell : we are now to proceed ; and we have made some entrance into the second ; and that is the growing of the soule together with Christ : for though the graft be in the stock, yet it cannot be fruitfull, unlesse it grow together with the stock : now this growing together is accomplished by two meanes :

The first is the union which the soule hath with Christ.

The second is a conveyance of sap, or sweetnesse, or a communion with Christ, and all the treasures of grace and happinesse that is in him : then to make up the growing together of the graft and the stock ; First, the graft is put into the stock. Secondly, there must bee a communicating of the moisture that is in the stock, to the graft, and so

so they grow together ; otherwayes it growes not at all, but withers away : now wee are first to describe the nature of the worke in generall ; and then we will descend to particulars, and the severall parts of it : now wee will define this union so farre as it concernes our purpose, not intrenching into particulars.

It is such a joyning of the faithfull soule in such a meanes to Christ, that it becomes one spirit : these are not by way of collection to be gathered, but they are plainly expressed in the text : and two points of doctrine I meane to prosecute : the first point is from the first part of the text.

Every true beleever is joyned unto Christ: the *1. Doctr.* word in the originall is, glued ; he is glued, he is waxed, ~~he is~~ firmly and neerly combined and knit to the Lord Jesus Christ.

The second part of the description, is the second point in hand.

He is so joyned unto the Lord, that he becomes *2. Doctr.* one spirit : as the adulterer and the adulteresse is one flesh ; so he that beleeves in Christ, is so neerly joyned to him, that he becomes one spirit : so we see the verse offers two doctrines :

First, that a faithfull soule is firmly and neerly knit unto Christ.

Secondly, hee is so knit that he becomes one spirit.

But first of the first doctrine.

What ever by way of comparifon can be alleaged, concerning the neere combination of one thing with another, they are all tyed to this knitting

ting of the soule to Christ : looke what a friend is to a friend ; looke what a father is to a childe ; what a husband to a wife ; looke what a graft is to a tree ; and that is neerer than a husband to a wife : nay, goe yet farther, *Galat. 2. 20.* what the soule is to the body ; the soule is not only knit to the body, as one member to another, as the hand is knit to the arme, and the arme to the shoulder ; but the soule doth communicate it selfe universally thorow the least part of the body : so the Apostle saith, *Christ is the very soule of a beleever, I live, yet not I, but the Lord Iesus liveth in mee* ; so that looke as the body liveth by the soule, the soule closing, and communicating, and quickning of the same, so Christ is in a Christian, and speaks in a Christian, and enableth a Christian to the performance of that he doth ; hence the body of the faithfull is called Christ, *1 Corin. 12. 12.* but we will open this a little further in two passages :

First, the carriage of the soule in this closing.

Secondly, the manner how it doth close.

The carriage wee shall desire to discover in three particulars, which may bee expressed in a graft, when it is put into the stock : and I say, therein observe three particulars :

First, there is an exercise of the elements that are in the graft upon the stock, and are so farre mingled one with another, and doe so farre close one with another, that they become one.

Secondly, the graft joynes to the stock, and none other.

Thirdly, they doe not onely act thus, but are bound

bound one to another : and this makes them act answerably to these three particulars. There is also an expression of the knitting of the soule to Christ in three particulars :

First, the soule gathers up it selfe, and all its spirits, its faculties, that doth exercise in the worke thereof upon Christ, and that makes the soule to grow unto the Lord : when the soule turnes the promise into good blood, it doth not only chew the meat, but digest it, and it becomes good blood : a true beleever gathers up all the faculties of his soule, and imployes them upon Christ : hope expects Christ, and desire longs for Christ, and love and joy imbrace Christ, and the will closeth Christ ; thus the soule settles it selfe upon Christ, hoping, expecting, longing, desiring, loving, embracing : looke as it is with a woman that kneads dowgh, if there be two parts of it, the moulding and the kneading knits them together, and makes them one lump : so there is the moulding of the soule to the promise, hoping, and desiring, and longing, and chusing ; faith kneads all these together, and knits them unto God, and drawes the soule to him.

Secondly, the soule is satisfied with Christ, and the riches of his grace ; the beleever doth repose his confidence wholly thereupon : *Prov. 5. 19.* that which makes the love of a husband increase towards his wife, is this, *Hee is satisfied with her breasts at all times, and then hee comes to bee ravished with her love :* if a husband hath a loose heart, and will not content himselfe with the wife of his youth,

youth, but hath his back doores, and his goings out ; this makes a breach in matrimoniall affection ; but when he is satisfied with her breasts, he is ravished with her love : so hope hath an expectation of mercy, and is satisfied therewith ; desire longs for mercy, and is satisfied therewith ; the will closeth Christ, and it is fully satisfied with him ; and if it were to chuse againe, it would chuse none but Christ : thus suck thou up the consolations in the promise, and be satisfied therewith, and then thou wilt grow there upon ; but if you will bee resting here, and staying upon the contentments of the world, this is weake confidence, and drawes the soule from God.

Thirdly, the last thing is the binding of the heart upon both these, *viz.* the keeping of the heart to the exercise of the promise, and to bee satisfied with the promise ; 1 *Coloss.* 23. *If yee continue in the faith* ; being grounded and settled, so that a man doth stake downe his heart to the promise, and holds hope, and desire, and love, and joy, and the will unto it: it receives all Christ, and none but Christ, and stayes here, and continues here for ever : this same covenant that bindes the soule to Christ, is that which makes the union betweene Christ and the soule : thus we see how the soule carries it selfe in this union.

The second thing considerable, is the manner how it is done, and the qualitie of this union : and this we will discover in three particulars ;

First, it is a reall union, but it is spirituall, you must not conceive it grossly, as if my body were joyned

joyned to Christ; but there is a reall union which is spirituall: there is a union betweene the nature of Christ, God and man, and a true beleever: that which I desire to declare is upon this ground, to difference this union from that which Divines are deceived in; viz. that it is an union more than in bare notion and apprehension of the minde; for what ever a man conceives, his understanding closeth with it; as whatever I apprehend, I close with that; there is a conveyance of the thing into my minde, and I close with it: now the union of a beleevers soule with Christ is more than this: it is not a bare apprehension, a wicked man will goe farre in the apprehension of Christ; but this union is somewhat more, and I call it a reall union, because there is a knitting and a closing, not onely of the apprehension with a Saviour, but a closing of a soule with a Saviour.

Secondly, I say this is a totall union, the whole nature of a Saviour, and the whole nature of a beleever are knit together: first, that it is a reall union, all the places of Scripture doe intimate as much: what the branch is to the vine, the soule is to Christ: now they are more than imagination; so what the husband is to the wife, the soule is to Christ. Now they are more than in understanding; for a man may conceive of another woman, as well as of his wife; but this is another union, whereby the person of the one is knit unto another: the bond of matrimony knits these two together. This is the frame and guise of knitting the soule to Christ; it is no bare apprehension but
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wee feed upon Christ, and grow upon Christ, and are married to Christ: *Hosea 2.20. I have married thee to my selfe, in truth, in judgement, and in righteousness.*

Secondly, I say it is totall in so much that Christ is the head, and a beleever, a member; in both these regards they are joyned: Christ is the head of the Church, not onely according as he is God, but as hee is God and man; and a beleever is a member not onely according to his body, but according to his body and soule: now whole Christ being the head, and the whole beleever being a member, therefore a whole Christ, and a whole beleever must be joyned together.

The third is this, this union is inseparable: *Jeremie 32.40. The Lord promiseth to make an everlasting covenant with the house of Israel, and I will never part away from them to doe them good: so Psalme 89.33.34. It is spoken there concerning Salomon as I conceive the Psalmist saith, If he sinne against mee, I will scourge him, and I will visit him with stripes; neverthelesse, my loving kindnesse I will not take away from him, nor suffer my faithfulnessse to faile my covenant; I will not breake, nor alter the thing that is gone out of my mouth: marke that the Lord out of faithfulnessse doth establishe thee to him in vocation, the Lord hath made a covenant with the soule in vocation, the hand of the Lord layes hold upon the soule, and brings it home; now though the Lord correct the soule sharply, yet will he not leave it totally and finally; it is inseparably knit to Christ; what can it be*

be, what shall it be, that can separate a poore sinner from Christ? if Satan could have hindered him from comming to a Saviour, hee would have then hindered him from comming to a Christ, when he had his greatest dominion over him: if sinne could have let him when a man had nothing else but sin, he would not have forsaken that and have beene brought home to Christ. If the world could have prevailed, Christ should never have pluckt him from it, but when Satan had his greatest power over him, when a man was nothing else but sinne by nature, when the world most prevailed, yet then God by his good Spirit pluckt thy heart from sinne and selfe: that soule is mine, saith Christ, Satan must give way, and shall not hinder it: that soule is mine, saith Christ, sinne shall not let it from comming to mee: that soule is mine, saith Christ, and the world shall not stop the worke of a Saviour; and if Satan in the height of his malice, and the world in the top of its force, could not prevaile to keepe the soule from Christ; then much lesse shall these be able to pluck us from a Saviour: the point then is undeniable, that the soule is really, totally and inseparably knit to the Lord Jesus Christ.

We may here take notice of the high and happy privilege of poore creatures; how ever the poore Saints of God are despised and contemned of the world, yet they are received into covenant with the Lord; they are made one with Christ, and are of the blood royall: and this is the greatest privilege that can bee; this should beare up

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the hearts of poore Christians ; yee are now in the very gate of Heaven, nay let mee say as the Apostle speakes ; and I see no reason why a man may not say that hee is in Heaven in truth, though not in that measure and largeness of glory he shall be afterwards. *1 Theff. 1. 17.* The happinesse that a Christian shall have in Heaven, is this, *Hee shall be ever with the Lord Iesus* ; Heaven were not Heaven, unlesse a man might bee with Christ there : the place doth not make a man happy, but the union with a Saviour that makes him happy, and to be joynd to Father, Sonne, and holy Ghost, that makes him happy, and the beleever is now knit to them, and therefore must needs be happy ; *Deut. 33.* the last verse, as he said of the people of Israel, so may I say of all faithfull soules, *Happy art thou, oh Israel, saith the text, who is like unto thee, saved by the Lord, the shield of thy helpe, and the sword of thy excellency* ; so may I say, Happy are ye, oh beleaving soules, who is like unto you ? yee are saved by God, and are married to the Lord Iesus Christ, and are the spouses of the Saviour of the world ; and he that is the Judge of the world, is your Husband, your beloved, and you are his : let nothing therefore dismay your hearts.

Use 2.

The second use is that of terrour, and it is like a thunder-bolt ; able to breake the hearts of all those that are opposite to them that beleieve in Christ : that which I would have all consider on is this, that the persecution of the Saints is a sin of a high nature, it is a most hainous abominable sinne in the sight of God, how ever the world
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thinke not so of it, yet they shall bee sure one day to finde: I know men thinke not thus, because haply the law of man provides not in this case to punish those that oppose the Lord Iesus Christ, and the power of his grace, because haply the Magistrate doth not, or haply cannot smite those that set themselves against those that feare God and trample upon them: therefore wicked men make the Saints of God the marke of their malice, and the aime of their rage, and all their indignation is bent that way, they glory in what they have done, and threaten what they will doe; they will hang and draw, and quarter within themselves: this is that which the proud spirits of the world make their maine prize, and they thinke thereby to procure praise unto themselves, and great preferment in their owne eyes this way: let me speake a little to these, you that are guilty of this sinne, see the compasse of it; take notice of the reach how farre this rebellion goeth: I would wish these men that persecute the Saints, I would have the understand the compasse of their course, how farre their wicked practice extendeth, it is not against a despised Christian; no, let them know it, their rage and malice ascends up to Heaven, and offers violence to the Lord Iesus Christ, and they labour what they can to plucke Christ from the right hand of his Father, and they endeavour what in them lies to shed his blood, and take away his life: let all know that have beene professed opposers and dead haters of the Saints of God, let them know they are indured of high

treason, and that in a most hainous manner against the Lord of Heaven and Earth, against the Lord Iesus Christ, the Redeemer of the world : I would that these men would not cozen themselves, for God will not bee mocked : they professe they love Christ with all their hearts, and they will doe any thing for him, but those nice fellowes, those spruce fellowes, it is those that they hate to the death : doe you so indeed ? thou hast said enough then, for thou hatest Christ in hating them, and thou persecutest Christ in persecuting them : *Esay 57. 23. 28. whom hast thou reproached and blasphemed, saith the text, and against whom hast thou exalted thy voyce, and lifted up thine eyes on high ? even against the Holy one of Israel : and in the 28. verse, i know thy abode, and thy going out, and thy coming in, and thy rage against me : so that how ever Senacherib aymed at Hezekia onely, and those that professe the truth, yet the Lord takes it as done to himselfe : he that knew their hearts and their malice, hee saith, I know thy rage against me, it was against the holy One of Israel that they rayled. Wicked men persecute the lives of beleev-ers ; now Christ lives in them, and thou hatest the life of Christ, and persecutest the life of Christ : Acts 9. Paul had gotten letters from the Synagogue, and hee would have haled to prison all the Saints of God that professed the Name of Christ ; now if a man had come to Paul, and asked him, Paul why doe you persecute Christ ; hee would have beene in great indignation ; what, revered Paul, learned Paul, zealous Paul ; what, hee per-secute.*

Secure the Lord of life? why, Christ proclaimes it, he doth so, and hee puts it to an upshot, and ends the controverſie, and puts the question out of doubt, *I am Ieſus*, ſaith he, *whom thou perſecuteſt*: as if he had ſaid, Poore ſoule; thou knoweſt not, and I perceive thou thinkeſt it not, but I receive the wound; the foot is prickt, and the head complaines. I would have a man make the caſe his owne, and be his owne Judge: If any man ſhould pretend frienſhip to you, and profeſſe hee loves you, and tells you hee tenders your perſon, but yet hee will torment your body; and hee loves your head, but yet he will cut off your arme: there is no man ſoweake, but he would loath ſuch curſed kinde of diſſimulation: a man cannot love the head and hate the member; love the perſon and torment the body: juſt ſo theſe men deale with the Lord Ieſus Chriſt; Gods faithfull beleiving ſervants are his eyes: *Zacharie 2. 8. He that toucheth you, toucheth the apple of mine eye*; they are fleſh of his fleſh, and bone of his bone: thou that pretendſt to love Chriſt, and to tender the head, and in the mean time loatheſt his members, and his poore Saints; know that thou doſt not perſecute the Saints ſo much, but thou perſecuteſt Chriſt much more: but haply thou wilt ſay; I am no drunkard, nor no whore-monger; I tell thee this ſinne is worſe than drunkenneſſe, or whoredome: the text ſaith, *that Herod was an inceſtuous perſon, and married his brother Philips wife*; but he added this ſinne above all the reſt, hee put *John* in priſon; therefore all that heare the Word

Luke 13

of God: if a man did see an incestuous wretch in the congregation, whom humanity, and reason, and nature doth loath, we would abhorre and detest him, nay every man knowes that it deserves death. Looke upon thy owne soule, and lay thy hand upon thy heart, thou that perlecuteſt the Saints: thy sinne is greater, and thy condemnation shall be farre forer than such a mans: hence it is that God threatens such men with the heaviest judgements: *Psalme 82. 5.* it is spoken there concerning *Doeg*; we may see the story: *1 Samuel 22.* When *Abimelech* gave *David* shew-bread and *Goliaths* sword, *Doeg* saw it and told *Saul*, and afterwards slew eighty five persons of the Priests; now this Psalmist made this Psalm against this man: and he saith, Thy tongue deviseth mischiefelik a sharp razor working deceitfully, and God shall likewise destroy thee for ever; He shal take thee away, and pluck thee out of thy dwelling place, and out of the land of the living; because he did oppose himselfe against *Abimelech*, therefore the Lord would not let him go without a punishment: nay as God threatens the sorest punishment against such persons; so the Saints of God by their prayers set themselves most against them: *Psalme 129. 5.* Let them all be confounded and turned backe that have ill will at *Sion*, neither doe they that goe by say, The blessing of the Lord bee upon you: the poorest man that lives, that is in the meanest place, if he walkes in an honest calling, the Saints wish a blessing to him; but they that oppose the Saints of God, the Saints curse them in the name of the Lord: it is true, I confesse, wee must bee

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wary and wise, but being wise and wary, it is a thing wee may and should doe; *David* by way of Revelation knew who were implacable and obdurate; though wee know not this, yet aiming at none in particular, but onely in the generall, at those who bee incorrigible; the Saints of God curse them, and that bitterly in all their desires that they put up to God; nay the greatest inditement at the day of judgement proceeds against sinners because of the persecution of his Saints, because in them they persecute Christ himselfe; they teare out the very eyes of Christ, and rend his heart in peeces: *Iud. 14. The Lord commeth with thousands of his Angels to execute judgement upon all, and to convince all that are ungodly amongst them of all their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him: Matthew 25. the latter end, Depart from mee, ye cursed, I know ye not; I was in prison, and ye visited mee not; I was naked, and ye clothed me not: why, Jesus Christ is gone to Heaven, and haply they never saw him: but saith hee, in that you did it not to one of these, yee did it not to mee.* Now Divines reason thus, that all the doome that shall passe upon the wicked at the day of judgement, shall goe in this tenure: because ye have not done this and that; and if those shall bee condemned that did not visite the Saints when they were in prison: if those shall be damned that did not cover the naked, what shall become of those that teare their hearts, and rend the clothes off their backs?

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the Lord hath not onely torments for them here, but he hath devils in hel to torment them for evermore : Therefore let me speake a word of advice to those that are guilty of this great sinne of persecuting the Lord of life ; goe aside and reason with your soules, and parley with your hearts, and think with your selves, Oh poore foole that I was, it was not any poore Christian, any poore Saint that I hated, but it was the Lord Jesus Christ, the Lord of life, and of glory, that I persecuted, that I would have pluckt out of his Throne ; I would have tore his flesh off his body, and rent his members asunder ; and alas, I never knew it ; it was not the Saints I opposed, but the Lord Jesus Christ. I speake not this to countenance faction, my ayme is at those that persecute religion and sanctity of life.

Use 3.

For examination and triall ; we may hence see who are those that cleave unto Christ, as also those that are false and dissemble with Christ, which pretend great love, and professe great kindnesse unto our Saviour, and how much they respect him, and how neere Christ is to them. From the former Doctrine, you may discover whether this be true or false : hee that is a true beleever, and knit so to Christ as never more to bee separated and parted, he takes up the whole strength of his soule, and bottoms it upon a Saviour ; hee is sanctified with the freeness of his grace, and is resolved for ever to cleave unto him, and bestow himselfe upon him : he that truly beleeves, is thus knit, thus joyned to the Lord Iesus Christ : looke

as it is sometimes with a mightie branch of a tree, or with the arme of a mans body, however the bough of the tree may be rent sometimes, and haled aside by the violence of the tempest, or by the pulling of a mans hand, yet it will hold by the body, and when the hand is gone, it will goe up againe : so it is with a faithfull soule, he so cleaves to Christ, that he will never be parted from him, he will never be separated, what ever provocation or opposition comes to the contrarie : the beleev-
ing soule is sometimes rent and strained by the weight of persecution and temptation, and with the violence of corruptions; but as soone as the temptation and the weight is gone, it clings to Christ againe ; and as the bough, take away the hand, and it will rise up againe : so whatsoever temptations come, or corruptions come, or oppositions betide, yet it will not be pluckt off from the Lord, and though it may be swayed aside, yet it growes to the Lord : therefore the first of *Samuel* 10. 26. it is said, *The hearts that God touched did cleave unto Saul* ; so it is with a beleever, those that are famous in the eyes of the world, and have professed great kindnesse to him, in the time of persecution they will flye off; but those whose hearts God hath fully touched, they will follow Christ, notwithstanding all opposition ; as it is with the needle of a diall, it may be stirred and moved, but it will never rest till it come to the right place againe : so it is with the soule that is knit to Christ by faith, though he may be staggering and doubting, yet he will never be quieted,
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till he come to be fastned the right way to Christ, but others there are that cleave fainedly to Christ, and herein it will appeare; either they will off when occasion serves, or else wither in the very worke of the profession of the Gospell, though they continue therein: some there be that fall away wholly from their profession; of this sort are thousands of your common protestants, that are only knit unto Christ by peace and prosperity: there are millions, if the day of trouble should come, and fire and sword should come, and make them make profession of their faith, they would flie off from their profession, and they would leave the Lord, and the Gospell, and all in the lurch, because they are not knit unto Christ by saving faith. In the second place there are others, who though they doe not fall away totally, yet notwithstanding they wither, and die, and come to nothing: and these are your cunning and close hearted hypocrites, those that are knit to Christ, and grow to him by some helpe, and succour, and assistance, which they have from him, by which they flourish, grow greene in the profession of the Lord: there is a generation of cunning dissemblers, and close false dealers with the Gospell, that grow to Christ by some helpe they receive from him, and that makes them make a glorious shew in the profession of the Gospel, but yet if God take away this assistance, they wither, and die, and fade, and vanish: looke as it is with the haire of a mans head, or with the leaves of a tree, the leaves grow to the tree, and the haire to the

the head, but they grow not so much upon the substance of the body, nor the leaves upon the substance of the tree, as the arme and the branch doth, but they grow onely by the moisture that comes from the body, and the moisture that comes from the root : or looke as it is with a wen in a mans body, it is no part of the body, but it growes out of the superabundant humors of the body, and that feeds the wen, and increaseth it ; but if the body grow weake and feeble, and that humour be taken away, it withers and comes to a drieskin : just so it is with these cursed close hearted hypocrites, as the haire and leaves grow, so they grow to the Lord Jesus, namely, the Lord vouchsafeth some sap and moisture, and some assistance to the performance of some services, but they never grow to the substance of a Saviour, they never grew to the holinesse of Christ, they never had the Spirit of Christ powerfully prevailing with them : as it is with the wen, so it is with these glorious hypocrites, that can vent themselves very gloriously, they are wens in the profession of the Gospell, they looke full bigly, and stare every man in the face, and to the appearance of the world, are men of great account, but if once the Lord take away his assistance from heaven, they are like leaves upon the tree, if they fall not, yet they wither away : I have oserved sometimes, you shall have drie leaves stay upon an oake tree, till new ones come againe : so these haughtie hearted hypocrites, they will take up a kinde of a dying course of profession in the way

of life and salvation, but they never come to bee opposers and resisters of God and his grace, till there comes some to bee wiser and stricter in a Christian course than they, and then hee fals away.

4. Use.

Is it so that the faithfull soule is thus neerly knitted to Christ, as the member to the body, or the branch to the vine? then all you that beleeve in Christ, observe from hence a ground of strong consolation, against all the contempt of the world, and the misery that can betide, and against all the temptations that Sathan can lay against you, to cause you to fall finally, or totally.

First, it is a ground of great comfort and consolation to carry up the soule, and lift up the heart against all the contempt and disgrace, against all the troubles, and miseries, and persecutions, that can betide or befall you, or can be cast upon you, in this wandering pilgrimage of yours: when a Christian begins to turne his face heaven-ward, and goe home to the Lord, then all his friends flie away, and depart from him: *David* complains, that his honours stood as farre off, and hee was a mocking to the enemy, and a contempt to those that were before neere unto him; so it will bee with you, nay, it is so with most that live in the bosome of the Church: how often can many of you speake of it, when the Lord hath given you a heart to walke with him, and depend upon him? how often are you made the off-scouring of the world? your carnall friends detest your persons, and scorne your societies; why? raise up your hearts.

hearts with the consideration of the former truth ; yee that doe endure it, or may feare it, comfort your selves : doth man cast you off ? doth man cast you out ? Christ will receive you, why then are you discouraged ? what though the servant frowae, if the Master welcome ? what though we be not with the wicked, if we be with Christ, and Christ with us ; why are we then discontented ? it is that which comforts a party that marcheth against her parents minde, when her parents frowne, this comforts her heart, though she hath not their love and society, yet she hath the love and company of her husband, and that contents her : so it is with every beleeving soule ; you have matched against the minde of your carnall friends, they would not have you take that course ; Oh then they tell you, Woe and beggerie will befall you ; well, though you have matched contrarie to the mindes of your carnall friends, or master, or husband, yet comfort thy selfe, though thou hast the ill will of an earthly husband, yet now God will be a husband in heaven, thou maist sing care away, and bee for ever comforted and refreshed : it was that which God himselfe gave for a cordiall to cheare up *Iacob* ; in that long and tedious journey of his, when hee was going into a farre countrie, *Genes. 28. 14, 15.* when he was going from his owne countrie, and had no friends to succour him, the Lord met him, and said, *I will goe with thee, and keepe thee in all places whither thou goest, and I will bring thee back into this land, and I will never leave thee, untill I have*

done that, which I spake unto thee of; this was that which lifted and bare up the heart of the good man, though hee could not but expect hard dealing; why yet saith the Lord, *I will goe with thee, and never leave thee*; thinke of it, and consider of it seriously, what a ground of consolation may it be, when we shall wander up and downe, and goe into caves, and holes, and dens of the earth; when wee shall goe into prison or banishment, and friends may not, nor will not goe with us, yet Christ will goe; *Esay 43. 2. When thou passest thorow the waters, I will be with thee; and thorow the rivers, they shall not overflow thee; when thou walkest thorow the fire, thou shalt not be burnt, neither shall the flame kindle upon thee*; a man cannot save his wife sometimes in the water, though shee bee ready to be drowned; a man cannot goe into the fire to helpe her, though she be ready to be burnt; but Christ will be with thee in the water, and in the fire, that is, in the heaviest trials and sorest troubles: what can come to us, if Christ be with us? if miserie, and sorrow, and trouble bee with us, if Christ our husband be with us, what matter? he is the husband of his spouse, and the Saviour of his people, why should wee then bee discouraged or disquieted?

Secondly, as it is a ground of comfort against all opposition and troubles of the world, so it is a ground of comfort to stay our soules against the fiercenesse of all temptations, whereby Satan labours to plucke us from the Lord Iesus Christ; and our hearts sinke within us, and we shall (wee say)

say) one day perish by the hands of *Saul*, by the hand of the enemy attempting, and corruptions prevailing; cleare your hearts and know, though temptations may outbid your weaknesse, and corruptions may outbid your abilities, and when you would doe good, evill is present with you, and sinne cleaves and sticks close to you: why cheare your hearts with this consideration, that you have Christ that sticks closer to you than your sinnes; and this should cheere up weake and feeble ones: I know what troubles you, were I as strong as such a christian, had I such parts, and such strength of faith; and shall such a poore little one as I am, beare the brunt of persecution, and indure in the time of perplexitie: Why consider though thou canst not helpe thy selfe, yet Christ can: and know this that Christ will not lose the least member, he is a perfect Saviour: the Lord will not suffer Satan to take thee away from him, nor suffer his love to bee taken from thee: *Rom. 8.* the two last verses, it was the triumph of the holy Apostle *Paul*; *I am perswaded* (saith he) *that neither death nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Iesus our Lord:* when health is separated from thy body, and light from thy eyes, and strength from thy feeble nature, yet remember, that when thy body is separated from thy soule, the Lord will not separate his love from thee, neither from thy body in the grave, nor from thy soule.

soule when it is departed out of thy body, he will love thy body in the grave, he loves the dust of his Saints, and he will take thy soule up into heaven; therefore cheare up thy heart, and comfort thy soule in the consideration of Gods goodnesse.

5. Vse.

Lastly, are the Saints knit to Christ thus firmly? then it shews us our dutie; we ought to take notice of the goodnesse of the Lord vouchsafed unto us; hath the Lord advanced you thus highly? then walke worthy of this advancement, it is the use that the Apostle makes, *Walke worthie of the calling whereunto the Lord hath called you; are ye the members of Christ? why then behave your selves as the members of Christ; are you joyned thus neerly to Christ? then carrie your selves as becomes you; let the dog returne to his vomit, and the sow to the wallowing in the mire; but let the Saints that are knit unto a Saviour, walke worthy of that mercie, and union, and prerogative that God hath vouchsafed unto them; it is a shame to see, that servants of Christs family, and the plants of his vineyard doe walke after the conversation of the world: what manner of persons ought wee to bee in all manner of holinesse of conversation? we are knit unto Christ, and therefore ought to be holy, as he is holy; pure, as he is pure: wee ought to doe nothing, but that which may becomme and content a Saviour; but ye will say, the world will hold up their hands at us, and their mouths will bee open against us; why God hates the world, and ye are redeemed from the world, yee are called out of the*
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the world, therefore live not as if ye were in the world, but as God hath called you to live with himselfe in heaven, your conversation should be such, as if yee were in heaven: I would not have a Saint of God tamper with the least distemper, or be addicted to any base course, but walke exactly before the Lord.

Thus wee see a faithfull soule is knit unto Christ: now that which followes is this; it is so knit, that it is made one Spirit.

The point we named before, it is this:

The faithfull injoy such a union with our Saviour, that they are one Spirit with him. 2 Doct.

The point is difficult, and the mysterie great, and beyond the reach and roome of that little light I injoy, onely wee shall bee desirous with sobrietie and modestie to communicate what shall be most futable to the minde of God; not being unwilling, but desirous to heare any advice from another concerning the same: the doctrine then is; a beleever is so knit to Christ, that he becomes one Spirit: for the opening whereof, because it is a deepe mysterie, suffer mee to deale plainly and punctually, and that I may expresse my thoughts, and communicate what I conceive, suffer mee to discover two particulars:

First, the manner how the soule comes to be one Spirit with Christ.

Secondly, the order thereof.

These two we will labour to cleare so farre as we are able:

First for the former: the manner how the soule comes

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comes

comes to be one Spirit with Christ, it is an undeniable principle, and confessed by Divines on all parts, that the soule comes to be one Spirit, by the power of the Spirit on Gods part, and by the power of faith on the beleivers part; they confesse that the Spirit of God workes upon a beleever, and the beleever goes out againe to God by faith: but wee have now onely the termes in the generall, if we come to the particular examining of these and aske a weake soule how the soule comes to be one Spirt, by the Spirit on Gods part, and by faith on our part, wee are as far to seeke as wee were before, and most of the congregation can understand little of it. This is our misery, we content our selves with termes in the generall, and never cracke the shell that wee may see the kernell: wee never dive into the truth, that wee may see the intent of the Spirit therein; therefore for the opening of the point, viz. the manner how the soule comes so to be knit to Christ, as to be made one Spirit: (not denying any thing of the former truth, but holding thereto) wee will open it so far as our light serves us.

Quest.

If the question then be, how the soule by the spirit on Gods part, and faith on the soules part, comes to be one spirit.

Answ.

That which I intend to speake, I will cast into three particulars, or three conclusions:

Conclaf. 1.

The first conclusion is this, know that the spirit of God, the holy Ghost, the third Person in the glorious Trinitie, he doth really, and inseparably accompany the whole word: (that is the

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generall) but he doth more specially accompany the pretious promises of the Gospell: the Spirit of the Lord is in these in a more speciall manner, though he be a God every where in regard of his providence, yet hee is in a more speciall manner going with, and accompanying or ~~the~~ Word; and in a more speciall and particular sort hee is in the promises, the soule comes to bee one with Christ, and to bee knit unto him principally by the promise; the law prepares the soule, and the promise that calls the soule, and knits it unto Christ; God hath appointed his Word, and specially the promise for the converting of a sinner; and therefore the Spirit of God goes therewith, and workes thereby, and gives a blessing thereunto, according as hee in his wisedome thinkes fit: for he is a voluntary agent, and therefore may use the word as he will, and when hee will; the Spirit doth alwayes worke in the word, but not alwayes after the same manner. You make nothing of the Gospell, and of the Scripture; I tell you the Spirit of the Lord God, blessed for ever, is there after an extraordinary manner, and hardens the hearts of the reprobates, and humbles, and converts and comforts the soules of his servants: and when? not when I will, or you will, but when the Spirit of the Lord will. This is that I take to be the best expression of it; looke as it was with the brazen Serpent set up in the wilderness, there was an healing vertue inseperably accompanying of that brazen Serpent; and it was as possible that hardnes should be separated from the brasie,

as his healing vertue : for whosoever lookt upon it, healing vertue did undoubtedly and insepably goe with it, because God had appointed this ; therefore hee did blesse this, and undoubtedly worke by this : *Just as it is with the good Word of the Lord; the Spirit of the Lord, though he be God every where, yet hee doth blesse this Word especially, and goes with it, and hath appointed it for the salvation of his servants : therefore when the sound comes to the eare, and the sense to the minde, the Spirit goes with the Word when thou hearest it, either to convert thee, or to confound thee : therefore the text saith, ye stiffe necked and hard hearted, ye have resisted the Spirit of the Lord: they would have pluckt Christ out of Heaven, and the Spirit and all. Now that this is a case undeniable, I prove it thus : that word which is able to discover the thoughts of the heart, and to raise the dead to life, and can comfort a distressed soule, and perswade the soule of Gods everlasting favour, that word must needs have a supernaturall power goe with it, for no created power can doe the former things : the Word tels the deepe things of God, the Word saith, I am sanctified, therefore I am justified, therefore called, therefore elected : the Word reveals these deepe things of God, therefore the spirit must needs goe inseparably with it : this is an undoubted conclusion.*

Conclus. 2. The second is this, and I take it to bee somewhat difficult; the Spirit of grace, the holy Ghost, the third Person in Trinitie, working with

with and accompanying of the promise of grace and salvation; it doth therein and thereby leave a supernaturall dint and power, and a spirituall and overpowering vertue upon the soule, and thereby carries it, and brings it unto Christ, and there lieth a great weight, and observe it: The principall and efficient cause in the worke of the soule, to bring it to beleiving, it is not so much any thing in the soule, as a spirituall assisting, and moving, and working upon the soule; by vertue of which working and motion it is moved and carried to the Lord Iesus Christ, as thus: the spirit let in a power to stirre hope, and it is stirred and moved; it lets in a power to quicken desire, and it goes; it lets in a power to kindle love, and it flames; it lets in a power to perswade the will, and it takes and chuses: the Spirit moves upon these faculties, and by vertue thereof they are moved, and carried to the Lord: therefore I conceive the maine principall cause of faith is rather an assisting power working upon, than any inward principall put into the soule to worke of it selfe, but the worke is upon the soule: the soule by that power and assistance is conveyed and carried home to Christ: observe it, I will expresse it in severall passages, because here lies the difficulty of the point.

Then know that the Spirit of God doth in the first stroke of faith, as the Spirit of God did upon the waters: *Gen. 1. 2. the text saith, there was a confused lump, and the Spirit moved upon the waters, and set upon that confused lump, fashioning and framing*

ming the creature out thereof: so it is with the Spirit, (and when I speake of the Spirit, I intend the promise too) the Spirit in the promise meeting with an humbled soule now abased, and staggering and quarrelling with himselfe, he is in a confused estate, hee knowes not what to make of himselfe, nor of his confused condition: now the good Spirit of the Lord moves upon the soule, and leaves a spirituall dint and supernaturall work upon it; and the soule by vertue thereof is carried, and fitted, and fashioned to goe to Christ: this I take to bee the meaning of that place, *Acts 26, 18. Saint Paul was sent to turne men from darknesse to light*: Now it is a confession amongst all Protestant Divines, that the first stroke of the Spirit is upon the soule: there is nothing in the soule that can drive sinne from the soule, and plucke the soule from sinne; but the Spirit works this, and the soule takes this blow, and by vertue of that Spirit, the soule is pulled from corruption, and turned from sinne: this is a confessed truth, that the first stroke in conversion is not from any thing within the soule, but it is from the Spirit; nay the same stroke doth two things; it turnes from darknesse to light: the same hand, and the same stroke doth both these; as for example, when you teare one thing from another, as you teare it from the other, you pull it to your selfe: he that puls a bough from a tree, as he pulls it from the tree, hee pluckes it to himselfe: so the same Spirit that workes upon the soule in calling it from sinne, it doth worke upon the soule in drawing

ing it to Christ: it pulls off hope from the world, and makes it expect a Christ; it pulls off desire from the world, and makes it long for Christ; it pulls off love from the world, and makes it entertaine a Christ; it pulls off the will from the world, and makes it chuse a Christ; so that one stroke doth both, and it is plaine, therefore the worke of the Spirit upon the soule must bring it unto Christ. The like phrase wee have, *John 15. 19. I have called you out of the world; therefore the world hates you:* so that it is there the same voyce, the same spirit that calls a man from sin; as, that is not the way, thou poore sinner, the way of pride and idlenesse, &c. that is not the way to Heaven. Now that call as it pulls the soule from sinne, so that motion and moving, and supernaturall worke that it leaves upon the soule, the soule thereby being moved and drawne, it is comming to the Lord: the soule hath not so much the worke of the Spirit of grace in him, as the work of the spirit of grace working upon him, to draw him from evill, and to turne him to the Lord; and by vertue of the same worke hee is drawne from the one, and brought to the other: this I conceive to be the great difference between the union that *Adam* had with God, and that which the faithfull have. *Adam* had a stocke in his owne hand, God made him wise, and holy, and righteous; this was his stocke, he had a principle within himselfe, either to hang upon God, and so to bee sustained, or to slide and withdraw himselfe from God: he had power either to hold;

or to let goe : he had the staffe in his owne hand, he might turne unto God, and close with the command if he would, or he might depart from God, and withdraw himselfe from the assistance which hee lent him as he did : but now here is a maine difference in the bringing of the heart home to Christ in this union, because the first stroke that drawes the soule, and brings the soule to Christ, is not from any thing within, so much as from the spirit without : the hand of Christ it layes hold upon the heart, and workes upon the heart, and brings him home to himselfe ; this first stroke is from without, wee doe beleewe being framed thereunto, and drawne by the Spirit of the Father ; the everlasting arme of the Lord that appeares in the Gospell, hee lets it downe, and workes upon the soule, and brings the heart to himselfe, and so the heart is brought to Christ, not from any Principle first in it selfe, but by the Spirit that workes upon it : when the Word of God comes to the soule, the Spirit of God accompanies that Word, and puls the earthly minde from earthlineesse, and the uncleane heart from his lusts, and saith, Come out, thou poore soule, this is the way to a Christ that will pardon thee, this is the way to a Christ that will purge thee ; so that my soule moves, but it is because it is moved ; my will closeth, but it is because it is perswaded : so that the first stroke of this union is not from my selfe, but it comes from Christ, the hand of the Spirit layes hold on me, and drawes me to him : hence in the

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third place, the union drawes somewhat neerer; so that wee see, first there is a holy Ghost in the promise, and secondly, wee see that the Holy Ghost leaves a supernaturall worke upon the soule, and brings it home to Christ.

The third conclusion is this, the Spirit of grace in the promise working thus upon the heart, it causeth the heart to close with it selfe in the promise: the Spirit of God by the promise so works upon the soule, that it makes the soule close with the promise, and with it selfe in the promise: and this is to be one Spirit, and this I take to bee the meaning of that place, *Philippians 3. 12.* Paul saith, *that he was apprehended of Christ*, as if he should say, I was not so much apprehending, as apprehended: not so much that he did it, but Christ in him, and upon him, and by him; for I told you the worke of the Lord in the worke of conversion, is upon us, by us, to bring us to himselfe. The Spirit of the Lord is in heaven, and it is in the promise, and that Spirit in the promise comes to the soule of a beleever, and leaves a spirituall worke upon the soule of a beleever, and the soule is moved by vertue of that Spirit, to close with that promise, and with that Spirit that is in the promise: I would expresse my selfe by these two comparisons; looke as it is with the moone, the naturall Philosopher observes, that the ebbing and flowing of the sea, is by vertue of the moone, she flings her beames into the sea, and not being able to exhale as the sunne doth, shee leaves them there, and goes away, and that drawes them, and when
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they grow wet, they returne backe againe; now the sea ebbs and flowes not from any principle in it selfe, but by vertue of the moone, being moved, it goes, being drawne, it comes; the moone casting her beames upon the waters, it moves the sea, and so drawes it selfe unto it selfe, and the sea with it: so the heart of a poore creature, is like the water, unable to move towards heaven, but the Spirit of the Lord doth bring in its beames, and leaves a supernaturall vertue by them upon the soule, and thereby drawes it to it selfe: or looke as it is with a claspe and a keeper; take a great claspe, put it thorow the keeper, and being brought thorow, it closeth with it selfe: so it is with an humble broken heart, it is like this keeper, the good Spirit of the Lord is like this claspe, the Spirit workes upon the soule, and leaves a supernaturall vertue upon the soule, and goeth with that vertue, and puls the soule by the power of it selfe, and knits it to its selfe, it workes upon the heart in this manner, and clasps the humbled sinner, and brings him home, and holds him to the promise, and to it selfe in the promise.

Now I would contract these three conclusions, in the former sermons, into three questions, to make them so familiar, that weake ones, which have any spirituall grace, may be able to come to apprehend and understand them:

1. Quest.

I aske therefore, what is there in the promise of the Gospell, or what is there in the Word of God, is there nothing but letters, and fillables, and sentences?

I answer, Yes, humane Authours have words and sentences, but oh the glorious God, the third person of the Trinitie, the blessed Spirit of the Lord Jesus Christ is inseparably present with, and accompanying of the promises of God; the words are but the shell, but the substance is the Spirit of grace; how were your hearts comforted in the time of trouble? and how were your hearts broken, and brought out from your lusts? Oh, it was the Spirit, for man was never able to doe it, but Lord thy almighty hand came downe from heaven, and broke this heart of mine, and if Christ that Lion of the tribe of Judah, had not come downe from heaven, this lion-like heart of mine would never have yeelded nor come downe: this is the answer to the first question.

What doth the beleever doe? aske your owne hearts, doe your hearts close and meet with the good Word of the Lord? and doe you say, Oh it is the good Word of the Lord, my heart consented to it, and closed with it thus? *2. Quest.*

Oh yes, saith the soule, me thought I was even knit to the Word: then I aske againe, was thy heart knit to the Word onely, and the fillable only? and did thy heart close with the sentences only? the soule answers, No, the truth is, my eare did receive the sound, and my minde the sense, but my soule received the Lord Jesus Christ: *To as many as received him, to them he gave power to become the sonnes of God, 1 Iohn 12.* the words are but only as the conduit to convey the water of life, and the Spirit of grace, but they lay

hold upon Christ there, and that it is so, I prove it thus, did not you finde your hearts comforted at such a time? Oh yes, saith the soule, me thinks I see the Ministers face still, and when he came to such a point and such a passage, good Lord, mee thought I was in heaven; could words, and reasons, and sentences have done it? No surely, the Spirit of grace was there, and my heart did close with the same: the stomach receives not meat, as the dish or vessell doth, but the stomach doth receive it, and is fastned to it, and hath the sweetnesse of it, and is made one with it: *Iohn 6. 63. The words that I speake, they are Spirit and life;* and this is the excellencie of the Word, when all the learned Doctors and Schoolemasters shall have the tongues, but shall never humble one soule, nor purge nor convert one heart, yet the Word and the Spirit in it, will doe that which is usefull and helpfull for thee in this kinde; *the Words that I speake, they are Spirit, and they are life,* saith our Saviour; so then you see, you that are ignorant and weake, you say to your selfe, how shall I come to be knit to the Lord Jesus Christ, seeing hee is in heaven, and I am on earth? Oh but quiet thy selfe in this, he is in a most speciall manner in the preaching of the Word, and if thou cleavest to the Word aright, then thou cleavest to the Spirit of Christ

3. *Quest.*

In the third place I aske, how doth the Spirit of man come to close and to be one with the Spirit of Christ in the promise?

Answe.

I answer, are your owne hearts able to doe this?

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or is nature, or your wits, or parts able to doe this for you? No, the good Spirit of the Lord wrought upon, and fitted, and framed the heart hereunto, and put this temper upon it, as the workman gives a temper to the knife, and another makes iron draw iron; and he doth it thus, he drawes the magnet or load-stone over the iron, and the vertue thereof makes it able to draw iron to it selfe; so the soule saith, Alas, I doe it not, it was the Lord that wrought this heart in mee, I have seene the day, when I could have beene as well content to heare the Minister preach plainly, as to have a knife run to my heart, but the Lord wrought my heart to it, therefore the Spirit puts that magnet stone of the mercie and grace of Christ upon my heart, hee puts this temper upon my heart, and makes it able to close with it selfe in the promise: in 2 *Corin.* 5.5. when *Paul* there had disputed of his desire to lay downe his life for the Gospell, and to put his body upon suffering for the Gospels sake, he was even weary of the world, and would faine have beene gone, how gat he this temper? why? the text saith, *Now he that hath wrought us for the same thing is God, who also hath given us the earnest of his Spirit*; it is a great while before wee can bee brought to this temper, when all the Ministers tongues are even worne to the stumps, and the wicked will bee wicked still, yet the Lord doth worke it: so then you see, that the Spirit of God by the promise works upon the soule, and leaves a dint upon the heart, and so brings the soule by the Spirit to

close with it selfe in the promise, and hence you may collect two things for your information in this kinde:

1. *Collect.* First, that the beleever, being moved by the stroke of the Spirit of the Father, is made able to close with the Father and the Sonne, because the Spirit of the Lord doth fasten, fit, and frame the heart hereunto in this manner; and hence it is, that the soule can close with the Father, and the Sonne too; why? because the Spirit which proceeds and comes from the Father and the Sonne, is able to frame the soule to close with both; for the Spirit hath something of the Father, and something of the Sonne, and therefore is able to make the soule to close with both: 1 *Iohn* 1. 3. *These things have I written unto you, that you may have fellowship with us; holy Iohn was a spirituall father unto them, and hee writes to them, that thereby they might have fellowship with the Saints, and he saith, Truly our fellowship is with the Father, and with his Sonne Iesus Christ; why doth he not say, our fellowship is with the Father, as well, as to say, our fellowship is with the Father and the Sonne? because it is presumed beforehand, that a man must have fellowship with the Spirit, before hee can have fellowship with the Father and the Sonne; because it is the Spirit that hath fitted the heart, and framed it, to close with both.*

2. *Collect.* Secondly, hence it comes to passe, that the person of the beleever may bee knit to the person of the Lord Iesus Christ: the foot is knit to the head by the continuance of the order of the body, and the

the members thereof, as the foot is knit to the leg, and the leg to the thigh, and the thigh to the body, and so to the head, this is the meaning of that phrase, *John 6. 56.* our Saviour presseth this hard upon the Disciples, and saith, *My flesh is meat indeed, and my blood is drinke indeed, hee that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*; then they begun to wonder at it, and to say, *How can this be?* and yet Christ saith, what if you see the the Sonne of man carrying the body of his flesh into heaven, you will thinke it more hard to eat my flesh then, yet you must eat my flesh then too; how? *it is the Spirit that quickneth, the flesh profiteth nothing, the words that I speak, they are Spirit and life*; as if he had said, my good Spirit is in the word and promise, close you with my Spirit, and then you draw my Spirit, my flesh and my blood downe into your whole natures; the words that I speake, they are Spirit and Life; that is, my Spirit is in the Word of the promise, though my body be gone up into heaven; therefore close you with my Spirit in the promise, and then you close with my flesh spiritually. Thus much for the manner of the union.

Now for the order of this union how this is done, and there the question will be this.

Whether the beleever is knit first to the humane nature of Christ, or to the Divine nature. I am not greatly willing to meddle with this point in this popular congregation, because there are many wise and orthodox Divines, and godly too, which are of contrary opinion; they confesse both,

Quest. 2

Answ.

both, but they differ about the order: but that I may bring no prejudice to the judgement of any, I will shortly shew you the summe of those arguments, which either side hold, and will shew to which I doe incline, and so leave the point to the judgement of those that heare it, to incline to which side they thinke best, and thus I shall wrong none at all.

First, some Divines, wise, holy, and orthodox, and many too, doe goe that way; all of them have it from that root: they that hold that the soule is knit to the humane nature of Christ first, have two reasons for it.

- 1 First, say they, as the Scripture reveales Christ to us, so also our hearts embrace him, and close with him, but the Scripture reveales the Lord Christ more often and frequently, in regard of his Manhood, than in regard of his Godhead; as in that place, *The seed of the Woman shall breake the Serpents head*, and such like: therefore the understanding first closeth with this, and the heart first receives it: the second reason why they hold this is thus much.

- 2 If, say they, all the great works of our redemption, both sanctification, and justification, and redemption, were wrought in the humane nature of Christ, and as by a channell conveyed to us by his humane nature, then it is reason that the soule should first close with the humane nature; but it is so that all the great workes of justification, sanctification, &c. were all accomplished in the humane nature of Christ: for as the text
faith,

faith, He died for our sins, and triumphed over sin, and hell, and death : therefore, say they, it is fit that the soule should first close with the humane nature of Christ; and this is the life and pith of all their arguments.

Againe, other Divines, and they are wise and orthodox, they hold this; and though all hold the maine substantiall truths of eternall life, yet they differ in this, they say the beleever is first knit to the Deity, and they have also two arguments, and the first is this :

That which is the maine and the proper object of faith, to that the soule first lookes, and to that the soule is first united : for all union comes by operation in this kinde, but the Godhead is the first object of faith in beleiving; the Godhead, and the third person of Trinity, they are the first objects of faith; therefore, say they, in the whole course of Scripture, faith is cast upon the Godhead, as *Esay 50. 10. Who so is wise amongst you, that feareth the Lord, that obeyeth the voyce of his servant; he that walketh in darknesse and hath no light, let him trust in the Name of the Lord, and stay himselfe upon his God; all the phraze of Scripture runs thus : Trust, and hope, and rely upon the Lord.* So *Iohn 14. 1, 2. vers. Let not your hearts be troubled, yee beleieve in God, beleieve also in mee: marke this.* Now did a man beleieve upon the Father, as Father onely, then hee did not beleieve upon the Sonne; or did he beleieve onely upon the Sonne, as Sonne, then he did not beleieve upon the Father, but in that hee beleieves upon the Father

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and the Sonne: It is therefore plaine that he fals first upon the Godhead; and seeing it is so that wee must beleeve upon the Father, Sonne and Holy Ghost; therefore we are not to beleeve upon one of them only, but upon the whole Deity and the divine nature, and all the three Persons in the divine nature: for as the Schoolemen say, that which doth appertaine to this, as this, belongs to this and to none other. Now we beleeve in all the whole Trinitie, and therefore wee close with all three, the Father, Sonne, and holy Ghost: and hence it is that these Divines observe, that when we are said to beleeve in the Scriptures, and in the promise (not that any doe it properly) but so farre as the promise hath God in Christ, revealing, and promising, and communicating himselfe: so farre we beleeve in the promise, that is, in his faithfulness, truth and mercy, revealed in the promise.

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The second reason which they alleage is this: say they, that which in reason must stay & satisfie the soule of a beleever, it is that in reason to which the soule must first betake it selfe, and upon which it must first stay it selfe; for faith goes out for succour, and for good: therefore, that which onely can satisfie faith, to that onely it must first goe: the beleever is dead in sinnes, because of the commission of them, but there is life in God: therefore to an infinite God the soule comes to worke an infinite satisfaction for him, which all creatures cannot doe in this case, the Godhead prepares the humane nature, and workes by the humane

mane nature, and gives power to the humane nature, and makes it able to suffer and to satisfie, faith sees that he hath offended an infinite God, and deserved punishment of an infinite value; therefore hee must repaire to him that can onely repaire in mercy to his soule: therefore saith the Prophet David, *Psalme 130. 7. verse, Hope in the Lord for ever, for with the Lord is plenteous redemption: and in Esay 26. 4. Trust in the Lord for ever, for in the Lord Iehovah, is everlasting strength;* wee have everlasting miseries, and troubles, and distempers, but with the Lord *Iehovah is everlasting strength, therefore trust in him for ever:* nay hence it is that our Saviour saith, *Iohn 17. 3. This is life eternall, that they know thee to bee the very God, and whom thou hast sent even Iesus Christ.*

Now if you aske me which of these judgements I follow; I answer, because I love not to bee as a man that is here, and there, and no where in truth, but I love to bee as a man that dwells at home, for I am not ignorant that many Divines wise and learned, whose parts and gifts I reverence, they follow the former opinions; and for my part I leave a judicious hearer to take which side he will; but in truth the two last arguments have prevailed with me, that the heart of a poore sinner beleeves, and stayes it selfe, firstly, upon the Godhead, and Deity, and afterwards upon the Humanitie: and mee thinkes the two former arguments seeme not to compell any mans understanding: for bee it granted, that the former Scriptures doe reveale the Lord Iesus Christ, and

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mention him often as man, yet it is as true they reveale him to bee God, and mention his Godhead, not mentioning at all his humanitie; but whensoever they doe mention his humanitie, firstly, it is for good reason, partly by way of propheticie to foretell of Christ, what hee should be, and partly by way of story and relation to relate of Christ what he was; yet this reason inferres not that faith must therefore firstly lay hold upon the humanitie before the deitie; but when the Lord is pleased to reveale Jesus Christ to the soule in the way of conversion, then wee must apprehend Christ, as God and Man in the point of conversion, and then let the question be this: whither the soule shall goe for that which it wants? Now I see no reason why the soule should firstly goe to the humanity for what it wants and seekes: hence it is that when the Scripture comes to speake in the way of conversion, the Godhead is set first: as in the *2 Cor. 5. 19. God was in Christ, reconciling the world unto himselfe*; as God in Christ reconciles the world unto himselfe; so God reveales himselfe to his faithfull Ministers, and so they reveale him to the people; it was the Godhead that was offended, and must first of all be pleased, and unto that God we must first goe for what we want; so *Jeremy 33. 16. In those dayes Iudah shall be saved, and Israel shall bee saved, and this is the Name whereby they shall call him the Lord our righteousness*: so said the Angell, *they shall call his Name Emanuel, which is by interpretation, God with us*: this is to the first reason; now to the second argument I

answer thus; If it bee good in reason that wee must first goe to the humane nature for these reasons propounded, and if this be sufficient to call my faith that way, because all the great workes are wrought that way; then much more seeing the humane nature was inabled to the worke by the divine nature; therefore my faith must first looke that way, because the weight of the worke lies upon the Deitie; the humane nature cannot assume to take to it selfe this glory, nor bee any way available to satisfie divine justice, but that the Deitie enabled it, and therefore faith must first of all looke unto that. Thus it is confessed that the soule of a beleever is advanced to a marvellous high privilege; now the use of it is referred to these three heads.

First, are the soules of the faithfull come thus neere to Christ, not onely to beleieve in him, and to embrace him, but to bee one Spirit with him: then this may bee a use of instruction, and it shewes to us that the finnes of the faithfull are marvellous hainous in Gods account, and exceeding grievous to his blessed Spirit that hath come so neere to us, and brought us so neere unto himselfe; every sinne is as a mountaine, or as a wall of separation, but the finnes of the faithfull are no lesse than rebellion, not onely because of mercies, bonds and engagements, which the beleever hath received, but because a man is come so neere to Christ, and now to commit sinne and vex him, it must needs bee a marvellous provocation to the Lord Jesus Christ, and to his good Spirit: he that

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should entertaine a friend into his family, or the King into his house, or a woman to entertaine a loving husband in matrimony with her, all base dealing by any of these a man can hardly brooke it; It was one of my own subjects, saith the King; it was my wife, saith the husband, and it was my friend, as *David* saith, *that did eat at my table*; but now to entertaine a profest enemy, or a traytor into the bed-chamber with the King, and to lodge them both in one bed, this were abominable; and so the wife not onely to entertaine a whoremonger into the house, but also to lodge him in the same bed, this were not to be endured: Oh how his blood would rise against it, as the King said of *Haman*, *Hester* 7. 8. *What, will hee force the Queene before my face?* Now therefore, brethren, goe home to your owne soules and behaviours in particular: dost thou through Gods grace and mercy receive this favour at the hands of God, that thou art become one Spirit with the Lord *Iesus Christ*, and wilt thou then receive a company of base lusts, and that in the very face and sight of the Lord *Iesus Christ*, and lodge an uncleane spirit, with the cleane Spirit of the Lord? the holy God cannot endure this, nay, he will not beare it at the hands of those that belong to the election of grace: *1 Sam.* 2. 17. *The sonnes of Ely were great sinners before the Lord*, saith the text, and why? *because they waited upon the Lord, to doe the worke of the Sanctuary*; for where the ordinances of the Lord are, there is God himselfe: therefore *Cain* in the apprehension hereof, said,

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*I am cast out from the presence of the Lord, that is, from the powerfull beaultie of the Lord in his ordinances. Now because they were the Priests and Leaders, and they were greater sinners, they would out-brave the Lord with their sinnes, and commit them in the sight of God, therefore their sin was the greater : as in Ezechiel 8. 3. The Lord brought the Prophet to behold the abominations of the Elders of Israel, he brought him into a secret place, and shewed him the image of jealousy, which provoked to jealousy, they did it in the sight of the Sun to provoke him to anger, therefore it is called the image of jealousy; as if he had said, Let your idols goe to the land of Urre, but will you dare to set up idols in the sight of God, to provoke him to jealousy. I beseech you apply this to your selves; are not wee Priests, and the very Spouse of Christ, and not onely the outward Sanctuary, but the Temple of the Lord it selfe is with us; as the Apostle saith, *Ye are the temples of the living God*: Now wilt thou set up an idol lust, and an idolatrous selfe seeking heart, and set it up by the Lord Iesus Christ? this is a horrible crying sin, and it provokes the Lord marvellous fiercely: it was the collection which the Apostle made a little before the text, in 1 Cor. 6. where he saith, speaking concerning adultery and fornication, he comes with a gird and a gall to the hearts of beleivers, saying, *What, shall I take the members of Christ and make them the members of an harlot? God forbid, thats fearefull: Doe you not know that he which completh himselfe to an harlot, is one body; shall I doe thus? no, the Lord forbid; I**

am neere to Christ, let the members of Satan bee made the members of a harlot, if they will, but you that are the members of Christ, will you doe so? Consider it, wilt thou take the head of Christ, and contrive wickednesse with it? and wilt thou take the heart of Christ, and make it a cage of uncleane lusts? and wilt thou take the tongue of Christ, and make it speake wickedly? and wilt thou take the foot of Christ, and make it run to all wickednesse? what a fearfull thing is this? shall the uncleane spirit be put to the cleane spirit? shall the motions of the Devill be here, and the motions of the good Spirit of the Lord too? the Lord in mercy keepe you off from this: Ephes. 4. 29. Let no filthy communication come out of your mouth, why, what if there doe? If there were no greater sinnes than these, I hope I should doe well enough: What saith the Apostle; A Christian, and a lier; a Christian, and a sweater; a Christian, and a base vile wretch; Oh grieve not the good Spirit of God: why? because by it yee are sealed up unto the day of redemption: the good Spirit of the Lord hath sealed you up unto redemption, and knit you unto him, and will you rend your selves from him, and grieve him? if you were not sealed up, and if you had none of the Spirit of Christ, it were no great matter: but now, Oh grieve not the holy Spirit, if you doe, you have no salvation by it; away to hell if you will grieve the good Spirit of the Lord; if the Lord doe bestow his Spirit upon thee, wilt thou then grieve his good Spirit? how canst thou, or how darest thou doe thus, and dishonour the

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Name of God, looke that place, *Matthew 12. 44.* *When the unclean spirit returns againe to his rest, hee findeth it empty, swept and garnished; then hee taketh to himselfe seven other spirits worse than himselfe, and they enter in and dwell there; the end of that man is worse than the beginning.* It is well observed by one, that pride and idlenesse sweeps the house for the devill; a proud heart which stayes it selfe up upon its owne abilities, and so growes idle, and lazie, and secure; if it be a Minister, or Magistrate, this makes cleane worke for the Devill, you cannot doe this, but you will grieve the good Spirit of the Lord: Now looke to this, when a man stayes himselfe upon his parts, and gifts, he doth little good: you sweep the house for the Devill, whereas a watchfull painfull heart doth wonderfully please God; it is a good, and a pure, meeke, and holy Spirit, which God accepts of, therefore be thou so too: now you that are Christians, doe not goe away, and thinke that you have warrant to be idle, and carelesse, take heed of such cursed distempers of heart; if thou art a Christian, thou dardest not doe or say, as others dare, for the sinne of a Christian is abominable in the eyes of God, because he is so neerly united to his blessed Spirit: this is the first use of the point.

Again in the second place, here is a word of examination and triall, here a man may see of what spirit the most men of the world are; *You know not of what spirit you are,* saith Christ; looke how the soule closeth with, and receives those that are most exact in a Christian course: if thy

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heart be estranged from such as doe walke exactly before God, either because he hath given them parts and gifts, or because he hath made them humble and faithfull: if the Spirit of the Lord be in the Saints, then the Spirit of malice and of the Devill is in thee; Gods Spirit closeth with all the faithfull ones, but thy Spirit cannot close with them; when they are made one Spirit with Christ, wilt thou be of two Spirits with them? then either Christ is to bee blamed, or else thou art to be condemned for this basenesse of thine; either Christ knowes not how to chuse a good Spirit, or else thou art a base vilde spirit; this is the great sinne of this last age of the world; men are lovers of themselves, and not lovers of God, nor his gracenor Spirit: it is admirable to see how every one that is wicked, findes favours in the world, but only those that are holy, and gracious, and one spirit with Christ: a drunkard is no mans enemy but his owne; and with adulterers you can make matches, and if they were murtherers or theeves, wee have a kinde of lamentation for them; but when it comes to a sincere soule, their hearts rise up against him, with a desperate spleene, and they say, these are the holy brethren, why what are they? Oh, saith the Father, he is quite spoild, I had a sonne which I had some hopes of, but now he is gone downe the winde, and he will never be good for any thing; and then saith the drunkard, hee was as good a companion as ever lived, and had as brave jests to make us merrie withall, but now he is quite spoild; then thy

thy meaning is, that when hee had an uncleane spirit, thou didst love him, but now because he is come to have a neere union with the Lord Jesus Christ, therefore thou art estranged from him; then cursed be thy wrath, for it is fierce, and thy rage, for it is cruell; if the Spirit of God be holy and good, to which hee is united, then thou art a vilde unholy wretch: I hope now you may know what will become of such and such in the townes and places where you live, such I meane as are holy and gracious, and yet are hated and despised; even those poore creatures are glued to the Lord Christ, nay, they are holy spirited men, which the Spirit of God delights in, therefore thy spirit is of Sathan, that thou doest thus malice him; I confesse a godly heart will have his fits and excursions now and then, like an unruly colt, and may run wildly into sinne; this may befall a godly gracious heart, but all this while this is poison, and the soule of a godly man sees this, and is wearie of it, and is marvellously burthened with it, and saith, Oh vilde wretch that I am, what would I have? and what is he that I cannot love him? is it because the good Spirit of the Lord is there? shall I resist the good Spirit of the Lord? and so commit the sinne against the holy Ghost? away thou vilde wretched heart, I will love him; thus the soule labours and strives for that exactnesse, and would faine have that goodnesse which hee sees in other: it is in this thing, as it is in a mans meat, he that hath an unwholesome stomack, and seeth that the meat is good, and knowes not but

that he may eat it, he will not blame the meat, if hee be ill after it, but his stomach ; but there are some that love to bee eating lome wals, and such trash as is naught for them, for the stomach is vilde within, and would have as bad as himselfe : so out of the pride of nature and self-confidence these distempers will bee rising in us, but a gracious soule is even sick at the heart, and weary of his life, and he is never well, untill he hath gotten a purge ; but he that hath the disease, and is sick of hatred and malice, looke how his heart is, so is his tongue, and as his heart is, so is his carriage : Oh poore wretched creature, what God may doe for him, I know not, but for the present he hath the spirit of the Devill in him ; he is no man but a toad that can live of poison, and make a meale of it, and yet his heart never be affected with it.

3. *Use.*

In the third place ; is man a sociable creature, and must he have some to keepe company with him ? then in the next place be exhorted to close with such as Christ himselfe doth close withall, chuse such companions as the good Spirit of the Lord doth meet withall : doest thou see a gracious sincere hearted Christian, that is one spirit with the Lord ? love him, and let thy heart be one Spirit with him too, and not only the rich, but the poore too, it is that which we have in nature, every man desires to have one that is of a faire nature and a loving disposition, he is a fit man to make a friend of, and these things are not discommendable ; it is strange to see when God hath cut the clawes of these wolves, how calme and quiet they are ;

are; but would you have a man of a good nature indeed? for as one saith, hee that hath no more than restraining grace, is no more than a tame Devill, but would you have a friend of a good nature indeed? for this is the maine of all, then chuse such as are one with Christ, and remember that place, in 2 Peter 1. 4. *Wee are partakers of the divine nature*; he that is one Spirit with Christ, he is partaker of the divine nature, even the nature of God himselfe, the Spirit of God, and the Spirit of meeknesse, and self-deniall is in him; therefore let thy heart be enlarged towards him, and joynethou fide with him which is joyned so neerely to the Lord: it was the old practice of those in Zach. 8. 22. when God shall honour the Jewes, and make them glorious in sanctification and holinesse, and they shall goe to market, and buy and doe all things holily, *then shall ten men take hold of the skirt of him that is a Jew, and shall say, We will goe with you, for wee have heard that God is with you*; would you not goe with the Spirit of the Lord Jesus Christ? Yes, Oh then get you to the Saints of God, and get them to your houses, and lay hold upon gracious Christians, and say, I will live and converse with you, for the Spirit of Christ is with you.