THE SOVLES BENEFIT FROM UNION WITH CHRIST.

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CHRIST.

1 CORIN. I. 30.
But of him are yee in Christ Jesus, who is
made unto us wisdome, righteousness, sanctifi-
cation, and redemption.

Ow the soule of a sinner should be
prepared for our Saviour, and how
also it should bee implanted into
him, being called by the Spirit of
God in vocation, wee have hereto-
fore fully and largely discussed and concluded
that point: then wee came to the second thing,
which is the second part of this implanting or in-
grafting a sinner into the Lord Jesus Christ, and
it is the growing to of a sinner with our Savi-
our, and that is accomplished and fully brought
about by two workes: there are two parts of it,
for it is not enough for the graft to be put into the
stock,
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The stock, but it must grow together with it, if ever there be any conveyance of any sap, or any helpe and strength, which it may receive from the same: so it is with the believing soule, faith doth not onely bring us unto Christ, but it makes us grow together with Christ: and this growing is discovered in two particulars.

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

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

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

Secondly, there must be an intercourse or a communication of the sap in the stock to the graft: so it is with Christ, whatever he hath, he hath for his Church and people, and whatever he doth, he doth for his Church and servants; so that there is a kinde of conveyance of the vertue of his merits, and power of his grace, unto the soules of those that believe in him, and are knit unto him by a true and a lively faith: wee have done with the union that the soule hath with Christ: we are now
now to speake of the heavenly and spirituall communion, the intercourse betweene the Lord and the soule, when the soule is married unto him; and this is that wee aime at, this is that wee looke at at this time; and this I must tell you by the way, that our purpose is not to meddle with the particulars at this time, but onely with the generall nature of the communion of the soule with Christ: now for the discovery of this worke, wee have chosen the words of the text now read unto you, and the scope of the words it is mainly this; to discover unto us the dowrie and feosment of all that spirituall grace that is conveyed and made sure to the believing soule, being made one with the Lord Jesus: that looke as it is with a man that hath a faire estate to himselfe, it is only his owne, but when the wife is wooed, and brought home, & married, he gives over the right of himselfe unto her, and if hee make over his estate unto her, shee hath title thereunto: this now is the dowry of a Christian, the Lord Jesus Christ is no bad match, you must not thinke you could have done better; it is a wonder, that ever our Saviour would take us to himselfe, or shew favour to us, but the case is cleare, if a believer be called, and brought home to Christ, Christ is made to us wisdom, and righteousness, and sanctification, and redemption; Christ hath all, and whatsoever Christ hath, it is all yours, you have title thereunto, and shall receive sap and benefit therefrom, if you have hearts to take that good God offers, and you may receive: wee will not now meddle
meddle with the severals in the verse, but these
two things must be specially attended to in the
words, that we may make way for our selves in
the point we have to trade withal;

First, take notice of the compass of that happi-
ness & spirituall grace which God vouchsafeth
unto his, and it is ranged into foure heads: the
text faith, Christ is made unto us wisdome, righteous-
ness, sanctification, & redemption; all that Christ
hath or can communicate, all that the beleeving
soule can desire or want, may be referred to these
foure:

First, wisdome, that is, the declaration of the way
of God, and eternall happinesse, in and through
the Lord Jesus Christ, which all the policie of all
eunning men, and all subtill pates in the world
could never pry into, that wisdome which revea-
led the secret things, and the deepe things of God;
the Lord Jesus is made that wisdome to the be-
leeving soule.

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

Thirdly, Christ is made unto us sanctification; the
soule of a poore sinner is defiled with many cor-
rupptions, and polluted with many distempers,
now Christ is made unto him sanctification, to
purge and purifie him from all those sinnes and dis-
tempers.

Lastly,
Lastly, because while we wander up and downe this vale of tears, and in this pilgrimage of ours, wee shall bee oppressed with many evils, that will lye upon us, and death it selfe, which is the last enemy, will seize upon us, and captivate our bodies in the grave, therefore Christ is made unto us redemption, he will take away all trouble, and wipe all tears from our eyes, nay, hee will breake open the grave, and deliver his Saints from thence. 

The Heathen to make the Saints of God sure in time of persecution, they first slew them, and then they burnt their bodies to ashes, and then threw them into the water, and then they said, Let us now see how they will rise againe; alas, poore creatures, why, the Lord loves the very dust, the very ashes of his Saints in the grave, and the Lord will redeeme our bodies from the grave, and our names from dishonour, and our lives from trouble, and our soules from finite, and will set us free from all miseries and inconveniences at the great day of account: these are the foure things, wherein the dowry and seofment of a believing soule consists: I will not now trade in the particulars, but only in the generall, and shew how that every believing soule, that rests upon Christ by faith, hath an interest in these.

The second thing considerable is this, to whom all these things belong, and the text tells us, Christ is made all this to us; and the truth is, it is made over to all believers, there is not one man exempted, not one man excluded, every believing creature hath a part and portion herein: however
the holy Apostle crowds in for a share, and if wee looke into the 26, 27, 28. verses, wee shall see to whom this belongs. To know your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weak things of the world, to confound the things that are mighty; why then to thee fools, why then to you weake things, Christ is made wisdome, and righteousness, and sanctification, and redemption, to you poore ones, to you weake ones Christ is made all this; nay, looke into the 28. verse, God hath chosen the base things of the world, and the things that are despised; nay, and the things that are not, to bring to nought the things that are; that is to say, the off-scouring of the world, the scrapings, as I may so say: looke as a man flings away the scrapings of things as nothing worth, why so the parings of the world, you that are nothing in the esteeme of the world, a company of poore base simplicians; Christ is made wisdome, and righteousness, and sanctification, and redemption to them; in a word then bee it knowne to every believing creature, though he have not a strong faith, yet if he have but a true faith, to you Christ is made all that mercie and grace, that the word discovers, and the Lord hath purchased, and you need.

Now add the last thing, the text saith, Christ is made all this; the meaning is, Christ is appointed, and set apart, and fitted by God the Father to this purpose, to be wisdome and righteousness, and
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and to the poor, and the base, and despised, and to the things that are not, God hath let him apart to this purpose; as for the wise, and honourable, and mighty, they must shift for themselves, and trust to their own strength and sufficiency; but you that are poor and base, you that believe in the Lord Jesus Christ, hee is made unto you, all that the soule can want, or the heart desire; so that now then we have done with the meaning of the words, and the opening thereof, so farre as serveth our purpose, intending only to trade in the general, concerning the communion of the graft with the stock; wee have shewed you, how the soule is made one with the Lord Jesus, and how the soule is contracted to Christ; and now wee shall come to shew the feofment that God hath promised, and wee shall receive at his Majesties hand.

The doctrine is, that there is a conveyance of all spiritual grace, from Christ, to all those that believe in him, I doubt not, but every man would be content, if he had a faire estate, to see his evidences, and every woman that matcheth with a man, would see what she might hold her selfe to; what if the man dye? and what if his means decay, what will hee estate her in? now see your dowrie, and the point is this, that there is a conveyance of all spiritual grace from Christ to all faithfull believers in the world; well then, you see the point; we will adde a little by way of confirmation, and you shall see the consent of the Scriptures, how they agree together herein, and we
we will add somewhat also by way of explication, to unfold the nature thereof, that we may see what these invaluable treasures are: for the proof of the point, one or two places will be sufficient to cast the case; Ephes. i. 3. there Paul blessed God in Jesus Christ, that hath blessed us with all spiritual blessings in heavenly places in Christ; so that there are blessings of three sorts, all blessings, all spiritual blessings, all spiritual blessings in heavenly places, and all given freely, but it is in Christ, hee is the conduit that conveyeth this, and wherein the streames of life and grace flow amaine, to make glad the city of God, to make glad the Saints of God, and the soules of those that believe in him; hence it is remarkable Jude 2.) it is called, Common saluation by Christ; and so Christ is said to be a common Saviour consequently, not common to all the world, that every beast may brouse upon him, and sinne, and have a Saviour to save him, but he is common to all the faithful, common to all believers: that looke as it is in a common or forrest, every dweller, and every inhabitant upon the common hath a share therein, no man can challenge any part of the common peculiar to himselfe, and say, This part is mine, and no man shall put any cattell here but I, but the common is every mans that dwells thereupon, and the poorest man may put on his cattell without contrall, and drive his cattell whether he lift, on to the best part thereof, and improve it to his best benefit, without contradiction: so Christ is a common Saviour, and the richest
richest mercies, and the precious promises, and the greatest grace and salvation that is in Christ Jesus, every poor believing soul, thou art a commoner, and a borderer, and it is a common salvation, there is a fountain set open for Judah and Jerusalem to wash in, thou mayst take any, and receive benefit from the greatest and precious promises that the word revealeth, or thou standest in need of; 1 Pet. 1. 3. he then faith, that God through his divine power hath given unto us all things belonging to life and godliness, through the acknowledgement of him that hath called us to glory and virtue, what ever it is a man would have or can need, belonging to life or godliness, hee hath given unto us all things through the acknowledgement of him that hath called us to glory and virtue; if thou canst rest upon Christ in believing, then God will give unto thee all things through Christ, belonging to life and godliness; so then we have the proofe of the point, by the joint consent of severall Scriptures: now wee will adde a word or two by way of explication, that we may see the value of this dowry, that God hath promised, and will bestow upon those that love and feare his name: now for the explication of the point, wee will doe these two things;

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

Secondly, the reason why Christ is made sole of us, and why he will communicate thus unto us.
We will first begin with the former, wherein lieth the marrow and pith of the point: we have said, that all blessings belonging to life and godliness, the common salvation of Christ, belongs to all believers, but how shall we perceive this? how is this conveyed to those that believe in the Lord Jesus Christ? now the tenure of this conveyance discovers it selfe in several particulars, there are five or six of them in number:

The first is this, there is fully enough in the Lord Jesus for every faithful soul, that whatever grace, or whatever mercie hee shall stand in need of or want, there is no scarcity, there is no kinde of scantnesse in the Lord Christ this way; in all other graces in this world, in all temporal things, when any estate is to be imparted, it is but in some particulars, either money must bee paid such a day, or land must be posessed when such a partie dies, but there was never any man could make such tenure, as if a man should make a feoffment to his wife, of long life, and peace, and grace, and salvation, it is in no mans power to doe this; some men have a great deale of good things in this world, and many have little besides; and againe, all men have not an all-sufficiencie to supply and succour a man according to all his necessities; but here is the excellencie of this dowry, that whatever it is the soule wants or stands in need of, the Lord hath it in himselfe, and will communicate it to the soule for his good; Colos. 2. 3. this is that the Apostle implies, In whom, faith he are all the treasures of wisdom and holinesse and
and marke the value and worth of the phrase; hee doth not say, great summes of holinesse, and wisdome, and mercie, and the like, but the treasures, and not some treasures, but all: the richest men in the world, that have the greatest estates and treasures, one mans estate lieth in lands, another mans lieth in goods, another mans lieth in money, but no man hath all treasures, but in Christ are all the treasures of all mercy, and all compassion, of all grace and salvation, whatever is needfull for us, and may be beneficial to those that believe in him, and rest upon him by a true and a lively faith; and however the soule may thinke this treasure may be spent, and this fountain of mercy, and compassion drawne dry, and can my finnes be pardoned? and my corruptions subdued? Christ doth prevent this also; we may spend what we will, there is still enough to spend upon; Ephes. 3. 8. *There are insearchable riches in Christ,* as who should say, Thou knowest no end, thou findest no bottome of the vilenesse of thy heart, that doth pollute thee and defile thee, why there is no end of the riches of Christ, no bottome of the Ocean sea of God's mercy, that may comfort thee and relieve thee upon all occasions; John 3. 34. the text saith, *Christ received the Spirit above measure,* as if Christ would prevent the cavils of a poore creature, and pluck up a discouraged heart; when the sinner thinke, my finnes are out of measure sinfull, and my heart is out of measure hard; why thinke and remember, that in Christ there is mercy out of measure mercifull.
and grace out of measure powerfull, there thou shalt fee bloudy Manasses, idolatrous Manasses, abominable Manasses, in the Lord Jesus he hath received the pardon of all his sinnes, and yet there is pardon enough for thee too; there thou shalt see Paul a persecutor, and the bloudy jaylor; there is that power in the Lord Jesus, that crushed the pride of the heart of Paul, and that brake the heart of the bloudy jaylor, that stood it out a long time, the earth shooke, and the prison shooke, and the doores flew open, hee stood still all this while, at last the Lord made him shake and all, as well as the earth; why, and yet there is power enough for thee too; in Christ there is fulnesse without measure, take you may what you will, there is enough still for all; Ephes. 1st last verse, the text faith,that Christ is the head of all his church, and the church is his body, and what followeth? even The fulnese of him, that filleth all in all things, that is, he filleth all his servants with all that grace, and mercie, and compassion they need, so that there is a fulnese in the Lord Jesus, and there is enough to supply all the wants of a believing creature, and to relieve him in regard of all those necessities that lye upon him; that is the first. Secondly, as there is enough in Christ to supply all the wants of his Saints, so in the second place Christ doth supply unto them whatever is fitting for them, there is enough for every Saint of God, and the Lord doth supply whatever is most fit for every man, whatever is most proportionable to the need of a poore soule, and to the place and
and condition wherein God hath set him; this is the limits of God's bounty, whatever may supply my need or fit my place, that God hath set me in and called me to, that God supplies and gives sufficient grace and mercy, answerable thereunto; I will open the point at large, because it is somewhat difficult; looke as it is with a wise father that hath a faire estate, and hath enough for his children, and those that depend upon him, and is willing also to bestow abundantly upon them according to their occasions; this is the wisdom of a wise father, he will stock his childe according to the calling wherein he is; so many hundreds will doe no more than serve one man in that place whereunto he is called, whereas so many scores haply will serve another man; if one man hath leffe, he cannot trade; if another man hath more, he cannot use it, he hath more stock than he can employ; the merchant that ventures farre; hath great employments, many thousands will scarce furnish him: but a poore man, as a weaver, or a shoemaker, or the like, many thousands are more than hee can use in his trade: againe, the wise father considers; if the childe bee a spendthrift and in debt, there is more required to set up him, than him that is but now going into the world, or haply aforehand: so Christ as a wise father deals with his faithfull servants, there are many of God's faithfull servants, which are advanced, some to greater places in the Church, some in the commonwealth, some godly Magistrates, and religious Ministers, now there is a great deal:
of wildeome required for a Magistrate that stands in the face of the world, and in the mouth of the canon, to accomplish great things for the glory of God, and the good of his Church; so a Minister, a little grace which is sufficient to save a mans soule, is not enough for him to trade withall; some againe are leaders and commanders, as matters of families; some againe are able Christians, which are fit to bee helpfull unto others; againe, some are cast behind hand in a Christian course, who, before God opened their eyes, and discovered their sinnes, and brought them home, they lived a riotous course, those old arrearages of pride and loosefle, many yeares together, a man is wonderfull in debt in this manner; now to bring home such a sinner, and to pardon such a sinner, and to sanctifie such a soule, there is a great deale of mercy required, and a great deale of grace required, there are many proud-hearted, and many stout-hearted, as Beelzebub himselfe, that take up armes against God himselfe, and stand in defiance against the Lord of hosts: now answerable to their conditions and corruptions, answerable to their debts and base courses, when God will bring such a creature home unto himselfe, hee hath answerably strange blowes for him; as it is said of Nebuchadnezer, the Lord humbled him mightily; so when the Lord comes to meet with an old loose adulterer, and an old base drunkard, and a sturdy persecutor as Paul was, an ordinary stroke will not doe the worke, therefore as he had a great deale of mercy for Paul, so hee had a great deale
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deale to doe before hee could humble Paul, hee flung him off his horse, as he was postig to Damascus, and might have broken his neck: againe, men sometimes are driven to great trials and straights, as when God calles men to great trials and sufferings; now God doth apply to every man, according to his estate and condition, he that God hath set as a commander in his Church, as a Minister to teach, and a Magistrate to rule, and a matter of a family, Gods fits graces unto them, according to their estates, the Lord takes measure of a mans estate as it were, and suits him proportionably with all graces necessary for his condition: againe, they that are meaner and poorer, they shall have wisdome, and sanctification, and redemption, but answerable to their conditions; that is observable, Ephes. 4. 16. Paul there calling our Saviour Christ the head of the Church, and his faithfull servants the members of this head, hee faith, By whom all the members being knit together, according to their effectuall working in their measure they receive increase; as for example, in the body so much life and spirit, as belongs to the finger is in the finger, but there is more in the arme than in the finger, and more in the bulk of the body than in the arme, that which suits with such a part, it hath it, and that which suits with such a part, nature bestowes it, there is not so much in the finger, as in the hand, nor so much in the hand, as in the arme, nor so much in the arme, as in the body, because it is not futable and proportionable; nature will not doe it, God will not suffer...
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suffer it: so some Christians are armes in the body of the Church, some fingers, some legs; some are strong Christians, that bear up a great weight in profession, stout, and strong, and resolute, and the like: now the Lord communicates all grace and mercy suitable for every man's place and condition; thou that art a finger, shalt have so much grace as befits a finger; and thou that art an hand, thou shalt have so much grace as shall serve thee, and is fit for thy place; but another is an arm, and hee shall have more, but all shall have that which is fitting; therefore the text faith, Christ is made unto us wisdom, righteousness, sanctification, and redemption; that looke as a man that makes a garment, hee takes measure of the man for whom he makes it, and fits every part according to the part of the body, the arm of the doublet is suitable to the arm of the body, and so Christ is made righteousness and sanctification to all poore believing creatures; thou art an arm, in the body of Christ, hee is made so much widsome and sanctification to thee, as will serve thy turne; thou hast had a great many sinnes, and hast beene a rioter and a roister before. God opened thine eyes, and brought thee home to himselfe: why, there is great mercy in Christ suitable to thy sinnes, there is mercy in Christ to justifie thee, if thou hast never so few sinnes, and there is mercy enough in Christ to justifie the greatest sinner, if hee can but beleve in the Lord Jesus Christ; and this is the second passage in this article of agreement, in the tenure of the conveyance of
of grace from Christ to the soul: the Lord hath enough for all, and he doth communicate what is fit and proportionable to every man's estate and condition.

The third thing is this, as the Lord doth communicate what is fit, so he doth preserve what hee doth bestow and communicate, and give to the believing soul; hee doth not give grace to the believing soul, and there leave him, and let him manage his estate, but when hee hath wrought grace in the soul, he preserves it, and nourisith his owne worke; Psal. 75. 5. there the Prophet David saith, The Lord is the portion of mine inheritance, and he maintaineth my lot; he doth not only give him his lot, but he maintaines his lot: it is a comparison taken from the children of Israel, when they came into the land of Canaan, it was divided to every tribe by lot; now God did not only bring them into the land, and give them their lot, but he maintained that lot, he defended them, and relieved them from the fury and rage of their adversaries, that went about to take away that which God had bestowed upon them; now the Psalmist saith, The Lord is my portion, and hee maintaineth my lot; every believing soul hath a lot and portion in Christ, so much grace, and holinesse, and so much assurance; now the Lord doth not onely give this, but when you are weake and feeble, the Lord keeps your grace, and preserves your grace which hee hath bestowed upon you; therefore Christ is said to be the preserver of his Church, Jude 1. To you that are called, and SANITIFIED, L preserved
preserved by Jesus Christ; Christ is not only the giv-

er of grace, but he is the preserver of his Church,

and that is the meaning of that phrase, when our

Saviour had implanted grace in the heart of Peter,

he did not only plant it by his Spirit, but he wa-
tered it by his prayers, that it might not wither
away, I have prayed, that thy faith fail not, hee did
not only give him faith, that was not enough, but
he watered his faith by his prayers, that it might
not wither, and dye, and decay; 1 Pet. 1. 4. hence

It is said, that hee preserves us by the power of God
through faith unto salvation; and faith keeps the

soule, and Christ keeps faith, faith is the hand

that layes hold upon Christ, and Christ layes hold

upon faith, and wee have a kingdome preserved

for us, and he preserveth us for it, and this is the

pith of that phrase, Psal. 1. the text faith, The righ-
teous man is like the tree planted by the rivers side,

that brings forth fruit in due season, whose leave shall
not fade; he doth not say, his sap shall not wither,

but his leaves shall not wither, not onely that gra-
cious disposition of heart which is wrought shall
never decay in the Saints of God, but a zealous

profession shall never decay in conclusion; how

ever a tree be nipt with the cold, and frost, yet in

conclusion it will bud forth againe: so the sap of

grace that Christ workes in us, and conveyeth to

us, being planted by the fountaine of the Lord

Jesus in the midst of perfection and fiery triall,

they shall grow humble, and meeke, and holy in

despight of what can befall them, for a Christian

is not conquered when hee loseth his life, but

when
when he loseth his grace; as take a man that is led into captivitie, into Turkei, into Algeir, or the like, the aime of him that takes him, is not to take away his life, but to make him deny his colours and commander, and if hee can make him doe this, then he conquers him, but if hee dye under the hand of the tyrant, if he be more able to stand for his commander and countrie, than he is to drive him from it, if he can beare misery better than hee can inflict it, then hee is not conquered, but conquers; so it is here, a Saint of God is never mastered, before his patience bee mastered, and his holinesse crushed; but when a man is more able to beare misery, than the enemy to lay misery upon him, if his patience hold, and his courage hold, and his uprightness hold, he is not conquered in this case, but he is a conquerer: therefore the place is excellent. 

Esay 58. See how the Lord preserves his people, hee is said to be the whole army of his servants, (however there bee many storms, yet the rivers of water make glad the people of God) the text faith, Thy righteousnesse shall goe before thee, and the glory of the Lord shall bee thy rearward; (when a man doth walke uprightly and sincerely, wee must presume, that a man is in a combat, for why doth hee speake of the rearward else?) there are two parts in a battell; first, the vant-gard, which is the former part of the battell; Secondly, the rear-ward, which is the hinder part of the battell; now Christ is both these, you shall have enemies before you in the vant-gard, and you shall have enemies behinde you to smite you in the.
the rear-ward, now righteousnesse shall goe before thee, that is the vant-gard, and the glory of the Lord shall be thy rear-ward, that is, God is all about his servants, the vant-gard before them to succour them, and the rear-ward beside them to relieve them; so that he doth not onely give grace, but he maintaines and preserves that grace he gives to the soules of his servants.

The fourth part of the tenure and conveyance of grace to the faithfull soule is this (and I speake but only in the general) the Lord doth not onely preserve what grace hee gives, but hee quickens that grace he maintains, he draws forth that ability hee bestowes, hee puts life unto that strength and succour which hee vouchsafeth to worke in the hearts of his children; hence all those places are marvellous pregnant, God giveth the will and the deed, so that it is not onely the having, but the doing, that wee have need of from God; and Paul professeth, that hee hath not onely grace from Christ, but he lives not, but Christ liveth in him, if Christ did all in him, and this is that wee shall observe, Luke 1. 74. That hee would grant us, faith the text, that being redeemed from the hand of our enemies, we might serve him without feare, take notice of two things here, First, that the Saints of God are redeemed and justified by Christ, and now one would thinke a man that is justified, and hath Christ, might trade for himselfe, no, but that he would grant us, that being redeemed from the hand of our enemies, wee might serve him without feare, it is one grant to be redeemed, and it is
is a new grant to serve him without fear; as it is a mercy for God to bestow ability before we have it, so it is a mercy to quicken that ability which he vouchsafes, that we may honour him by it, and he may honour himself by us; therefore it is a most pregnant place, Colos. 1. last verse, when Paul was there labouring what he could, yet as though he had nothing, as though he did nothing, he gives all to God; for mark the manner of the sense of the words, whereunto, faith he, I also labour and strive; (the word in the original signifies, I sweat at it, and take great pains) according to his working, which worketh in me mightily; Paul laboured and strived, but how comes this about? his striving is by the working of Christ; and by his working he works; as who should say, It is grace I have any grace, it is he assisting, it is he cooperating, it is he accompanying, (I know not what to say) it is his works works, and he works mightily in them that works and strive to advance the glory of God: so then we have those four particulars, that in reason almost might satisfy any man; what you want, Christ hath; what is fit, Christ will bestow; if you cannot keep it, he will preserve it for you; if you be sluggish, he will quicken it in you; what would you have more? one would think this were enough, but that nothing might be wanting, take a passage or two more.

Firstly, therefore as he quickens what he maintains, so he perfects what he quickens, he doth not only enable us to do what we should, but he makes
makes us make worke of it, and he brings to perfecition what he beftowes, *Heb. 12. 23.* there the text speaks of the spirits of just and perfect men, hee begins the worke, and never leaves, till hee makes the worke perfect; it is Christ that puts a mans weapons into his hands, it is Christ that teacheth him to fight with those weapons, and it is Christ that gives him the victory in that fight; *1 Corin. 15. 55.* O death where is thy sting? O grave where is thy victory? the sting of death is sinne, and the strength of sinne is the law, but blessed be God, that hath given us victory through our Lord Jesus Christ; the weapons are Chriits, and the fight is Chrift, and the victory is Chrifts; he will not onely bring you into the field, and put weapons into your hands, but give you the victory and all: you Saints of God that sinke under the fierceness of temptations without, and corruptions within, hee will give you grace, hee will give you weapons, and you shall triumph over all your enemies; therefore *Ephes. 4. 13.* it is said, *Hee will bring his body to a perfect figure;* all the Saints of God are compared to members, now looke as it is in the body, every member doth increase, according to its measure, till it come to its full bignesse; so it is in the body of Chrift, all the members thereof shall increase, till they come to be perfect: hath God given thee a heart to looke towards Zion? and haft thou any intimation of his love? then though the word and meanes may fail, he will provide help and meanes, he will never leave thee, till thou art a perfect man and woman,
woman, till thou hast attained to bee a perfect member in the body of the Lord Jesus Christ: there is no withered bow in this flock of the Lord Jesus Christ, but as he gives grace, so he will bring it to perfection in its measure, God will never leave thee till he hath brought thee to that perfection he hath appointed: now a man would think here were enough, but yet a little further, and then I am as farre as I can goe, my thoughts can reach no higher.

Sixtly, then when the Lord hath perfected that grace he hath bestowed upon us, then when a man comes to the end of his days, he crowns all the grace he hath perfected; it were enough, and a childes portion to give us grace, and vouchsafe us mercy, but when we come in heaven, when he hath given us weapons, and taught us to fight, and made us conquerors, then he will crowne us, and is not this enough? but so it is, 2 Tim. 4. 6. I have fought a good fight, I have finished my course, from henceforth is laid up for me a crowne of glory, and not for me only, but for all those that love the appearing of his coming; he makes us worke, and he rewards us for what he hath wrought in us; he enables us to doe the service, and hee pays us our wages: in the second commandement, the text saith, I will shew mercie to thousands of generations, in them that love me; one would thinke now, that they which loved God deserved mercy, no, I will shew mercy, what you doe, it is all from Gods mercy, if you love God, it is mercy, and if God crowne that mercy, it is love also; so Paul saith, The Lord
show mercy to Onesiphorus, for hee relieved mee; one would thinke that this would have merited ever-lasting life; no, the Lord shew mercy, hee hath refreshed mee in my trouble, and done service of love to mee, and glory to God, now the Lord shew mercy to him; so that the Lord gives us grace, and hee crowns that grace hee gives, hee makes us worke, and hee rewards the worke, hee gives us the victory, and hee makes us triumph, and be more than conquerors; thus then we have the tenure of this conveyance: and now I may read your feofment to you, you poore Saints of God, you live beggarly and basely here, yet this is the best match that ever you made in the world, you are made for ever, if you have a Saviour, it is that which will maintaine you, not onely Christianly, but triumphantly; you shall have enough here, & too much hereafter, if too much can be concei- ved or received; what you want Christ hath, you need not goe a begging to other mens doores; Secondly, you need not thinke he is churlish and unkinde, but whatsoever you need, and is fit for you, he will give you, but you must not he male-part and sawcy with the Lord Jesus, and say, Why have not I this as well as others? no, you shall have what is fitting; Thirdly, he will maintaine what he gives; and fourthly, he will quicken what hee maintains; and fifthly, hee will perfect what hee quickens; and lastly, he will crowne that he per-fects, hee will give you an immortall crowne of glory. We have read now the feofment of a faithfull soule, and you see what you shall have from the
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the hand of the Lord Jesus, we should now come to the reasons of the point, but that time will prevent us, and we have had the pith of the point already, in opening the tenure of the conveyance of grace to the believing soul, we will therefore pass on to the use of the point.

Is it thus then? to w, faith the text, to w; who are those? I pray, inquire of it; looke into the 26. verse, you know your calling, that is, those that are called, those that believe in the Lord Jesus Christ; to us, those are the persons intended, those are the persons intended; therefore in the first place it is a matter of lamentation and complaint, which we shall in a word intimate, to those to whom it belongs, if all this good be appointed for all the servants of God, and only the servants of God, for the called, and none but the called, then it is a thunderbolt, able to breake the heart, and sinke the soul of every unbelieving creature under heaven, and make him shake at the misery of his condition, and the evil that shall betide him: you that are in the gall of bitterness, and in the bond of iniquity, that have stood it out with Christ, and he could never prevaile with you, but you would take up your owne courses, and hee hath come, and called, and knocked, will that proud heart never come? will that drunken wretch never bee reformed? you that are such, whatever you be, I say, know this, and know it to your sorrow, and trouble, and vexation of spirit, you are shut out from sharing in, you are cut off from partaking of the riches of the grace, and the plentiful
plentifull redemption of the Lord Jesus Christ to this day, you that are unbelievers, I say, to this day you are in darkness, your minds were never inlightned, to this day the guilt and curse of sinne lyes upon your consciences, and the pollution of sinne lyes upon your soules and defiles them, to this day condemnation hangeth over your heads, John 3.18. He that beleeves not, is condemned already, and he shall never see light, but the wrath of God abideth on him; I beseech you observe it, this is that which one would thinke, should cut a mans conscience, and be a corrosive to his soule, whatsoever he doth, wherefoever he is, we thinke this should crush all his delight, he that beleeves not, shall never see light; hee may see his gold and the profits of the world, and hee may see his friends, and the comforts of this life, and then hee hath his portion; all you drunken unbelieving wretches, all you stubborne, prophane, malicious creatures, you have your portion, much good doe you with your tops, you have your part, but there is no medling for you with the consolation and redemption that is in the Lord Jesus Christ: the text saith, He is made to us; you poore Saints of God, doe not suffer them to scramble, and take the meat off the table, he was made to us, take you your portion, and God refresh your hearts therewith, but you that are unbelievers, have no part nor portion at all in this rich revenues and precious dowrie that God vouchsafeth to his Saints, I know what they will bee ready to say, but they couzen themselves; we are haply naught, and our courses
courses are vile, but yet I hope there is mercie, and sanctification, and redemption in the Lord Jesus Christ: aye, it is true, there is enough, there is rich mercie, that is more, and there is plentiful redemption, I tell you that too; but this is thy miserie, thou poore creature, thou hast no part nor share therein, when a man that is hungrie shall see all dainties prepared, when a man that is almost starved, shall see abundance of provision, wardrobs of clothes to cover him, and abundance of meat to refresh him, and yet one starves, and the other famisheth; this is the greatest miserie of all, to see meat and not to eat it, to see clothes and not to put them on; now the Lord open your eyes, and prevaille with your hearts, there are many unbelievers, there are a world of unbelievers, but now take notice of it, this will be thy miserie, because thou shalt see whole treasures of mercie counted out before, mercie for Manasses, and mercie for Paul, and mercie for the bloody jaylour, and mercie for such a rebellious sinner, that humbled himselfe before God, and no mercie for thee, there is plentiful, rich, abundant redemption in the Lord Jesus Christ, but thou shalt never partake thereof, when thou shalt see Abraham, and Isaak, and Iacob, and a companie of poore creatures goe into heaven at the day of the resurrection, when thou shalt see a companie of poore creatures goe up to Christ, and receive mercie, and great redemption, and thou shalt goo without, this will bee gall and worm-wood to thy soule, and strike thy soule into everlasting despair.
The second use therefore is a ground of comfort, and that is the proper inference and collection from the former doctrine, is it so, that the Lord Jesus Christ conveyeth all grace to all believers, to all his poor servants from day to day? then you that have a share therein, and have interest to all the riches of God's goodness, let this be a cordial to cheer your drooping hearts, and stay your soules, notwithstanding temptations, notwithstanding persecution, notwithstanding any thing that may befall you for the present, or any thing you may fear for the future time, cheer up your drooping spirits in the consideration hereof, and be forever comforted, forever contented, forever refreshed; you have a faire portion, what would you have? what can you desire? what would quiet you? what will content you? would the wisdome of a Christ satisfy you? would the sanctification of a Christ please you? would the redemption of a Christ cheer you? you complain your hearts are hard, and your sinnes great, and your selves miserable,
table, and many are the troubles that lie upon you: will the redemption of Christ now satisfie you? if this will doe it, it is all yours; his wisedome is yours, his righteousnesse is yours, his sanctification is yours, his redemption is yours, all that he hath is yours, and I think this is sufficient, if you know when you are well: therefore go away cheered, goe away comforted, Christ is yours, therefore be fully contented. I would not have the Children of God drooping and dismayed, because haply of the policy of the world, their parts are great, and they reach deepe, and in the meantime your parts are small, and your ignorance great, and your memories feeble: if Pet. ii. Be not thou troubled, be not thou discontented, because of that which they have shewed thee: for know, thy portion is better than theirs; the wisedome of Christ, is better than all the policy of the world; the sanctification of a Christ, is better than all the reformation, and all the trickes of all cunning Hypocrites under Heaven; the redemption of a Christ, is better than all the hope and safetie the world can afford: this is thy part and portion, therefore be thou satisfied therewith: the wisedome, faith James, that is malicious and envious, and the like, it is earthly, carnall, sensual, and devillish; but the wisedome that is from above, it is first pure, then meek, then abundant in good works: one drop of this wisedome of a Christ, is better than all the wisedome in the world: art thou a poore creature, and knowest Christ to bee thy Saviour, and hast an intimation of the love of God to be thy Fa-
ther, and the Spirit thy Comforter? thy knowledge is more worth, than all the knowledge of all the great Cardinals, and mighty Popes, and learned Clerks, upon the face of the earth; a dram of gold is better than a cart-load of earth, it is little, but it is precious; so it is here, a dram of spiritual wisdom, it is golden wisdom, it is heavenly wisdom, it is able to make thee wise unto salvation; a dram of that wisdom, though it be little, is worth a thousand cart-loads of that dung-hill, carnal wisdom, that all the machivilian Politicians in the world can have or improve; therefore quiet thy selfe, and content thy soule, that it is sufficient, that what thou wantest, Christ will supply unto thee, dost thou want wisdom? Christ will be thy wisdom; dost thou want memory? Christ will be thy remembrance; hast thou a dead heart? Christ will enlarge thee; whatever is wanting on thy part, there is nothing wanting on Christ's part, but he will do whatsoever is fitting for thee, therefore let nothing hinder thee from that comfort that may beare up thy heart in the greatest trial, but I know what troubles you: the poore soule will say, Is Christ wisdom to me? that is a like matter, did I but thinke that, were my judgement convinced, and my heart perswaded of that, I were satisfied; What I? what such a base creature as I am? let not that basenesse that hangs upon thee, nor the means of thy condition that troubles thee, discourage thy heart, for that cannot withdraw God's favour from thee, nor abridge thee of that favour and mercie,
mercie, that is tendered unto thee in the Lord Jesus Christ, all the baseness of the place where
in thou art, and the means of thy condition cannot hinder thee of this favour; looke upon the
text, to whom is this promise made? to whom doth the Apostle speake? He is made to us; to us
base ones, to us foolish ones; thou art ignorant and foolish, bee it so; thou art base and weake,
grant that; despised in the world and made no-
thing of, confesse that, and all: nay, thou art not
in thine owne account, nor in the account of the
world, there is no regard had of thee, no value put
upon thee in this nature; why? marke what the
text faith, God hath chosen the foolish things, the weake
things, the base things, the despised things, nay, the
things that are not; to whom is Christ made wis-
dome? to you fools; to whom is Christ made
strength? to you weak ones; to whom is Christ
made honour? to you base; to whom is Christ
made sanctification and redemption? to you that
are not in the world: thou hast nothing, thou
canst doe nothing, it skils not, God the Father
hath appointed it unto thee, and Christ hath
brought it, therefore be cheare herein, though
thou beest a foole, Christ is able to informe thee;
though thou beest base, and weake, and miserable,
Christ is able to succour and relieue thee, and
Sanctifie that soule of thine, therefore bee fully
contented, and fully setled with strong consola-
tion for ever: but you will confesse, it is not my
baseness that hinders mee, but my corruptions
that oppose the worke of grace in my soule, and
that
that will be my bane, I know that God is able to
do what is needfull, and Christ is willing to doe
what he is able, to those that believe in him, and
rest upon him, but this proud heart opposeth the
worke of his grace, and the operation of his Spiri-
tit, my minde is so blinde, that nothing in the
world takes place, my heart is still polluted, and
my distempers still hang upon mee, nay, sometime
my soule is wearie of the good word of the
Lord, that would pluck them from me, in somuch
that I could almost bee content to pluck out my
heart, and will the Lord shew mercie to mee, that
oppose mercie? and will the Lord make mee par-
taker of his redemption, that resists the worke of
his redemption? I answer, God hath appointed
Christ for this purpose, and Christ hath under-
tooke this worke; therefore if God hath appoin-
ted it, and Christ will worke it, who can hinder
it? thy ignorance cannot hinder the Lord Jesus
Christ; if hee will teach thee, hee will inlighten
thy blinde minde, and convince that stubborne
heart of thine; nay, all the corruptions under hea-
ven cannot oppose this worke of God; hee hath
appointed it, and hee hath power to pull downe a
frowt frome, and hee hath power to sanctifie a
polluted heart; corruptions are many, and tem-
perations fierce, but if he will redeem, who can de-
stroy? if he sanctifie, who can pollute? if he ju-
stifie, who can condemne? this is the worke of a
Saviour, if Christ will doe it, none can hinder it;
if God hath appointed it, nothing can let it, but
it is the worke of a Christ, and God hath appoin-
ted
The Soules benefit from union with Christ.

...ted it, therefore cheare up thy heart in the consideration hereof: you that are the Saints of God, cast off all those cavils and pretences against the power of Christ and his grace, and goe out of your selves, and see the privileges that God vouchsafes unto you, and reason thus with your selves: It is true, Lord, my heart is naught, and I have no power, my minde is blinde, and I have no wisdom, but I know that Christ is made wiseome to mee, and thou hast appointed the Lord Jesus Christ to be made wiseome and sanctification to the soule of thy servant: though sin pollute me, yet Christ can sanctifie mee, though the guilt be great, yet the pardon of a Christ is greater than the guilt, and where sinne abounds, grace abounds much more: therefore lift up your selves, and cheare up your hearts, and goe away comfortably, what is wanting God will give, what hee gives he will maintaine, what hee maintaines hee will quicken, what hee quickens hee will perfect, and hee will crowne you, and your grace, and all, in the kingdome of heaven for ever: what would you have in this kinde? nay, let mee speake one thing more, Hee is the redeemer of his servants, what is that? why, the Scripture faith, the last enemy of all is death, and that is the aim of all the wicked, that is the worst they can doe; now in Saint Matthew Christ faith, Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevale against it; the gates of hell, whats that? it was the fashion among the Jewes, as our sessions and afflèses are kept in the market place,
place, so their place of meeting was at the gates, so that when he faith, *The gates of hell shall not prevale against it*; his meaning is this, when Beelzebub, and all the Devils in hell shall joynetogether to destroy the Church, all the policie of all the Devils in hell shall not prevale, the worst they can doe, is to bring them unto death, but Christ will bee redemption unto them; art thou in captivity? he will free thee; art thou in perfection? he will deliver thee; nay, when thy body shall lye downe in the grave (though the Heathen said, when they had burnt the bodies of Gods Saints, and throwne them into the water, Let us now see how they will rise againe; they were deceived) thou must be contented, for Christ will redeem that dust, and say to the earth, Give up, and to the sea, Give up thy dead, deliver up the bodies of my servants, let their sinews and bones come together, and body and soule shall come together, and enjoy happinesse in heaven together for evermore: if then neither the guilt of sinne can condemne us, nor the filth of sinne pollute us, if neither misery nor persecution can hurt us, then goe away, not only comfortably, but triumphantly into persecution and prison, into holes and caves, and dens of the earth; Christ will bee all in all unto you in grace here, and in glorie hereafter, therefore let this comfort you.

In the third place, it is the use the holy Ghost here makes, Is it so that there is a conveyance of all grace from Christ to the beleever? hee doth what he doth by him, and hath what he hath from him?
him? then it is a word of instruction to teach us all to lye downe in the dust; let no man glorie in man, but let him that glories glorie in the Lord, this is the maine collection the Apostle inferres, God hath chosen the foolish and base things of the world, that no man might glorie in flesh, as who should say, it is not my parts, but Christ; it is not my abilities, but mercy; it is not what I can doe, but what Christ will performe: therefore if Christ then bee Author of all wee have or can doe, let him receive all the honour and prais of all we have or doe; doth the Lord worke all our workes in us and for us? then let him receive the tribute due to his Name, and take nothing to your selves: away with that proud heart that bars God of his honor and prais, and of the due which indeed belongs unto him, and ought to be performed by all his servants: doft thou thinke the Lord will bestow all his favour upon thee, and worke all for thee, and thou in the meane time pranke up thy selfe, and lift up thy creft? no, I charge you, you Saints of God, as to know your owne privileges to be thankfull for them, so to know your owne unworthinesse, and to lie downe in the dust, and be abased for ever, and to give God the honour due unto his Name: *Revel. 4.8. The foure and twentie Elders fell downe, and laid downe their crownes at the Lambes feet, and said, Thou only art worthy to receive all honoure, and glory, and prais, If wee had a thousand crownes, never so much honour, and riches, and credit, and abilities, fling away all at the foot of Christ, let him have
have all the praise, thou art worthy Lord, we are unworthy thy assistance, wee have received thy comfort thou hast continued, and thou art worthy of all the honour, in that thou hast beene pleased to worke any worke in us, and by us, to the praise of thy Name. The Apostle was marvellous tender to meddle with any thing belonging to the Lord; as Joseph said to his mistress in another case, when shee tempted him to folly; My master hath given me all he hath in his house, save thee his wife; how then shall I commit this wickednesse? This was that which wrought upon the heart of Joseph, and prevailed with the spirit of Joseph, being his master was marvellous kinde; all that he had in his house was his, save onely his wife, and that was requisite and reasonable: so it is with the soule of a Christian, all is yours; you shall have wisedome, and righteousness, and sanctification, and redemption, but let God have the glory of it, that onely he reserves for himselfe: My glory I will not give to another; my grace and mercy I will give to another, but my glory I will not give to another; why, give it him then, and say, Not unto us Lord, not unto, but to thy Name be the praise: When your hearts begin to thinke of some credit, and aime at some base ends, (as it was with Herod when the people cried out, The voice of God, and not of man, hee tooke it to himselfe, whereas he should have rebounded it to God) hath God vouchsafed mercifully, and graciously to humble your soules, and make you seeke him? hath hee given you any abilitie of prayer and conference? remember
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remember when your soules begin to take any honour and credit to themselves, away with it; not to us Lord, not to us, but to thy Name be the glory: thou workest all, thou preservest all, thou art the Author of all; therefore thou shalt have the praise of all; beat it backe againe, and rebound it to the Lord, from whence all help and assistance came; therefore Saint Paul was marvellous shie and tender in this kinde, Hath the Lord given mee all but his glorie? nay, I have Christ, and grace, and heaven, and happinesse, all but his glorie; will nothing but that content me? what haughtie high minded Devils are wee? will nothing serve us but the crowne on Gods owne head? if you can secke God, and have abilitie to performe dutie, you must justle God out of his throne, and set his crowne upon your head; what monstrous pride is this? deal wisely therefore as Joseph did, and as Saint Paul did, Gal. 6. 14. Now God forbid, what that? that I should glorie in any thing, save in the crosse of Christ, whereby the world is crucified unto me, and I to the world; let not the wise man glory in his wisedome, let not the strong man glory in his strength, let not the Minister glory in his preaching, nor the people in their hearing; God forbid wee shold glory in any thing but in Christ; as who should say, the Lord keep us from it, and preserve us from it, Christ onely reserves the Crowne to himselfe, hee will doe any thing for us, worke any thing in us, and by us, and this is all the glory, a Christian hath, that Christ will use him, and doe any service by him; all the
the glory of the Lanthorne, is the candle: so let us glory in nothing but Christ, and walk so humbly, that a man may see nothing but Christ; let your actions manifest it, and let your speeches declare it, and hold out Christ and mercy; grace hath done this, and mercy hath done this; that men may see not us, but Christ in us, and glorifie him for that which is done by us: It was a marvellous sweet disposition of spirit, which the holy man David had, when the Lord had enlarged him, and the people to give liberally toward the Temple, 1 Chron. 29. 14. it is a fine passage, he lifts up God, and lieth downe himselfe; as when a man lifts another over a wall, hee that is lifted up is seene, but hee that lifts him doth not appeare: So David lies downe upon his honours, and kingdomes, and parts, and abilities, he appeared not, but the Lord appeared: marke what the Text faith, Thine is honour, and power, and praise for ever: when the Lord enlarged his heart, and the hearts of his people, to come freely, and give liberally, he gives God the praise; But who am I, Lord, and what is this people, that thou shouldst give us hearts to offer so freely? as who should say, thou art a blessed God, and a poore worme; thou art a glorious God, and wee are base creatures; all is thine, and all is from thee; as who should say, the gift is thine, and the action thine, the ability thine, and the worke thine, and what are we that thou shouldst worke by us, and honour thy selfe in us, and give us hearts to doe thee service?
The heart is thine, and the worke is thine, and all is thine; when therefore thy heart findes any succour from God, any assistance in the performance of duty, if it begins to lift up it selfe and say, aye this is somewhat, then check thy soule with that of the Apostle, what hast thou, which thou hast not received? what, bragge of a borrowed suit? who did this? let him that did it receive all the praise: dost thou doe any thing? Christ inables thee; dost thou increase in any holy service? Christ inlargeth thee: thou haft all from free mercy, thou haft nothing, but that thou haft received: therefore I conclude with that of the Prophet Zacharie 4 8,9. speaking there of the building of the Temple, the Text faith, the same hand of Zorobabel that laid the first stone, shall lay the last stone: hee laid the first stone and began it, and hee laid the last stone and perfected it, and all the people cried grace; not Zorobabel, but grace: so it ought to bee with us, as it was in the materiall Temple; so in the Spirituall Temple, as in the outward: so in the inward building of the soule, from the beginning of humiliation, to the end of salvation; from the beginning of conversion, to the end of glorification; from the lowest stone of the one, to the topstone of the other: the same hand that layeth the first stone, layeth the last stone, it is all from Christ; therefore when Christ gives what is wanting, and maintaines what hee gives, and quickens what hee maintaines, and perfects what hee quickens, let
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let all say, Not I, not man, not means, but Christ hath done all this; hee that is the Author of all, let him have the praise of all: in Christ, from Christ, through Christ, and by Christ, is the praise of the Apostle: Romans 11. 30. To him be praise for evermore: in Christ, hee is the fountain; from Christ, hee is the Author; through Christ, hee is the means, and by Christ, hee is the assist: it is all from Christ: therefore let us give all to him, that wee may bee no more in our selves, but that hee may bee all in all in us, and doe all by us, that he may doe all in all unto us, when wee shall bee no more.
I Cor. 1. 30.

Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Here is a conveyance of all spiritual graces from God unto all believers: for the explication of the point, we discovered the tenure of this conveyance, and that appeared in six particulars.

The first is this, there is a fulness of all grace in Christ, whereby he is able to supply whatsoever is needful to all those that belong unto him; it is not with Christ as it was with Isaac; when he had blessed Jacob, Esau came and said, haist thou but one blessing my father, bless me, even me also my father: no, there is enough in Christ for all believers: that mercy which pardoned Manasses, stubborn Manasses, idolatrous Manasses, that mercy is still with Christ; that mercy that broke the heart of the bloody jailor, that stood it out to the last; the earth shooke, and the bolts brake in fnder, and the prison doores flew open, and yet the heart
heart of the bloody Jaylour stood still, was not moved one jot; at last the Lord made him tremble too, and his heart shooke as well as the earth shooke; why the same mercy is still in Christ to pardon thy sines, as well as Masses sines, the same Spirit can humble thy soule, as well as it did breake the heart of the cruell Jaylour.

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

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

Fourthly,
The Soules benefit from union with Christ.

Fourthly, he quickneth what he maintaines.
Fifthly, he perfects what he quickneth.
Lastly, he crownes the grace that he hath perfected, he doth the worke in us, and then rewards us for the worke.

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

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

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

The last use is an use of exhortation or direction, namely we hence see whither the Saints of God should goe to fetch succour and supply of what
what ever grace they want, and perfection and increase of what they have already, Christ is made all in all to his servants; why then away to the Lord Jesus, if you will have any thing; hee calls and invites, Revelation 3. I counsel thee to buy of mee eye salue, if thou bee an accursed man, buy of Christ justification; if thou bee a polluted creature, buy of Christ sanctification: I counsel thee to buy of mee eye salue: there it is onely to bee had in that shop, therefore goe thither for it. It was the resolution of the Prophet David, Psalme 31, with thee is the well-spring of life, and in thy light shall wee onely see light: it is not here to bee had in your hearts, nor in your heads, nor in your performances, nor in the means themselves, but with thee is the Well of life: yea, 'tis there, 'tis not here in our selves, 'tis onely in a Christ to bee found, onely from a Christ to bee fetched and received; improve all means, wee should doe so; use all helps, we ought to doe so; but seeke to a Christ in the use of all, with him is the Well of life; but you will say, if Christ bee made unrous wisedome, and righteousness, and sanctification, and redemption, why have not the Saints of God that grace they stand in need of, and those enlargements, in prayer, and holy services, which they crave and desire? they seeke and have not, they pray and obain not; why the truth is, wee doe not goe to Christ for it, wee seeke for the living among the dead, wee never came where it grew, where it was made, your hand is in a wrong box, you are come to a wrong place, grace was never
never made here. If a man should come out of France, to buy silkes or velvets here in England, every man would tell him you are come to a wrong place for these commodities, they are not made here; if you would have broad cloth, and faies, here you may have; but as for silkes and velvets, they are not made here: so you would have grace out of the means of grace, why grace never grew there. The Sacrament faith, grace is not in me; Prayer faith, grace is not in me; hearing faith, grace is not in me: we indeed convey grace, but it is not originally in us; Christ is the fountaine of grace, Christ is made unto us righteousness, Christ is made unto us sanctification and redemption, these tell you we have heard of the notice of grace, we have heard such a rumour, such a report, that there is wisedome, and there is grace, and there is mercy, and sanctification, and redemption; but the truth of it is, it is not in us, it is in Christ onely to be had, hee is indeed made unto you righteousness, and sanctification; goe then to him for it, and there you may receive it, this is the reason why that after the use of all meanes, after the improvement of all helps and opportunities, our mindes are still blinde, our hearts still stupid, and the means prevail not with us, work not upon us for our good; we come to the Word, and returne as bad as ever, proud before, and proud still; covetous before, and we are as covetous still, polluted and dead hearted before, we remaine so still, and continue so still: why alas, grace originally was never made here, away to Christ,
Christ, hee is the shop from whence all grace is
to bee had, wisedome, and righteousness, and
all is in him, there you must have it: but you will
say, will Christ be made wisedome to me that am
so ignorant, to me that am so base? will Christ bee
made fanchification to mee that am so vile and so
filthy? to mee that am so defiled and polluted?
why, let this incourage you, hee is wisedome to
such as are polluted, hee hath chosen the base
things of the world, and the things that are not;
hee came not to call the righteous, but sinners to repen-
tance; hee came not to call the wise, but the fool-
lish to inlighten them; all that thou haft to doe
is to take it, wisedome is made for thee, and
sanctification is made for thee, and redemption
is made for thee; if thou wilt but receive it, it
is thine owne, it was made and fit of purpose for
thee: Looke as it is with a father, hee sends his
childe to the taylors shop, tells him the cloth is
bought, the money paid, the suit made for him,
onely bids him goe fetch it, and put it on: this
is our folly, and it is our misery also, wee either
think to purchase or to coin grace out of our
owne abilities; I tell you no, you must goe to
the shop, it is bought and made already, onely
put on wisedome, and put on fanchification, and
it is yours.

Ah, but you will say, what is the reason if
Christ have so much grace, that his servants have
so little, if this bee so, why is it thus? As thee
spake in another case, If the Lord be made wise-
dome to the soules of his servants, if the Lord
Iefus
Jesus be made sanctification to the soule of a poore sinner; why are wee then such fooles notwithstanding all the wisdom of Christ: why are wee such polluted wretches after all the means of sanctification vouchsafed to us: If Christ bee so rich, then what is the reason we goe so tattered, and are such beggerly bankrofts in our Christian course; such beggerly prayers, such beggerly duties, such beggerly performances.

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

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

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

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

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

not be within his sight, or because hee could not keepe within the view of him, but because hee out of carelesnesse lost the sight of his father: therefore bee sure alwayes to eye the promise; you know, as long as the game is within sight, the hounds run amaine; so I would have the soule make a prey of the promise: for so the phrase is in the originall, that wee should beeke the Lord, and hunt after Christ, and beeke the game it selfe, the promise it selfe, from day to day. It is the advice of the Prophet Esay 50. Looke up unto me, all ye ends of the earth, looke up to mee, and your sins shall be pardoned; looke up to mee, and your soules shall be saved; looke up to mee, and you shall bee san-

ified: It is not enough for a man to have a con-
duit full of water, and to have the streames run abundantly, continually, but he must put his ves-
fell under the spout, and then he shall bee sure to receive abundance of water: so it is with the pro-
mise, it is not enough to say, Christ is wisedome, and Christ is righteousnesse, but it is not thus with my soule: why, put thy vesseell under the spout then, and looke up unto Christ in the pro-
mise. This is that the Prophet David resolves of; I will lift up mine eyes to the mountaines, from whence commeth my helpe: what is meant by mountains there? you know the Temple upon the mount of Moriah, now in the Temple in Gods ordinance is Gods presence: therefore faith the Prophet David, I will lift up mine eyes to those mountains of mercie, those everlasting mercies; I will looke up to God in his Ordinances, from whence commeth all my help; as who should
The Soules benefit from union with Christ.

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

he is made unto us grace: goe to him therefore, and hee will communicate all grace unto our soules. Looke as Iacob said to his sones, when the famine was fore in the Land of Canaan, hee sent his sones into Egypt to buy corne, that they and their little ones might not famish; and marke how hee calls upon them, Why stand you here gazing one upon another? I doubt not but then they were laying their heads together, and plotting and conferring, saying, the famine is great, and the times dangerous, and we are miserable now; but oh, what will become of us afterwards, if these times last? now the Lord help us, now the Lord bee mercifull to us and deliver us, what meanes shall wee use? what course were wee best to take? In the mean time Iacob calls upon them, Why stand you here gazing one upon another? away, get you dorne to Egypt presently, and buy us food; you will never get provision to sustaine us, by plotting and talking one with another; you will never get any corne to sustaine you, by looking and gazing one upon another; no, no, downe to Egypt with all speed, there corne is to be had, that we and those that belong unto us may live and not die; so it is with the soules of Gods children, the poore distressed heart partly through the Devils cunning and subtiltie, partly also through our owne ignorance and folly, wee stand gazing at our corruptions, and we begin to thinke and wonder what will become of us; no means prevaille, no mercesies melt, no judgements humble, noreproofs awe us, the famine growes strong,
my corruptions fierce, and my case heavie, that I
know not almost what course to take; why stand
you thus gazing after this fashion? what, doe you
thinke to get grace upon these termes, by discour-
ragementes and disquieting your selves, and vexing
your owne hearts thus? No, no, away to Egypt,
to the promise of life, to the Lord Iesus for help
and assistance, and then you shall have mercy and
grace abundantly bestowed upon you, and that
freely with your money in the mouth of your
sacks againe, you shall have grace that you need,
and sufficiently bestowed upon you: Locke as it:
is with Elia, when he was to depart from Elisba,
and bee taken up into Heaven, Elisba craves one:
thing of him, and that was this, 1 Kings 2.9. That:
the Spirit of Elias might be doubled upon Elisba; now
marke how Eliahanswered: Thou hast asked a hard
thing, faith hee, nevertheless, if thou canst see mee
when I am taken from thee, it shall bee granted to
thee.

Now some Interpreters have observed, and that:
very wisely, that it was not so much the sight of
Elias, as the sight of God taking up of Elias that
should doe this; as if hee had said, wouldst thou
have a double portion of Gods Spirit vouchsafe-
ed unto thee, because many miseries are like to
come in upon thee; great and heavie troubles,
and sore persecution is approching; what course
then is to bee taken? why, see God taking up of
Elias; that God that tooke up Elias, and that God
that wrought grace in the heart of Elias, see that
God, and be within the view of that God, and thy
request
request shall be granted to thee; the collection is faire: so I say here, if thou wouldst have a double portion of grace, doe not goe to prayer onely, doe not goe to hearing onely, doe not goe to the Sacraments onely and barely; but oh see a Christ, and looke upon a promise, and then thou shalt have a double portion of wisedome to informe thee, a double portion of sanctification to cleanse thee, a double portion of grace, and power, and strength, against thy corruptions, from Christ conveyed and communicated to thy soule: and this is the first rule.

The second rule is this, as we must have an eye dayly upon the promise, so wee must labour to yeeld the soule to the power of that Spirit, and to the vertue of that Grace which is in Christ, and would worke upon thee; doe not onely eye a Saviour, and behold grace in the promise, but yeeld thy selfe and give way to the stroke of the promise, and to the power of the Spirit, that by the power thereof, thou maist bee enabled to doe what God requires. 2 Cor. 3. 18. The holy Apostle, disputing there how men should bee transformed into the glorious Image of God; or as the word is, metamorphosed from one degree of glorious grace unto another; more holy, and more meeke, and more patient, and more heavenly minded: Hee that was cold before, should now become more zealous; he that was faint hearted before, should now become more couragious. how is this done? even as by the Spirit of the Lord, faith the Text, as if he had said, it is not by your spirits;
that this must or can be done, doe not thinke that you can master your owne corruptions, or that you can pull downe the distempers of your owne hearts, and get what grace you list; no, no, it is not your spirits can doe this, it must bee the Spirit of Christ, asby the Spirit of the Lord, so the Apostle. The phrase of the Prophet David is sweet in this kinde, Teach me the way unto thee; thy Spirit is good; as who should say, O Lord, my spirit is a naughtie spirit; my spirit is a proud spirit; my spirit is a prophane spirit; my spirit is a weake spirit; my spirit is an ignorant and a blind spirit; but oh, thy Spirit is a good Spirit, thy Spirit is a blessed Spirit: by the vertue of that Spirit, Lord, teach me the way to thee, and let it lead me into the land of uprightness. We know, a child that hath his hand to write, if he will not be ruled by him that teacheth him, but will take the pen into his owne hand and write after his owne scat- ching fashion, he will never write well, nor make a letter handsomely as he should do; but let his hand write by the mans hand, and that will guide him, and that will teach him quickly to write well in a short time: so, wouldst thou have thy heart framed aright? why then keep thy soule under the hand of the Spirit, and thou shalt bee guided by the vertue of that Spirit of God, and moved and inabled to accomplish the good pleasure of the Lord, and receive what ever grace thou standest in need of. I have observed it sometimes upon the Sea, looke as it is with the mariner that is going downe the streame, if the winde bee faire, will any man
man pull downe his faile and set it up againe? why no, for he doth but trouble himselfe, and turmoyle and wearieth himselfe, and troubleth the boat too with keeping such a pudder, and misseth the gale of winde and all; therefore a wise mariner, he will set up his faile, and hold out his fail, that it may take the gale of winde fully, and so goe on speedily; all that he hath to doe is to keep his fail spred, and to catch the winde: your only course is to set up the faile, and attend the gale of the Spirit to comfort you, attend the gale of the Spirit to assist you; hold thy heart, and spread to the Spirit, that it may catch the gale of grace, that it may blow upon thy soule, and by the vertue and power thereof thou shalt bee transported comfortably, and carried on cheerfully to walke in that way which God chalks out before thee: as for examples sake; Imagine thy heart begins to be pestered with vaine thoughts, or with a proud haughtie spirit, or some base lusts and privy haunts of heart, how would you bee rid of these? why you must not set up and pull downe, and set up and pull downe, quarrell and contend, and bee discouraged: no, but eyethe promise, and hold fast thereupon and say, Lord, thou hast promised all grace unto thy servants; why therefore take this heart, and take this minde, and take these affections, and let thy Spirit frame them aright according to thine owne good will; by that Spirit of wisedome, Lord informe mee; by that Spirit of sanctification, Lord cleanse mee from all my corruptions; by that Spirit of grace, Lord quicken and
The Sautes benefit from union with Christ.

and enable me to the discharge of every holy service, thus carry thy selfe and convey thy soule by the power of the Spirit of the Lord, and thou shalt finde thy heart strengthened and succoured by the virtue thereof upon all occasions: Rom.8.26. the Text faith, The Law of the Spirit of life hath freed mee from the law of sinne and death: the meaning is this; you must know that sinne is a tyrant; now a tyrant when he wins a citie, hee sweares all to his lawes: so sinne will swear thy soule to his lawes; pride faith, I will have thee proud; I will have thy heart unchaste, faith uncleanesse: I will have thee intemperate, faith drunkennesse: now by the Law of the Spirit of life God will free us from the law of sinne: the Spirit of Christ in the promise, it takes away the power of the law of sinne: the Law of the Spirit of meeknesse, takes away the law of the spirit of pride: the Law of the Spirit of puritie, takes away the law of the spirit of uncleanesse; the Law of the Spirit of holinesse, takes away the law of the spirit of prophanennesse; and so in all other distempers of this nature, this onely shewes us how to run over all. Gather up now, and so conclude this passage: Eye the promise daily, yeeld thy soule to the Spirit of the Lord in the promise, let that have his full sway, resist not those good motions the holy Spirit puts into thee, and that is the way to have all grace, and help and assistance communicated unto thee: and thus much may suffice to have bee spoken in the generall touching this conveiance of grace into the heart: we come now to the scanning of the particulars.

This
This conveyance it is of two kindes, both in the Text: Christ conveyes his grace two wayes; partly by imputing, partly by imparting: they are the terms of Divines, and I know not how to express myself better, but thus if you will, partly by imputation, partly by communication: This is that I would have you to take notice of in the generall; they are both real, but one is habituall; both these, both imputation and communication express a reall worke of God upon the soule, but the last only leaves a frame and a spirituall abilitie and qualitie in the soule; the conveyance by imputation doth not, it leaves a thing moral (as we use to terme it.) These two, imputation, communication, are both in the Text; Christ is made righteousnesse, or justice, that is, hee doth justifie a sinner by imputation, and hee doth sanctifie and redeeme a sinner by communication; hee conveyes and workes some spirituall abilitie, and leaves a physicall change; when the Apostle faith, Christ is made justice, that is, hee doth justifie a sinner by imputation, when hee faith, Christ is made sanctification, and redemption, that is, by way of communication; hee delivers the soule from the pollution of sinne, that is, sanctification; hee delivers the soule from the power and dominion of sinne, that is, redemption; This communication it is a spirituall habit, or a spirituall power, or a spirituall qualitie or abilitie; (take which you will) left upon the soule.
The Soules benefit from union with Christ.

We will begin with the former, touching the imputation of Christ's righteousness to a soul, whereby the sinner comes to be justified: this is a point then, which I take it, none more necessary, and yet none less understood, none less studied, none more mistaken than these two great works of justification, and sanctification. I speak it by experience, Christians aged and experienced, yet here they faile in the very catechetical points, and it drives many of our best Divines to a stand; we will open it a little: this justification we term a conveyance of the merits of Christ, by way of imputation; but what is the meaning of this word, by way of imputation? Thus you must conceive it, this is the main thing I would have you looke unto; Imputation is this, when that which another hath, that which another doth, is accounted mine, is set upon my score as though I had it, as though I had done it, this is Imputation. I have it not, I doe it not, another hath it, another doth it, and it is accounted mine, and reckoned mine in course of justice. Now in the point of communication it is otherwise: because I have something, something is wrought in mee, some qualities and habits; for it is not a morall thing, but a physicall alteration by the power of grace implanted in me, which I have, so that imputation discovers two things. First, that I have no help in my selfe in what I have, or what I doe. Secondly, it implies, that something which another hath and doth, it is in conclusion made mine, and I have the
the benefit thereof, as well as if I had it, as well as if I had done it. It is an old comparison that Divines use, and there cannot bee a better to express the full nature and the meaning of the point now in hand. Take a debtor now arrested, imprisoned, and he cannot pay the debt; another man comes, and will be his suretie: now mark this; another man payeth the money, another man satisfieth the creditor in the behalfe of the debtor; the creditor acquits this man, cancels all his bonds, lets him out of prison, confesseth he hath nothing to say to him, nothing to charge him withall, he is fully satisfied, he hath given him full content: why the debtor paid no money to the creditor himselfe, but because the suretie paid it, therefore the payment is counted his, as if the debtor had paid it: this is the very nature of imputation. This Itake to be the meaning of the first part of the Text, in which now a little I meane to trade: the Text faith, He is made unto us righteousness, that is, God in Christ doth justifie a believing by way of imputation, though hee hath nothing in himselfe, though he doth nothing of himselfe whereby to be justifie in Gods account, yet God will justifie him through the Justice of Christ imputed to him, and counted upon his score: so that imputation implieth two things. First, that a man hath nothing, can doe nothing. Secondly, that he is justifie by something, Christ hath, and hath done for him, the point then is cleare, and that is this.

God doth justifie a believing soule, not for what Doctrin.
he hath, not for what he doth but onely forwhat Christ hath, and hath done for him: I say Christ is made unto us Justifie, God the Father doth justifie a beleever, onely in and through the merits of Christ.

For the opening of the point, wee must first enquire what it is to justifie. Secondly, what doe we meane when we say hee is made justice for nothing a man hath or doth. To justifie, in the phrase of Scripture, it doth imply two things: First to justifie, is to make a man just, and this is very seldom used in Scripture: I meane thus, to put some holinesse, or some gracious disposition, and some spirituall facultie and abilitie into the soule, and to make a man just: as when an ignorant man, is made a wise man; when a prophaneman, is made a pure man; when an uncleane man, is made a righteous man, and so really changed: this I take tobe the meaning of that place; Revelation 22:11. 

Hee that is just, let him be just still; and hee that is unjust, let him bee unjust still: as who should say, when God hath bestowed all meanes upon him, and vouchsafed all mercies and encouragements to him, if yet for all this hee will be unjust, let him be unjust still, let him bee for ever unjust: There is no hope of him, but hee that is holy, let him bee more holy, let him increase in grace, but wee doe not take it so now in this Doctrine.

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

Secondly, againe, God doth justifie a poor sinner not for anything he hath, not for anything he doth: marke that, the meaning is this; no privilege that a man doth enjoy, no part of wit, understanding or memory, or anything that way: nay, I say more, there is no grace that a man hath, no dutie that he can performe, for which as the materiall and formall cause of our justification, God doth pronounce any man to bee righteous. If a man could weep out his eyes in sorrow, if a man could
could hunger and thirst for Christ, more than for his daily bread, God would not justify a sinner for all these things: how doth God then justify a man? why he justifieth a sinner, for what Christ hath done for him, the surety hath paid it, and he accounts it ours: a man is justified by imputation only, not by any action: those are necessary concomitants, not real causes of our justification.

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

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

As we use to say, a man lives by his hands, not that his hands nourish him, but his hands labour, and his labour procures money, and his money provides meat, and by his meat he lives: but because his hands are the means to get it, his hands are the means to obtaine it, therefore we say hee lives by his hands: but so it is here, a man is justified by faith in Christ, not that faith will acquit any man under Heaven, but because Christ's merits are through faith received and applied to us, and so through Christ we are justified: so then we heare the meaning of the point: *Phil. 3. 9.* mark the Apostles two phrases, That I may be found
found in him not having mine owne righteousness which is of the Law, but that which is of the righteousness of faith in Christ, which is of God by faith: there is but these two righteousnesses in the world: First, a man's owne righteousness which hee hath wrought, and God hath given him, and the duties which he performs and this is the righteousness of the Law; now Paul doth profess that he is not justified by this, but onely by the righteousness of God, that righteousness which is in Christ, that righteousness which is imputed to him from Christ, he labours to bee found in that righteousness, for by that he shall be justified.

The ground and reason of the point is this, that which in no measure is answerable to Gods justice, and agreeable to the exactnesse of the Law and for which a man may be condemned, that cannot justify a man, but what ever a man hath or doth, all the graces of God wrought in him, and all the performances done by him, there is that imperfection or blemish even in them, for which God may justly condemn him: therefore a man cannot bee justified thereby: this is an undeniable rule of the Apostle, what ever condemnes a man, cannot justify a man, but the Law condemnes a man for what he hath or can doe: therefore it cannot justify a man. There is no grace in a man, no duty to be performed by a man, but if God will looke into it according to the strictnesse and exactnesse of the Law, he may justly condemn him for it: that I prove, Gal. 5. 17. every Saint of God hath these two things, the Spirit lustinge against the flesh, and the
the flesh lustings against the spirit: and these two are contrary: In the best of God's servants there is flesh, and a lust of the flesh to hinder them from holy duties: so there are two lawes, the law of the minde, and the law of the members; the Law of God requires that a man should bee perfectly holy without any staine of sinne, perfect in the performance of dutie without any blemish or staine therein, but every gracious man hath a staine of pollution in his soule, that is one thing; and a staine in his performances, that is another thing; therefore no mans dutie, no mans abilitie, or sufficiency cannot justify him before God. It is that the Apostle Paul crieth out of, Rom. 7. 13. A law in his members rebelling against the law of his minde; so that the case is cleare, if it were thus with holy Paul, as hee profeffeth of himselfe, then much more of the best Saints now, for that they have not more grace than Paul had: therefore they cannot bee justified for what they have or doe. Take a lame limme, as the lameness of the legge will make every motion of the leg lame, a man cannot but goe lamely: so it is with the soule of a poore sinner, when a man hath a lame heart, a corrupt sinfull heart, all his actions will bee lame, his thoughts lame, and his services lame; so that neither heart, nor life, nor actions, are in a right frame, all are impure and weake: I appeale to your owne consciences in this case, would you be willing to appeare before Gods Tribunall with those prayers, and those performances of thine, and justify thy selfe by them, and say, Lord thou canst not lay
lay any thing to my charge, the Law of God can bring inditements enough against thee, to confound thee; nay, we condemn our selves in this case: these dead hearts, and these blinde minds, and this want of faith, shall the Lord then acquit any man for that which he condemnes himself? If then the best and most gracious Saint hath sin in the frame of his heart, and sinne in the best of his services, then neither soule nor service can bee answerable to the Law of God, and he cannot bee justifie thereby: but the best of Gods servants not only before grace, but after grace, in the best heart a man hath, the best action hee doth, there is weakness in the action: therefore they cannot justifie a man, therefore we must be justifie onely through the merits and obedience of Christ: thou canst not doe, Christ hath done for thee; thou canst not suffer, Christ hath suffered for thee; in him thou art justifie, through him thou shalt be faved. So that when the soule of a poore sinner, shall appear before the Tribunall of the Lord, and justice comes to put in a plea against him, Christ shall step in and say, Lord, for this poore soule that beleevs in me I have died: for this poore soule I tooke the nature of man upon me, therefore let thy justice bee fully satisfied with what I have done for him: well then faith justice, goe thy way, I have nothing to say to thee: the Lord makes a proclamation, Be it knowne to all men and angels, I acquit this soule; there is no imputation of sin he hath committed, no failing in any dutie shall condemne him, this is the way of justification.
The first use of the point is this, we have here a ground of confutation of the Church of Rome: I will not accuse them wrongfully, but lay the charge upon them according to their own words, and it shall appeare how they have wholly perverted the wisdome of the Lord, in this great point of justification, look into the 6. Session, and the 7. Chapter of the Councell of Trent: you that are wise and have read it, observe it; you that never did read it, I will read it to you: the words of the Councell are these, which is a confirmed doctrine, and unto which they are all bound generally to subscribe, & is taken for the doctrine of the church of Rome: the words run thus, That the alone formal cause for which a sinner is justified in the sight of God, it is justice implanted, & a new quality of grace and holines wrought in the soule, and not the merits and obedience of Christ imputed to the soule. Imputation argueth that I have and doe nothing, but another hath, and another doth for mee, and impures it to mee: the Church of Rome profefly holds the contrary, and punctually point blanke in the force of contradiction: they are the very words of the Councell, the alone formal cause, and that which gives life and being to the justification of a sinner; it is the change and frame of holiness wrought in him, not imputed to him, this is profefly contrary.

Vse 1

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

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

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

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

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

Verse 3.
labour for a Christ, for there is no other way under heaven: get a broken heart, get a believing heart, but oh above all, get a Christ to justify thee, get a Christ in all to save thee. If I could pray like an angell, could I heare and remember all the Sermon; could I conferre as yet never man spake, what is that to me if I have not a Christ? I may goe downe to hell for all that I have or doe, looke into your soules, and observe your lives and conversations: when a man hath prayed, and hee findes his minde dull, his heart awke and untoward, his thoughts wandring and roving; why, thinke with your selves, doe wee condemn our selves for the duties wee doe performe, and judge our selves for the services we have discharged, and yet doe wee thinke to be acquitted by the Law of God: Oh, therefore above all intreat the Lord to give thee a Christ, that hee may justifie thee here, and save thee everlastingly hereafter: Phil. 3. 8. I count all things drosse and dung in comparison of a Christ: Paul was a proud Pharifie, learned Paul, reverend Paul, a man of admirable parts; yet faith the Apostle, That I thought to bee gaine, was losse to mee, yea dung and dogsmeat in comparison of a Christ; yea doubtlesse, and I doe count all things losse, that is, not onely my parts, and credit, and privileges when I was a Pharifie, but the best dutie that ever I did, the best service that ever I performed, I account all as dung and dogsmeat in the point of justification, in respect of the Lord Iesus Christ: grace therefore is good, and duties are good; seeke for all, we should doe so; performe all,
all, we ought to do so; but oh, a Christ, a Christ, a Christ in all, above all, more than all. Thus now I have shewed you the way to the Lord Jesus, I have shewed you also how you may come to be implanted into the Lord Jesus; and now I leave you in the hands of a Saviour, in the bowels of a Redeemer, and I think I cannot leave you better; the worst is past, now you are come hither: Rom. 5.9. If you be justified by his death, then much more shall you be saved through his righteousness and merits.

You whose eyes God hath opened, whose hearts God hath humbled, and whose soules God hath called home to himselfe, you are now in the hands of the Lord; goe your way, and when you see hell flaming, and the devils roaring, and the damned yelling and crying out, looke backe I say and see this ditch out of which you are escaped; looke upon the pit which you were going over: you may bless God, and say, wee are past that, those dayes are gone, wee are past from death to life: Acts 20.32. when Saint Paul was to goe away from them, and for ought hee knew should never see their faces more, why yet marke what hee faith to them: Brethren, I commend you to God, and the Word of his grace, that is able to build you up, and give you an inheritance among those that are sanctified: as who should say, God and his Word was the best Commandment he could put them over to: as who should say, Paul must depart, and Paul must be imprisonned, and Paul must die; so that now he shall bee with you no longer to teach, to informe, to direct you,
you, but the good Word of the Lord endures to comfort for ever, to cheere for ever, to assist, refresh for ever those that are weake and discoura-
ged. I put you over therefore to a good Word, to an everlasting Word, I commend you to a blessed and a living Saviour, who will bee with you for ever, by the immutable assistance of his blessed Spirit: I leave you in the hands of your Saviour, that when the head of your Minister haply shall lie full low, or death overtake him, why yet remember I have put you over to a Saviour. Oh love this Word, and love this Christ more than all, prize this Christ above all, and he will preserve you: and this I will wish you, that you would keep your selves close to this good Word, that will informe you, and to this blessed Saviour that will support you from day to day.

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