

## LECTURE XXI.\*

Rom. 5. 12.

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

**Y**OU know we have, of late, been treating at large of the creation, and particularly and more especially, of the creation of man, and his original state, as he was created after God's image; not only his natural, but his moral image, so as to resemble him, both in holiness and blessedness. We come now, from these words, to consider the lapsed, degenerate state of man, now grown most unlike to God in both these respects; to wit, of purity, and of felicity; sunk into a state of sin, and into a state of misery; become a most deplorable, forlorn creature.

An amazing change! And indeed, it might amaze us, that it doth amaze us no more; that we can consider so astonishing a thing as this, with so little concern; when it is not a thing remote from us, but incurs our observation and sense, unavoidably, every day; whether we look about us, or whether we look into ourselves. And it doth so much the more need that such a subject should be insisted upon, the lapse of man, and the lapsed state into which he is come, and in which he is.

It is true, indeed, that usually, immediately upon considering that subject of the creation, providence useth and is wont to be treated in the next place. And that is a method rational

\* Preached February 17, 1694,

enough in some respects. But it being my design to speak of the heads of religion as practically as God shall enable me ; and the providence of God, (when we shall come to consider that) being for this purpose, is chiefly to be considered as it doth respect man : and the course of his providence towards man, having been for almost six thousand years backward, conversant about fallen man, lapsed man, whereas it was conversant about innocent man but a very little while ; it seems to me more reasonable, with reference to the design in hand, to consider God's providence (especially when we are to consider it in reference to man) rather, first, as conversant about fallen man. And so, first, to consider his fall, and that state into which he was fallen, rather than to bring in the whole head of a discourse about providence, with reference to the very little inch of time wherein he stood in innocency.

And further, too, because the lapsed world of mankind is, as such, thereupon, manifestly put into the hands, and under the government of the Redeemer, who died, and revived, and rose again, that he might be Lord of the living and dead : yea, and not only the lapsed world of mankind, but even the whole creation, as a surplusage of remunerative dignity and glory, for that free and voluntary susception and undertaking of his, it will be, thereupon, most suitable to my design, to bring in the consideration of providence, under the mediatory kingdom of our Lord, and as it belongs to that vicegerency of his which he holds now, not only over this lapsed world, but over the whole creation, as by whom all things consist and are held together. And so, the discourse of the fall, in reference to this design of mine, very fitly intervening, I have chosen to pitch it on this place, from this text of Scripture now read.

In which we may take notice, that there is that which is called a *protasis*, the former part of a sentence, without an *apodosis*, or latter part in form, answering thereunto. Through that rich abundance of divine sense wherewith the apostle's mind and understanding did abound, and was replenished, it was not so well capable of being comprehended and limited by rules of art, or within artificial limits. But yet we may take notice too, that in the following verses there is that *apodosis*, the latter part of the intended sentence in substance, most fully and most copiously represented ; the design of the whole paragraph being, in short, this only, to shew that as Adam, the first man, was to be a root and fountain of sin and death unto all his seed ; so the second Adam would be, of righteousness and life to all his seed, there being a resemblance in the former of the latter, according to what is elsewhere said, that " the first

Adam was a figure of him that was to come," of the second that was to follow: though, there is not, it is true, an absolute and exact parallel or parity, as is never to be expected, in such cases, throughout.

My business will only be with what we call the *protasis*, the former of these parts, and that abstractly and by itself considered, without present reference to what follows in the succeeding verses. And so we are to shew you, that whereas, according to the tenour of the last discourse, man was created after God's image, not only his natural, but his moral image, made like him in respect of sanctity and felicity; he is now fallen into a state wherein he is most unlike God in these two things; to wit, into a state of sin, and into a state of misery. Both these, the text expressly represents and lays before us: "By one man sin entered into the world, and death by sin."

Here was the state of the one, the first apostate; he sins first, and thereby becomes miserable. He did represent and resemble God in holiness, purity and sanctity; now he is become a sinner. He did represent and resemble God in felicity and blessedness, in perfection and fulness of life; (not absolute perfection, it is true, not consummate perfection, but a perfection suitable to his present state;) and now he is become a creature lost in death: death immediately pursued the sin into which he lapsed and fell.

And thus it was, not only with the first sinner personally considered, but with all that were virtually comprehended in him; the whole offspring, the whole progeny: and the same two things have ensued upon them all; that is, sin, by that one being introduced, hath spread itself over all: and death, that way introduced, hath also diffused itself, and equally spread over all: all lost in death, inasmuch as all have sinned.

Very plain it is, that general notices of these things have obtained in the pagan world: and some of the more instructed and refined pagans have spoken strangely about this; magnifying the original and primitive state of man at first; as that it was a state wherein they did partake of a divine portion; and wherein they lived in that converse with God; and there was among them that righteousness, and that mutual love towards one another, as made this world a pleasant region, and most delectable habitation. We have large discourses in Plato to this purpose; and divers do speak as largely concerning the degenerate state of man;—that he is not the creature that he at first was. And they speak it with a great and most affectionate lamentation, that there should be such a change,

But yet, they having nothing in reference to these matters to

guide them, but either dark or dubious conjectures, or false traditions, they could not but remain very ignorant of much: that is, how long that innocent state did continue; and, wanting divine revelation to guide them herein, some have drawn forth that state to a vast tract of time, speaking of it under the term of the "golden age:" and though it be generally acknowledged among them that there is a degeneracy in man, yet, how he came to fall, and wherein his fall at first stood, and how the dismal effects came to ensue so generally upon mankind; in reference to these things, they speak (as it could not but be) as men quite in the dark.

But here we have a most express and punctual account, and as comprehensive as we can have, in one text of Scripture, in these words of this text; that is, both of the fall of the first man; and then of the fallen state of all men: and both these in the mentioned respects, sin and death, transgression and the consequent doom.

And here are, in reference hereto, these three general heads that require to be distinctly spoken to—the fall of the first transgressor, this one that first sinned; and—the sinful and miserable state of all the whole race of men hereupon; and—the consecution of the latter of these upon the former, that by one that sinned there should be such a diffusion of sin, and consequently of death upon the whole race of men: how from the one man's sin whereby it first entered into the world, and by which death entered with it, there should be such a transfusion with it of sin and death too, through the world. These are the three general heads of discourse to be insisted upon. We begin with the first,

I. The fall of the first man. And in reference thereto, we have these four things more distinctly to be spoken to—wherein his sin stood by which he fell—how it came to pass that he (an innocent creature, made upright, as in that Eccl. 7. 29) should thus transgress—what the death was that was threatened and did ensue hereupon; and the dueness of this death upon his having once so sinned.

I. We are to consider his sin in itself, wherein that stood: and it is plain,

(1.) That it stood in the breach of a positive precept, which had said to him, that he must by all means abstain from the fruit of such a tree; as you see Gen. 2. 16, 17. "Of all the trees of the garden," wherein God had placed and set him, he might freely eat; but of that one, the tree of knowledge of good and evil, he must by no means eat: in the day wherein he did eat of it he must die, fall under death, become mortal.

There are here, some that would fain imagine another way of understanding this whole history of man's fall, whom I shall meet with upon a more particular occasion by and by. But this is the first step by which man departed from God; to wit, his making bold in an interdict, in reference whereto, he had a positive expression of the divine pleasure in that signification which God gave him by his mind relating to that matter. He having both a liberty given him, and a limitation: a liberty—"thou mayest freely eat of all the trees of the garden;" and a limitation—"of this one thou mayest not eat:" and that interdict enforced by that tremendous sanction, "Eat and die; if thou eatest, it will be mortal to thee:" it was a breach of this positive law. Take that, (as we shall have occasion to note to you more distinctly anon,) I say, take that act of eating in conjunction with all the concurrents whatsoever it did lead to, or whatsoever was concomitant of that transgressive act. Herein, I say, it first stood, the breach of a positive law. But,

(2.) It did not stand in that alone, but in the violation of the whole law of nature too. This positive law, would never have been understood or known, if it had not been, some way or other, expressly signified. But we must understand a law of nature, besides, to have been given to Adam: to wit, by impression upon his heart; for the remains of such a law are still to be found in the nature of man, as the apostle in that 2. Rom. takes notice: "Men do shew the work of the law written in their hearts, their consciences either accusing *or* excusing," or accusing *and* excusing, *alternatim*, by turns; sometimes accusing, and sometimes excusing, as they did comport or not comport, with the dictates of their own conscience, which is appointed to be the conservatory of the precepts of that law.

And of this, there are divers celebrated passages among heathens themselves, who have called it not a written but a "born law," the *non scripta, sed nata lex*; so Cicero, and divers others, speak much to the same purpose. This same law of nature was transgressed in the transgression of this positive law, this particular interdictive precept, or negative command. For that particular precept had its foundation in the universal natural law; that is, this one comprehensive law must contain in it all the laws that could be supposed; that whatsoever our great Creator should signify to be his mind and pleasure, that, his intelligent, reasonable creature should be obliged to comply with him in. This sums up the whole law of nature, and so cannot but virtually comprehend all positive laws too; when once, by any such law, there is a signification given of the di-

vine pleasure, and mind, and will, of him that made me: I ought to obey, when I know his mind; I ought to be ruled and governed by that expression thereof, which he is pleased to afford. This law of nature, (comprehensive of all laws) was broken in this transgression; and sundry great breaches of it, which strike deep into the very foundation, must be contained in this transgression. As for instance,

Here was contempt of the highest and most indisputable authority. God said, "Do not this thing:" the creature saith, "Aye but I will do it." God saith, "If thou doest it thou diest:" he saith, "I will do it though I die for it." Here was no fearfulness of his displeasure, and of his punitive justice, the very sword whereof was drawn, and did glitter before his eyes, in the commination and threatening wherewith God fenced his law. Here was disbelief of the first eternal truth. Here was believing of a creature against the Creator. Whether that were an innocent creature, or a fallen creature, though he could not tell, yet he could tell it was a creature that spake to him and tempted him: and yet, this creature is believed against God; and here was an interpretative, constructive saying, "God is a liar; this creature speaks more truly than he." Here was vain curiosity, an affectation of knowing more than God yet thought fit for his estate. Here was impatience of waiting for God's further most seasonable and opportune discovery. Here was discontent with that excellent state in which God had set him. Here was pride and ambition; he must be some greater thing than God had made him; "Ye shall be as gods." This is contained in it. So that we are not to think that the bare act of eating the forbidden fruit did constitute all the sin of man. But there are all these horrid things complicated and meeting together in it, which made it a sin most exceedingly sinful; especially for him that was hitherto in a right mind; upon whom clear light shone; no cloud upon his understanding; no perverseness hitherto in his will; a power to master the appetite, and keep under the otherwise mutinous inclinations of sensitive nature. Take all together, and we find, here was not only a transgression of the positive precept, but here was also a most manifest breach of the natural law, in the greatest and deepest foundations thereof. Now, herein stood this sin, which was the first thing to be spoken to about that first more general head. But,

2. We are to consider, next, how this should come to pass, that a creature perfectly intelligent, and perfectly holy, yet in his integrity should come to be guilty of so horrid a violation of the divine law as this. It is an astonishing thing, to think

of, or speak to ; but an account is to be given of it so far as God hath been pleased to give it us. And so, to the inquiry, "How came this sin into the world by this one man?" we must answer, "It came so as the divine history doth inform us." The law given him, you have in the 2 chapter of Gen. 16, 17. verses : the violation of it, in the 3 chapter, at large, as distinctly as the divine wisdom did think needful for us. And so you find several things to concur, and must be understood so to have done to the bringing of this matter about, or that there should be such a thing as sin thus entering into the world. As,

(1.) We are to consider herein the divine permission. Most certain it is, that God did permit, or otherwise it could not have been. And it is easy and obvious to us all to apprehend, that if he had pleased, he could easily have hindered it. The event shews that he did permit ; for it did evince, it did come to pass, and he could easily have prevented so dismal an issue, if he had thought fit. But concerning that permission ; it is true we are to refer it to the divine permission, in very great part, to whom it did belong to prescribe, but not to be prescribed unto ; that he might do what he pleased with his own ; give more or less of a gracious influence as he saw fit. But we are not to ascribe it to his sovereignty alone, or to the absoluteness of his power, but to that power of his, guided by the supreme wisdom, that discerns all the reasons of things.

We have, you know, discoursed largely upon that text, "Who worketh all things after the counsel of his own will." All things that he doth and permits ; all things that he suffers and lets his people do : all do fall under the determination of the wisest, and deepest, and most righteous counsels : nothing is done rashly ; nothing incogitantly done, or permitted to be done. That, therefore, is to be considered in the first place, how it came to pass, that there should be such a transgression of the divine law, both positive and natural together—God permitted it. And,

(2.) This is further to be considered, that the apostate angels (who made a defection from God) were manifestly apostatized, and had made that defection before. They were gone off from God, had made a schism in heaven, and forsook their first station. And,

(3.) Nothing was, hereupon, more obvious, than that they should affect to draw this new made creature (man) into a combination and confederacy with them, against the rightful, sovereign Lord of all. And,

(4.) It is plain, that as they were inclined to it, (and easy it

was to suppose that they would be inclined to it,) so we find that they did actually attempt it. It is likely, one of their number and, most probably, their prince, the arch-devil; it was he that made this attempt. The matter is put into his hands to make trial, whether he can draw off this new-made creature from his loyalty, and involve him in the same guilt and misery with himself and his companions; and bring him under the displeasure and curse of his and their Maker, as they were.

It is very plain, that it was the devil that tempted in, and by, the serpent. The Scripture doth expressly call him "the old serpent, the devil, and satan," as you see, Rev. 12. 9. That puts the matter out of all doubt. And that he might not fright Adam, (who possibly might hitherto be ignorant of a superior order of creatures,) by appearing to him (as it were) in some angelic form: and Adam very well knowing, that there were not any other men besides himself: therefore, the devil slides into the body of the serpent to tempt. I know no reason we have to suppose or imagine that the devil did form of condensed air, another body like that of the serpent, (though that might be no impossible thing to do, as there are frequent instances in following times and ages,) but there being such a creature already formed, it is a great deal more probable, that he should insinuate and slide into the body of that: and how often hath he possessed human bodies, even when they have been alive, and sometimes when they have been dead! Histories give us many instances of it: and it is, therefore, not at all strange that he should possess the body of the serpent for such a purpose as this, and some way or other speak in, or by it. He hath spoken in the bodies of men, many times, (the stories themselves that we have of that sort importing plainly so much,) not making use of their organs of speech, but speaking more deeply in them than their organs of speech did lie. And so it is not strange, that though such a creature was not naturally furnished with the power of speech, yet that he might speak in it, and by it.

And now here it is true, there are those who are so over wise above, and beyond, what is written, that they think it a mean thing to understand the history of the creation; and then, of the fall of man, according to the true literal meaning and import of the words wherein it is given. And as they are too wise (I hope) to be our instructors in such a case, so I hope we shall not be foolish enough to be instructed and taught by them. The apostle himself, if it were mean and low to understand that history in the literal sense, was content to be of that low form, when he told us "the serpent beguiled Eve," and "he was afraid lest they should be beguiled, as the serpent by

his subtilty beguiled Eve," 2 Cor. 11. 3. Pray let us content ourselves to be of that lower form with the apostle; that is, modestly understand this history just as it lies.

For the history of the creation, some are sick of it, because they cannot tell how to reconcile the literal account thereof, in the beginning of Genesis, with the philosophy of their Descartes: as if his reputation were a thing more studiously to be preserved than that of Moses; though, yet, more might be said than hath been, to reconcile with rational principles, even the whole history of the creation: and it might be discerned even by themselves, if there were not more ill will, and an affectation to slur Scripture in the case, than the love of reason. Most plain it is, that it is a very ill compliment which they put upon Moses, when they would have him to have written the story of the creation, and of the fall of man, in that form wherein we find it, only to amuse the people over whom he was set: some account or other must be given; and such a one as this, would serve their turn, and help to awe them, and render them more governable.

This is the account that some presume to give of this part of the divine Revelation: and therein, they express a great deal less reverence for, and esteem of, Moses, than some heathens have done: Diodorus Siculus, in particular, who magnifies him as one of the wisest men that the world hath had. But certainly, as these persons do take off all that can be imagined, from the integrity of any honest historian, so they did it without any respect to the reputation of his wisdom too. For if it were to be supposed that the fidelity of an historiographer were to be dispensed and laid aside: and if Moses could have obtained of himself to have done that, surely he might easily have contrived a more plausible romance than this that is supposed to be feigned by him: so as that no man can imagine what should induce him to give such a narrative, but only the known revealed truth of the things themselves. If one would have deviated from that, it might have been with a great deal more speciousness than this hath been.

And it is, likewise, a very ill compliment that such, too, put upon the people of the Jews; yea, and upon all mankind, to suppose that they would be capable of being so imposed upon, if there be not evidence in the things themselves related to them and reported,

But it is the greatest slur of all the rest, which they put upon divine Revelation, that when that appears and is so manifestly allowed to have been written for the instructing of men, it should yet be supposed to be written for the cheating of

them. It is, therefore, plain and out of question, that the devil did tempt this new made creature man, in the serpent, into which he insinuated himself to this purpose, unto this transgression. And that is the fourth thing we are to consider about the manner of this sin coming to pass.

(5.) And that the devil applied himself to Eve apart (as it is apparent) from her husband, when there was not an opportunity of consulting with him, she being, though (it may be) not of less clear, yet of less strong intellectuals; and in that respect the weaker vessel; her, he attempts: for Adam was not deceived, but Eve; that is, not first, but she first; and so was made use of as an instrument to deceive him, as the apostle tells us: 1 Tim. 2. 14.

And because time doth allow me to go no further now, let me only close what hath been now said, with a caution to that sex: and especially those that are in the conjugal relation. Let them consider what God hath appointed that relation for. He gave Eve to Adam as a help meet. We see what a help she proved; a help to destroy him; a help to undo him, and his whole race and progeny; perverting the very end for which God appointed that relation. O! let such consider and look to it, that are apt to tempt their husbands into sin, because of their relation; because of the affection that they bear to them; because of the constant opportunity they have to insinuate into them, when their pride, and their vanity, and their vindictiveness, very often, must be all employed and set on work to draw their relative into sinful combinations with them against God, when he appointed them to be helps in the relation and capacity wherein they are set. They should be helps to duty; helps Godward; helps heavenward; joint helps, walking in the way to life. It lies in my way to note this; and let it be seriously considered and noted, according to the import and concernment of it.

## LECTURE XXII.\*

But we are to consider in the next place, and that as the main thing more immediately to be considered in this case,

(6.) The primitive state of human nature, in respect of the morality which was founded there, and wherein, or wherewith, man was at first created. You may remember, that speaking

\* Preached February 24, 1694.

of that former great head, the state of man by creation, from that text which tells us of "God's having made him after his own image," and in speaking of the moral image of God upon man in his creation, comprehending both sanctity and felicity, that there we told you we were neither to lay the matter too low, nor too high: not so low as to make it thence apprehensible, that the sin of man was intrinsically necessary, however it might be extrinsically, with reference to divine foresight; that it should be thought intrinsically necessary would be of horrid consequence to admit; for that would be to make the Author of his being the Author of his sin. Therefore, great care was to be taken, not to lay the matter so low as to exclude the intrinsic possibility of man's standing: nor again, was it to be laid so high as to exclude the possibility of his falling; which the sad event doth shew.

The matter, therefore, of his fall, is principally to be resolved into the estate wherein, upon the account of his morals, he was created; that is, that he was made innocent, but not impeccable; he was made a sinless creature, but not with an impossibility of sinning: and in particular, his mind, it was made apprehensive, very capable of true and right notions of things, but not incapable of wrong: it was made without error, but not indeceptible, under no present deception as it was made, and yet, not under an impossibility of being deceived and imposed upon by false representations and colours. And so as to his will, it was created without any determination to good; it was made in that state of liberty as to be in a certain sort of equipoise, according as things should be truly or falsely represented, by the leading faculty, to the mind and understanding. And so hereupon, according to this original state of human nature, there was a possibility remaining of what, no doubt, did ensue. As,

[1.] Faulty omission in several respects. As,

First. Of prayer, in the instant and article of temptation. It had been a creaturely part in that instant, presently to have looked up; "Lord I am thy creature, the work of thine hands, leave me not to err in such a critical season as this." And again,

Secondly. Of dependance. The creature, as such, was by the law of his creation obliged to depend; that is, a reasonable creature capable of being governed by a law, was obliged to an intelligent, voluntary dependance, as all creatures, as creatures, have a natural dependance: and it cannot be otherwise with any of them. There should, by such a dependance, have been a deri-

vation and drawing in a sustaining, strengthening influence, *de novo*, as the exigency of such a case did require.

Thirdly. And of consideration. There was, no doubt, an omission of that ; that he did not use the understanding power and faculty that God had endued his nature with, to ponder, and weigh, and balance things in that juncture of time. He being essentially, as to his mind and spirit, a thinking creature, should have used thoughts with more equity ; that is, have balanced things on the one hand and the other. And this, it is plain, was not done. And there was no doubt,

Fourthly. An omission of the exercise of the great principle of love, which could not but be most connatural to such a creature : love to God, love to himself, love to his posterity. This principle was not excited and drawn forth into act and exercise, as it ought, in such an exigency, to have been. And this, as easily made way for,

[2.] Faulty commissions even in the inward man, mental and cordial ones in the mind, and in the heart. As,

First. The allowing himself to aim at greater measures of knowledge, than God had yet thought fit for him : whereas, he should have been content with a state in which God had set him in this respect, and have waited for his further manifestations to him, of what it was fit and convenient for him to know. It is plain, the temptation was specious unto the cognitive power of man : “ Ye shall be as gods, knowing good and evil ; ” a very plausible temptation to a creature made capable of knowing much, and therefore, could not but have a desire (suitable to such a capacity) of knowing more than he yet did. He might easily apprehend that this his state, in this respect, was not so perfect, though it was not sinfully imperfect. He was guilty of no culpable and blameable ignorance before ; but not endued with so much knowledge, but that he could easily apprehend it might grow. But it was to have grown in a regular way ; partly by his own improvement of his reasoning power ; and partly by a patient expectation of God’s further manifestations and discoveries to him. But he complies with the temptation that thus is given to his cognitive faculty, catching at a sudden power of knowing, beyond what belonged to his compass, and was within his reach, by ordinary and allowable methods and means. And then there was no doubt,

Secondly. A sinful cherishing of sensitive appetite, which it belongs to a reasonable creature to have governed, and kept within limits. He was of a compound nature ; intellectual, and sensible ; and the sensitive nature is permitted to aspire and set up for the government, and it is yielded. A great violation of the

law of his nature, and that order that God had settled, at first, of superiority and inferiority between his natural powers. The object, no doubt, was very tempting, fair to the eye, and it is likely might carry a fragraney and odoriferousness with it to the smell; and, in conjunction with the other methods of temptation, this might signify much. But, in the mean time, the cherishing and indulging sensitive appetite against the law of the mind and rational nature, could not but be a very faulty commission in this respect.

And so, altogether comes to discover the difference between paradise and heaven, the paradisiacal state and the heavenly state. There was at first, in paradise, sinlessness; thus far, there was a *posse non peccare*, a *possibility of not sinning*: but in the heavenly state a *non posse peccare*, an *impossibility of sinning*. This difference was soon to be understood; that is, it is now to be collected from what did soon and early appear in view. Man was not made in a state of *comprehensor*, in that which was to be his ultimate and consummate state; but in a state of probation, made a probationer, in order to some further state, which upon his approving himself he was to be introduced into. And such a defectibility, a possibility of understanding things wrong, and choosing wrong, it was most suitable to the primitive state of man. According to all that we can apprehend of the wisdom of God, there must be a state of probation, before a state of retribution; before punishment or reward, there must be an obediential state, wherein a man shall, as he acquits himself, be capable of, or liable to, the one or to the other. Nothing could be more congruous unto the perfection of that Supreme Being who was the Author of our being, than, that this should be the state of things between him and man, at the first.

And now, before we pass from this head, there are sundry instructive corollaries or inferences, that we may take up from it.

.. One we have mentioned already, (as it the last time came in our way), that is, of what concernment it is to the female sex to take heed of comporting duly with, or lest they should violate or pervert the intent of, their being made what they are: and that they, coming into the conjugal estate, should be helpers to them with whom they are conjoined in that state. "Let us make for man a help meet for him:" we see how the design of that very institution was perverted and lost at first. A help! such a help as helped to destroy him, and ruin the world with him. It was not he that was deceived; (as the apostle to Timothy notes;) that is, not first deceived,

but she, a woman that God had given him. And it is not without apparent need, but most agreeable to the ducture of Scripture in this case, that such a remark as this should be made; and that they whom it concerns, should receive instruction by it: for history is full of many dreadful instances, what tragedies, feminine subtilties, and pride, and lust, and envy, and vindictiveness, hath brought about in this wretched world. But,

2. We may further learn from the whole, that it is of equal concern to that sex to which God hath given the priority, that they keep up to the law of their state; which is to be leaders and guiders in the state of marriage when they come thereinto; and that they dwell with the other relative, according to knowledge; (as the apostle Peter's expression is, 1 Pet. 3. 7.) that they comport with the obligation that the original institution hath laid upon them as to this. For we are not to think that Adam could, therefore, be excused because Eve solicited him, having offended first: no more than afterwards, Ahab was excused for being a wicked man above all others, (upon the matter there was none like him for wickedness,) because that Jezebel his wife stirred him up, as it is, 1 Kings 21. 25. He was not, therefore, a more innocent person; no, he was wicked, even beyond parallel, though Jezebel his wife stirred him up: for Adam ought to have done the business of his station. He that is first in such a relation and that hath the higher dignity, ought to comport with the obligation of the law of his state, and to exercise that more confirmed judgment which is supposed did belong to him. That he did not so, this made him guilty before the Supreme Judge. "Because thou hast hearkened to the voice of thy wife:" (Gen. 3. 17.) therefore, the malediction of the doom comes upon him, which hath been so generally transmitted as we know. Again,

3. We learn, hence, that the grace of God, not as it is eminent in himself, but as it is transient, doth issue forth, and is communicated and imparted here and there, doth admit of degrees: there may be more, or there may be less, given forth, according to the mere pleasure of the Free-giver. A contemplation that tends highly and justly to exalt and magnify the grace of God, and the God of all grace, in the absoluteness of that liberty which maketh it what it is, that is, "grace." It could not be grace if it were not most free. And being so, then he might dispense more, or he might dispense less, as to him seemeth good. We are not to think there was nothing of grace, nothing of dignation, nothing of vouchsafement, in God's first treatment of Adam: that he would make him such a creature,

that he would give him such endowments as he did, it was all of good pleasure. But so absolute liberty, as doth belong to grace, might issue forth in higher or in lower degrees, as should seem meet to the Free-giver: he might give so much of his own influence, as by which it was intrinsically possible (as was said before) not to have sinned; while he was under no obligation to give forth so much as to make it impossible to sin. Again,

4 We may further learn, hence, that by the same steps and degrees by which man did at first depart from God, God did depart from man; forsook not, but being forsaken: so that the measure which he gave long after, was at first observed strictly; (as it still is every where in the world;) God is with you while you are with him: so it ever was, so it ever will be, between him and his intelligent creatures. As the creature goes off from him, he righteously recedes and goes from the creature. Not, that on the part of favour he puts himself under any negative tie, that is not to be thought or imagined, but he is pleased to put himself under a positive one; that is, he hath put himself under no obligation to do more than according to this rule. For that he most frequently doth: and (in the state of apostasy) without it, who could be saved? None could, if God did not draw nigh to men; or took up a thought so to do. That rule is no negative tie upon God: but he hath been pleased to put himself under a positive tie; that is, such as are in the state of grace now, God will be with them while they are with him. As to Adam, who was in a state of grace of another kind at first, God would most certainly be with him as long as he was with God. And so it is still, with any that are in a state of grace, any that God takes to be his peculiar people: "I will be with you while you are with me;" he will never do less than that. He may, many times, do more, incomparably more, unspeakably more: he may prevent, and be beforehand; or he may follow men in their wanderings, even as he did Adam himself when he was wandered and gone off. But he would never go off from Adam first; he only did go off and depart from him by such steps as by which Adam did depart from God: and not being tied to the contrary, he might do so, and for wise and holy ends did. But again,

5. We may further learn, hence, that such a liberty of will as stands in a mere indifferency to good or evil, is no perfection unalterably and immutably belonging to the nature of man: nothing can be more apparent, such a liberty as that, is most unfit to be magnified and made such an idol of as it hath, by many

within the Christian world. For it is plain, and nothing can be plainer, that it did not belong as a perfection, immutably, to the nature of man. It was very suitable to that less perfect state in which man was created and made. But it is not to be found agreeing to it immutably, and without variation, at any time since, or ever will again. It just served for that state wherein he was at first made, such a liberty as stood with an indifference to good and evil, (whether that good or evil should lie in doing or not doing, or whether it should lie in doing this or doing that,) it never belonged to man, but only in that first juncture, as being very suitable to the state in which man, as a probationer, was made and set at first. But it is not found to be with man ever since, or is ever like to be again: for in the unregenerate state, there is a liberty only unto evil, so as "all the imaginations of men's hearts are only evil, and that continually." There is no liberty as to any spiritual good, saving good. And again, even the regenerate state, though there be a liberty to good through grace, yet it is very imperfect. And then, look to the consummate state of saints in glory, and there is only liberty to good; no liberty of sinning: nay, no liberty to good or evil, (consider the matter morally,) not at all. So that so magnified an idol of liberty of will, as if it were an inseparable perfection of the nature of man, was never known to agree to it, but in its first state: and no more was ever found belonging to it since, nor ever will be.

It may be said, it is only the moral good and evil, which is superadded to the nature of man, that alters the case with him; and that doth not change his nature; but that his nature will still be the same. And it is very true, his nature is the same that at first it was; otherwise, he could not be the same creature that did offend, and comes to be punished; or that shall, by grace, be made to comply with the terms of God's gracious covenant; and that shall afterwards come to be, through grace, rewarded. He would not be the same creature, if there were a change, quite, of his nature, and the essentials of his being: man would not be man, he would be another thing. But then, as moral good superadded hereunto, the one or the other of them may be without making his nature another thing. It cannot, therefore, be said, that this liberty of will is altogether inseparable from his nature. And if, in the heavenly state, (which is most plain and evident,) confirmation in good, doth nothing spoil a man's liberty, then, the efficacy of his grace in his present state, doth not spoil a man's liberty neither: nay, it doth much less; for if it should be supposed to do so, then, a man

would be less a man for being a glorified man; it would be a diminution to the dignity of man, and he would be the worse for going to heaven; because there, his liberty ceaseth, a liberty to good or evil. What an unimaginable thing is that, that it should be a depression, a diminution, to a man, to glorify him! that that should be a maim of his nature! But if the glory of heaven do not diminish a man, or be a maim to him, because it takes away the possibility of sinning in the heavenly state; then, the efficacy of grace, in the present state, is no diminution, nor blemish, nor maim to the nature of man now neither. Again,

6. We may further learn, hence, what cause we have to apprehend and dread the destructive designs of the devil. For what! do we apprehend that he is less an enemy to God, or less an enemy to man, now, than he was at first? Do you think the devil is grown kinder, more good natured, less intent upon the destruction of souls, and less malicious against heaven? It is a most intolerable, most inexcusable thing, that we who pretend to believe the Revelation of God about these things, and do hereby know the devil to have been a "murderer from the beginning," and may collect, that he is still going about, that he may destroy and devour as a roaring lion; I say, the Lord have mercy upon us, that notwithstanding we pretend to know and believe all this, we should live so secure as we do, without any thought of any such thing. And,

7. It may give us to understand the madness of self-confidence, that we should be so little afraid of sin; that we should be so little afraid of temptation; that we should be so apt to trust our own strength: and when that perfect state wherein Adam was made in paradise, was not enough to secure him, that we should live such independent lives, so seldom look up, that we have not the sense of that petition more deeply wrought into our souls, "that we may not be led into temptation." Divers other things there are that might be hinted, but I shall only add this, for the present,

8. We may further learn, that there is no need that there should be any new invented account of the first apostasy of man, so as therein to depart from the plainness and simplicity of the letter of that history, which God hath given us of it; there is no need of any such thing. The matter, as Scripture represents it, and as we have (though less perfectly) represented it from Scripture, as it lies, is rational and congruous enough; and such as we need not be ashamed to own and avow to the world. There are those that are so over-officious

in these matters, as to trouble the world with their fine notions and accounts thereof, altogether alien from the letter of the history, that so they may (as is pretended) make things look a little more plausibly than the letter of history doth represent them; when indeed, if the matter be searched into, the design seems to be, not to make them look plausible, but ridiculous: and their business is not to expound Scripture, but to expose it, and the whole of our religion. But I shall say no more to them now neither.

### LECTURE XXIII.\*

SO far we have gone in our course of treating, in some order, of the several heads of religion, as to enter upon this doctrine of the apostasy, which we proposed to consider and speak to from this text, *Sin entered into the world, and death by sin*, and therein to treat of these three general heads.

I. Of the fall of the first man.

II. Of the fallen state of man. And,

III. Of the consecution of the latter of these upon the former.

And for the First of these generals, the Fall of the First Man, we proposed, therein, to consider and speak to these four more special heads: 1. the sin by which he fell; 2. the way how he fell into, and by this sin; 3. the death that did ensue; and, 4. the dueness of that death upon this sin: and we have spoken to the two first of these.

3. We come now to the third, the death that did ensue as to this first man. And here the inquiry may be, whether that the death contained in the commination or threatening, be principally meant, or the death that is in other terms expressed in the consequent sentence? The first of these, you read Gen. 2. 17. and the latter you read, Gen. 3. from the 17. to the 19.

Preached March 10, 1694.

ver. I say, whether the death expressed in the commination—"In the day that thou eatest thereof, thou shalt surely die:" or that which is in other words expressed (not by the word death) in the sentence, "dust thou art and unto dust thou shalt return," be the same, yea or no; it is plain, that there is a real difference betwixt the commination (formally considered) that contains the one, and the sentence that expresses the other.

By the former, the commination or threatening, is established (as far as the comminatory sanction could go) that law, or covenant of works, which was to concern all mankind. By the latter, to wit, the sentence, there was a particular application of this law, now transgressed, unto this particular case of transgressing Adam; as that is the proper business of a sentence, to apply the law according to which it must be understood to pass to the particular case of offenders, when they come to be judged by that law.

But it is here more distinctly to be considered, whether that the sentence do not carry with it some moderation as to the evil or penalty contained in the threatening of commination: in reference whereto, these particulars are worthy your consideration.

(1.) That the terms, wherein the one and the other are to be delivered, are not the same; for the terms of the commination, by which the law or covenant of works, that was to concern all mankind is established, as by a solemn sanction, goes in these express terms: "In case thou eatest, thou shalt (as we read it) surely die:" thou shalt die the death, or, dying, thou shalt die. But the sentence hath not the word "death" in it; but it speaks of sundry miseries that should attend this life, and that should end, at length, in the dissolution of the compound, and especially, of the earthly part: "Dust thou art, and unto dust shalt thou return." Having worn out a sad life amidst many sorrows here on earth, thou shalt go to the dust at last, as thou art dust. And,

(2.) It is to be considered, that these different terms are not apt, fully, to express the same thing: for whereas, it is said in the commination, "In the day thou eatest thereof, thou shalt die the death," these are expressions very fitly accommodated to signify death in the utmost extent, in all the latitude of it, "thou shalt die the death:" all the fulness of death seems to be comprised therein without limitation. But in the sentence, when the great day comes to pass judgment upon the delinquents, (the law being now violated and broken,) you have not, in his application to either of the human offenders, any so terrible expressions as this, only they are doomed to manifest sor-

rows and miseries: and it is told to Adam, (in whom the woman must be comprehended as being taken out of the man) that "dust they are, and unto dust they shall return;" therefore, there seems to be much less in the sentence than in the commination. And,

(3.) It is to be considered, that between these two, the gospel did intervene; that is, between the commination and the sentence: the commination was given with the law to man yet innocent: when he was now fallen and had transgressed, then cometh the sentence; but it so comes as that the gospel steps in between, being tacitly insinuated in reference to them, in what was directly said to the serpent; that which was a curse to him, was a blessing to them: "I will put enmity between seed and seed, between thy seed and the woman's seed; and that seed shall break thy head, though thou shalt bruise his heel." And this, the grace of God might, for ought we know, apply and bring home to the case of Adam, as it was applied to all the more special seed of the woman, that should come to be united with him who was most eminently the woman's seed. And therefore, it might very well be, that though all the fulness and horrors of death, taken in its utmost latitude and comprehension, were included in the commination, there might, in pronouncing the sentence upon Adam, be as great a mitigation, as the variation of the terms doth import.

But our inquiry here, must be concerning the death contained in the commination, where we have the term of "death," double death, or dying the death, most expressly made use of. And it is by that, that the dying of this death is to be measured; to wit, by the commination, as it did concern Adam, and it must concern Adam's posterity. And admit, that there was a real mitigation upon the intervening of the gospel, and the exercise of the grace of God, applying it in Adam's case, yet we are still to consider the death that was contained in the commination, as due to Adam; due, to wit, in a former instance, before there could be a mitigation in a latter, in a following instance: for supposing there were then so quick and speedy a remission in so great part, yet, the penalty remitted must be due, before it could be remitted. It must be a debt, before it could be a remitted debt. And so concerning the death that was due, which offending Adam and his posterity became subject and liable to; I say, concerning that, it is, we have to inquire, as this dueness is measured by the commination; though indeed, we are not yet, according to the series and order of discourse, to consider this death in the extensiveness of it to Adam's posterity; for that comes in, under the next general

head, the fallen state of man; whereas, we have only now to consider the fall of the first man, and what did concern the case of Adam himself. And so, our inquiry is, What death it was that was threatened to him, upon the supposition that he should transgress? And of this matter, I shall give you an account in several particulars.

[1.] Most plain it is, that corporeal death was included in the meaning of the commination; for that he did actually incur. You read, in the short history that we have of him, that death, at length, finished his course. He lived so long, and he died. And it could not be, that he should incur that which was not due. And if it were due, it must be so upon the commination; as the dueness of any such punishment, upon any delinquent, is first measured by the law; the sentence is to proceed according to law; that is, so far as not to go beyond it: it is possible there may be mitigations, but the extent of the law cannot be exceeded. That is therefore plain, that corporeal death was included. And,

[2.] It is very evident too, that much more was included than corporeal death: for Adam did actually suffer more (as is manifest) than mere corporeal death; as the labours, and hardships, and sorrows of life, and whatsoever else besides, about which we shall further inquire anon. And,

[3.] That more beyond corporeal death could not mean annihilation, or an extinction of his being. For,

First. We do not find that either he, or any one else, was ever annihilated, or that any creature ever was. No such thing appears that either he, or any man, or any thing, was actually reduced to nothing. Nor again,

Secondly. Could death be a proper expression of annihilation: for annihilation is not adequately opposite to life. There is no adequate opposition between life and annihilation: if there were, then life and non-annihilation, or continuing such a thing in being, must be equivalent terms, if the other be adequately opposite terms. But it is plain, they are not so; because it is manifest, there are many things in being, and which are somewhat, and yet do not live. Therefore, to suppose that annihilation should be the thing meant by death, here, as is threatened to Adam, and so to offending man in him, is a dream without a pretence or ground, neither to be found, or any shadows of it, in Scripture; nor at all agreeing to the reason of the thing.

To reduce a thing to nothing, is no apt kind of punishment. There is no other thing, indeed, but a reasonable creature, that is capable of punishment, properly so called. But the reduc-

tion of any thing to nothing, is to put it absolutely out of any capacity of apprehending itself under divine displeasure ; or, that it is self-fallen, under the animadversion of justice : and therefore, is a most unsuitable thing to be designed for the punishment of a reasonable creature, if it were to be called a creature. But the very notion is most unsuitable to it. And therefore,

[4.] There is no doubt, but spiritual death is included. “Thou shalt surely die,” thou shalt die the death : here must be included spiritual death ; the death of the soul ; not naturally understood, but morally : for naturally, the soul is immortal, and can never die. But death, in reference to the soul, being taken morally, that is, as inclusive both of sin and misery, so the soul was liable to death, and became no doubt the subject of it, in this very case, antecedently to the restitution, and recovery, and the actual supervention of the divine grace. And when we say that death, in this sense, that is, the moral sense, doth include both sin and misery, it must do so, even by the same reason, by which life, in the moral sense, doth include both sanctity and felicity. And it is manifest, it doth include both.

But then, we must further know, that sin being included in this death, it must be in a twofold notion, which we must understand in our minds concerning sin ; that is, sin is to be considered, either as it is an evil against God ; or it is to be considered, also, as an evil to ourselves. As an evil against God, so it could be a wrong to him, though it cannot be a hurt. And in that sense, or according to that notion, we are not to take sin here, for so we considered it under the former head. Very true it is, we must add,

[5.] That there is a necessary complication of sin and misery with one another, as there is of sanctity and felicity with one another : they are complicated, and cannot but be so, even in their own natures. But though they cannot be severed, they may be considered distinctly. Severed they cannot be, neither of these two pairs—neither sin and misery, nor holiness and blessedness. Neither of the pairs can be disjoined or severed ; the love of God, that comprehends in it all our duty, and all our felicity, virtually, as being the great active principle, and the great fruitive ; that principle, from whence I am to do all the good I do ; and that principle by which I am to enjoy all the good that I enjoy, or am capable of enjoying. Both of these two things, summed up together in one virtual principle of love, can never be disjoined or severed, any more than a thing can be torn and severed from itself. And so the case is, as to the opposite pair ; sin and misery, they can never be disjoined or severed, for they are virtually comprehended in one and the

same principle; to wit, enmity to God; upon the account whereof, while it prevails, it is impossible either to obey God or enjoy him. These two, therefore, cannot but be inseparable. But while they are inseparable, yet they are distinct too. As to this latter pair, wherein we are now concerned, to wit, sin and misery; "To be carnally minded is death." And as it is misery, and so a hurt and ruin to us, so it is to be considered here as it comes under the notion of the threatened death, and so doth make a part of the threatened penalty; that is, sin carrying a self-punitive malignancy in it. God having been once offended, he leaves the sinner (till grace doth work the reparation) under that self-punishment. "Thine own wickedness shall correct thee." And so, in this sense it is, that spiritual death must be comprehended in that death contained in the commination: "In the day thou eatest thereof thou shalt die the death." It must comprehend spiritual death: and that spiritual death doth also comprehend in it several things, of which I shall give you a very brief account. As,

First. The retraction of God's Spirit. That it contains, as the first and most fundamental thing, in this threatened spiritual death, the retraction of God's Spirit. When Adam had abused, or not duly used, the power which his Creator gave him, of obeying and complying with the divine pleasure, the Spirit retired; and now, we must consider the difference (as hath been intimated before) between the spiritual influence which was vouchsafed to Adam, while he yet remained innocent, and that which is afforded to the regenerate, in their present state, to preserve that state; that is, as to Adam in innocence, that influence was enabling, but not determining. It was such as by which (as hath been told you) he had a possibility of not falling, but not an impossibility of falling; he had a possibility of standing, not an impossibility not to stand; that he had not, that influence of the Spirit which he had, being suitable to his state of probation wherein he was made, that is now justly withheld, the Spirit retires, leaves him to himself.

This we do not say *gratis dictum*; for do but consider that plain text: (Gal. 3. 13.) "Christ hath redeemed us from the curse of the law, being made a curse for us: for cursed is every one that hangeth on a tree: that the blessing of Abraham might come upon us Gentiles, the promise of the Spirit, (or the promised Spirit) through faith." If the remission of the curse do carry with it the conferring of the grace of the Spirit, then the curse, while it did continue, could not but include, carry in it, the privation and suspension of the Spirit. This was part of

the curse upon apostate Adam, the loss of God's Spirit. For that which the grace of Christ and redemption by him, removing, inferred the communication of the Spirit, that must include the suspension and withholding of the Spirit. And,

Secondly. Hereupon, it could not but ensue, (which is a further thing contained in this spiritual death,) that the holy image of God must be erased, vanished; and, antecedently to the restitution, it could not but be so. And,

Thirdly. There must be included in this spiritual death, an aversion from God, the turning off of the apostate soul from God: that whereas it minded him before, with a complacential adoration, now it is quite alienated: here is no inclination in him towards God. The thing speaks itself; and it was apparent in Adam's case. As soon as he becomes guilty, he hides himself, vainly attempts to hide himself from the doom. That which was before the most grateful thing of all things, to have God nigh him, is now quite otherwise; he cannot endure that God should approach him. If it were possible to keep himself from God, (but that he vainly attempts,) his sense would be, "Let me have no more to do with God." And,

Fourthly. There must be further contained in it, hereupon, a cessation of that intercourse and communion that was between God and him. For the Spirit of God was retired on his part, and man was become averse and disaffected to God on his own part. The image of God, that rendered him propense towards God, and meet for his communion, being vanished and gone, nothing can ensue more necessarily and certainly than a cessation of communion: God refuseth to converse with him, and he refuseth to converse with God. And,

Fifthly. There could not also but be included as consequent hereupon, regrets of conscience: not penitential but tormenting; not penitential as yet, or not penitential first; but first tormenting, before they could be penitential, while grace was not yet applied. How soon it might be we know not. It is very likely it might be very soon, by the account that short history gives us. But in the mean time, there could be only tormenting regrets of conscience: "Very lately I was an innocent creature; now I am a fallen creature: I then stood right in the acceptance and favour of God; now there is war between him and me." Penitential regrets, indeed, could not be a part of the penalty; they are a part and degree of the sinner's restoration and recovery; but the preceding tormenting regrets, they are included in the death. It is a deadly thing to be stung with the sense of one's having offended him whom we can never propitiate to ourselves again. And hereupon, also,

Sixthly. Very black and gloomy thoughts must ensue; amaz-

ing thoughts ! He that was in the eye of the innocent, unoffending soul, his highest delight, now he is all inwrapt in a cloud ; or the mind is inwrapt in a cloud that it cannot behold him ; such a cloud as it can by no means penetrate. God could be conceived of under no other notion than that of an enemy and avenger. And,

Seventhly. There must be, hereupon, most astonishing fears ; for it is obvious that a reasonable, intelligent mind would consider, “ He who did so lately fetch me and all this creation out of nothing, is almighty, and it is impossible for me to fence against his power. That power that could create a world so easily, what can I do to protect myself against it, when it is set on work by just displeasure ? ” And then,

Eighthly. It must include despair : for the first covenant gave no hope of forgiveness, and therefore, gave no room or place for repentance till grace came, till an inspired gospel came to be actually applied and brought home in this case. And therefore, there must be the epitome and sum of hell, in the state of this case ; God offended and never to be reconciled, and against whose displeasure, armed with power, I can have no defence, no protection. All this more, all this surplusage, must be contained in this death ; that is, spiritual death, the present death of the soul in the moral sense, in all this latitude and extensiveness of it. And then, further,

[6.] There is in this surplusage, too, these many external miseries of life that we find to be contained, also, in the very sentence : for though the sentence may contain less than the commination, yet it could not contain more. Therefore, all these being found in the sentence, must be in the commination too : all the external miseries of life that a delinquent creature could be liable to. And then, in the last place,

[7.] This death must carry in it, too, death eternal, as the sum of the penalty, or the consummation thereof, as the evil threatened and contained in that. And though many would speak very distinguishingly of this matter, and labour to do so when they can, yet let but plain Scripture be considered in the case, and you will see how it speaks. Do but follow this very context unto the shutting up of this chapter, and you will see what kind of reign it is that sin hath in the world. It now began its reign, even in this first apostasy, or in the apostasy of the first man. Sin, we are told, it reigns unto death, verse 21. “ As sin hath reigned unto death, so grace might reign through righteousness unto life.” What life ? “ Unto eternal life through Jesus Christ our Lord.” You see how these two stand in their antithesis, in their opposition to one another. Here is

death set in opposition to eternal life. What death is that that stands in opposition to eternal life? Surely, it must be eternal death. So in the conclusion of the next chapter: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." "The wages of sin is death." It is not said of this or that sin, some greater sin; but, "The wages of sin," as sin, "is death." And what death, the opposition shews us: it is put in opposition to eternal life; therefore, it must be eternal death that is the wages of sin, of sin as sin: and therefore, if Adam's transgression was sin, such a death must be the wages of it.

And that is the *third* particular, belonging to this first general head, that we were to treat of, to wit, to shew what the death was that did ensue, and was designed to ensue, by force of the divine law; or the commination added thereto, upon this first sin of the first man. Now,

4. The fourth of these heads is the dueness of this death upon this sin; and upon that I shall not insist, it being enough to touch it, things being obvious of themselves. The heinousness of the sin, and the too naturalness of the punishment taken together, will evince the dueness of this event upon this sin.

(1.) Consider the heinousness of the sin. We have opened that unto you in many particulars formerly, to which I shall only add the consideration of these four circumstances. As that,

[1.] The first man should so soon transgress. But just now made; (upon the matter it being generally thought to be but a little time: most think the same day;) just now made by God, a reasonable, immortal creature, and so soon made by himself, a sinner, transgressor, and a rebel.

[2.] Consider that he sinned with open eyes, having, before, no cloud upon his mind, but all things in clear light before him.

[3.] And while his nature was antecedently untainted, no vicious inclination in him. And,

[4.] That there was nothing which could be matter of complaint in his state, his condition so entirely good, and yet did not please him. Think, I say, of the heinousness of the sin, in these and other respects, and then the incurred death cannot be thought unproportionable, or undue, though you take it in the extent that hath been mentioned. But,

(2.) Consider, too, the con-naturalness of the punishment to the sin, this death to his transgression. He turns from God to the creature: God turns away (in just displeasure, upon being

offended,) from him. Hence, all these things ensue and follow of themselves. And there was no preventing it by any ordinary methods, unless God would annihilate him, unless he would throw his creature back again into nothing. But that became not the wisdom and greatness of God to do. It had been too much trifling to raise his creature into being, and put him under such an equitable, and so righteous a law, and, he offending, presently to nullify his own work. That had not been becoming God, not suitable to the divine wisdom and greatness.

And therefore, now to give some brief notes of *Use* upon the two last mentioned heads.

1. You may learn, hence, that the act of eating the forbidden fruit, is not to be considered too abstractly, as the first sin of man; that is the thing wherein the most do foolishly impose upon themselves, and so speak and think diminishingly of this whole matter. What! was it so great a matter? was it so great a thing to eat the fruit of a tree that was forbidden? This, abstractly considered, was not the first sin. Not abstractly considered; take it comprehensively, and take it in all that was belonging to it, and it was the first sin. But the act of eating alone, considered by itself, was not the first; there were a great many mental evils (as we have shewn in opening the sin) which did precede the act of eating, and that altogether, make it a most horrid wickedness; distrust of the truth of God's word, and trusting a creature that he might easily apprehend to be an apostate, fallen creature, by opposing the word of God; trusting him against him that made him, and gave him breath. He trusted against God, one, he knew not whom: but he might suppose it one that was not in his original integrity, that was fallen and gone off from God; otherwise he could never have counselled against God. There was great ingratitude for goodness, shewn and exhibited; for mercy received: mercy, indeed, as yet it could not properly be called, he not being as yet a miserable creature, or in a miserable state. There was opposing his will to the Supreme Will. There was exalting the sensitive nature against the rational, against the law of the mind; and so confounding the order of things, in that part of God's creation; to wit, himself breaking the order and dependance of the faculties in reference to one another, with many more.


2. And you may further learn, hence, how nearly sin and misery, sin and death, do border upon one another. They are things very near to each other. These two spheres of life and death; that lightsome, glorious sphere, all full of vitality,

pleasure and bliss ; and that sphere of darkness and death, that comprehended every thing of horror in it, you see how nearly they do touch, and how nearly they did touch ; so that we might suppose, but even a moment between the one and the other. This moment, an innocent creature, standing in delight, and favour, and acceptance ; and the next moment, an accomplice of hell, associated with apostate spirits against God. How nearly do the spheres of light, and life, and bliss ; and of death, and horror, and hell, touch ! How near did they touch one another ! How immediate was the *transitus*, the passage from the one to the other ! And,

3. You see, not only the nearness in point of time ; but the natural connexion that is between sin and misery ; that the one doth in so great a measure involve the other, as I have shewn they do. Sin carries death in it ; “To be carnally minded is death.” And we may further see,

4. What occasion we should take, hence, to admire the grace of the gospel, that it should so soon intervene ; and when it so doth, here is place for repentance by the constitution of a new covenant, the evangelical one, which the covenant and law of works could not give upon any terms : for it could represent God no otherwise than as an unappeasable enemy. “Cursed is every one that continueth not in all things that are written in the book of the law to do them.”

## LECTURE XXIV.\*

  
Rom. 5. 12.

*And so death passed upon all men, for that all have sinned.*

FROM the former part of this scripture, we have insisted upon the fall of the first man; “By one man sin entered into the world, and death by sin;” his fall, by sin, into death. And so you have seen the entrance of both these, sin and death, into the world, in the fall of that one man. Now we come in the next place;

II. To speak, from the latter words, of the fallen state of man, generally considered. And you see the ground of that, too, lies as fully in the latter words of the text, that “death passed upon all men, for that all have sinned.” I read the words according to our translation, though some would have them to be otherwise read, and the letter of the text doth admit of another reading: instead of “for that,” they read “in whom,” all have sinned. But of that there will be more occasion to speak hereafter.

In the mean while we are to consider the fallen state of men in general, according as these expressions do represent and hold forth to us. And they do represent his state to be a state of sin and death; these two complicated with one another. “Death hath passed upon all, for that all have sinned.” And,

\* Preached March 17, 1694.

according to that reading of the words, and the nature of the thing, that which is here last mentioned, requires to be considered first, though these are complicated with one another; sin and death run into one another, are most inseparably conjunct; yet, they are all some way distinct. And so far as they do admit of being distinguished, we shall consider and speak to them distinctly. And so,

1. Of the sinful state of men in general. Now, in speaking to this, as the letter of the text leads us, we shall—consider the nature, and—the universality, chiefly, of this sin that is thus spread through the world. We are,

(1.) To consider the nature of it. The general nature of sin is plainly expressed 1 John 3. 4. “Sin is the transgression of the law.” And therefore, that we may shew you more distinctly the nature of that sin which hath so generally diffused itself among men, (as we shall afterwards shew,) it will be needful to inquire, What it is that we must take for the measure of such sin? inasmuch as the following words here do plainly tell us, in the latter part of the 13th verse, that “sin is not imputed where there is no law:” wherever any sin is, some law must be supposed to be. And what is that law, against which it can be understood that men might so generally sin?

You have heard, by what law the first sin of man was to be measured: that was partly a positive law, a particular precept, a law made by a spiritual revelation to him: but much more principally a natural law, which was violated in the violation of that positive one, inasmuch as that positive law had its immediate root and foundation in the natural one: nothing being more apparently natural, than that the reasonable creature ought to comply with the will of his Maker being once known. But though it were very apparent what law that first sin did transgress, yet it is not so apparent what law it is that the common sin of mankind doth now transgress. And so that needs to be inquired into.

In the general, it may be said, that the law that doth obtain in the world now, and from age to age, doth consist of two parts, as the law at first did which was given to Adam, even in his innocency; to wit, that it is partly natural, and partly by super-added Revelation. So it was at first, so it is still; but with great and remarkable difference. That whereas, at first, the natural law was full, perfect, intire, most comprehensive, and large, even in the discernible impressions of it; and the super-added law by special Revelation narrow, lying in a very little compass (one particular interdict only with its penalty esta-

blishing it) that we read or are informed of. But now the case is very diverse and opposite : that is, the natural is diminished, not in the obligation of it, but in the impression, the discernible or discerned impression, that frame in the heart or mind of man broken into fragments, many parts very obscure and illegible, and divers, with many of the inhabitants of this earth, (as it were,) lost through inadvertency, and their not reflecting upon themselves so as to discern and find out the sculpture of what remains engraven upon their hearts. And the revealed law, (where that obtains,) that is so much the more large, and comprehensive, and full, and perfect, so as to discover every false way ; and every true and right way : one and the same rule being the same measure, *recti et obliqui*, of that which is right and that which is wrong too.

And the exigency of the case did require that it should be so : that is, by how much the more that the natural law was erased, broken into fragments and parcels, and many of them (as to their discernibleness) lost with many ; so much the more requisite was it, that the superadded law (which was to be by revelation) should be entire and complete, that there should be another impression of that original law, that should collect and gather up all that was lost of it, and rendered it obscure, from the prevailing corruption of the world. And so thus, in short, did these two cases stand in opposition to one another. At first, the natural law was most entire and full and large and comprehensive : and the revealed law narrow, and lying within a very little compass. But now the natural law, to wit, in the discernibleness of its impression, is greatly diminished ; and the law that is by revelation so much the more large, comprehensive, entire, and full.

At first, that revealed law after the apostasy, must, for several successive ages, be easily transmitted (by reason of the great longevity that remained before and after the flood) from hand to hand by a certain tradition. But afterwards, God provided that it should be collected and gathered up into Sacred Records, though not all written at once, but successively, according as supreme wisdom had determined concerning the different states in the future church, in point of light. And so, what we have of it now, lies entirely and fully in the sacred volumes, of which we have discoursed to you largely heretofore ; but that doth actually obtain but in a small part of the world in comparison : but a very small part. That it doth obtain no further, is owing to the wickedness of the world itself, which obstructs the diffusion of it. God, in his holy wisdom not obtruding, not by extraordinary means and methods making

way for it, as it were easy for him to do, if it were so agreeable to the counsel of his own wisdom, the results whereof we now see, in fact; and the reasons whereof may be better understood in the appointed season. But we are not to think this wicked world innocent in its having no more of revealed light than it hath; that light shines in darkness, but the darkness doth not comprehend it, strives against it, otherwise there must have been a diffusion, even of most evangelical knowledge many an age ago. Men fence against it and keep it off, and will not let it spread; and God doth not exert the greatness of his power as yet (for ends and purposes best known to himself) for the gaining of a victory over that contumacious darkness.

Yet, in the meantime, where there are no notices of that revealed law, or that law by Revelation, we are not to think that the world is without law: do but observe to this purpose what follows the text: "Until the law (verse 13.) sin was in the world;" until the law. Until what law? It is certain, here, "law" must be taken in a restrained and limited sense, otherwise the expressions in the following part of that verse would contradict those in the former: "Sin is not imputed where there is no law:" then there could have been no such thing, as sin, from Adam to Moses, if there had been no law at all in all that interval. When therefore, it is said, "Until the law sin was in the world;" that is, until the written law, or until the law that was given on mount Sinai, it is not the law simply, but respectively only, that is there meant; not in an absolute and general, but in a particular and limited sense.

It is true, there was a time (that time that is there mentioned, from Adam to Moses) when there was no such law as came afterwards to be in the time of Moses. Not that there was then no law at all; for then there could be no sin; but it is expressly told us, that "sin was in the world" for all that time; and therefore, there was some law; there was a law by which men might be reckoned sinners: for there was such a law according to which they were punished, as the following words shew; "Nevertheless, death reigned from Adam to Moses;" there was such a law as made men still liable to death; and therefore, such a law against which men might still sin, even in the long interval from Adam to Moses. "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."

I pray consider that expression, "that had not sinned after the similitude of Adam's transgression." How was that? That is, that did not sin against a particular and express law,

with its annexed sanction, as Adam did. Some would understand that of infants; and, it is true, it must include them. But I see no cause at all for such a restriction; but most manifestly the contrary: for infants were not the only ones that did die; death reigned over all, in that interval from Adam to Moses; and so, the sin must be as general as the death. But herein was the great dissimilitude, that, whereas Adam did sin against a framed, express precept, with its annexed penalty in the commination, the generality of men from Adam to Moses, did not so sin; but they sinned against such a law as they had; that is, the relics and fragments of the law of nature, first impressed upon the heart of man, or put into his very nature.

This is agreeable to what we have in this same epistle, chap. 2. 12. "As many as have sinned without the law," (that is, without a written law,) "shall perish without law;" to wit, without that written law. Some law or other they were still under; they must be supposed to sin against some law; otherwise they could perish by none. But a written law they had not. "As they that are under the law, (as it there follows,) they are to be judged by the law." And afterwards, in the 14. and 15. verses of the same chapter: "When the Gentiles who have not the law, do by nature the things contained in the law, they are a law unto themselves, which shew the works of the law written in their hearts, their consciences also bearing witness, and their thoughts in the mean while accusing or else excusing one another" So we read it, and I think very defectively, "accusing and excusing:" it is in the greek, "by turns;" not "one another;" but, "sometimes accusing, and sometimes excusing." Not as if their thoughts did accuse one another, or excuse one another; but the expression may admit to be read, I say, "sometimes accusing, and sometimes excusing," according to the discernible evidence of the case.

And so you may now easily collect, how, in this general sinful state of the apostate world, men do every where transgress against a law. Those that have a written law, or might more easily have it, they sin against that; to wit, the Revelation that God hath given of his own mind concerning their duty, and in order to their felicity. They that have it, or might more easily have it, I say, sin against it. They that have it not, or from whom it lies more remote, they yet, sin against the dictates of the law which they have in themselves, or which they are to themselves. They that have no other law, being a law to themselves, they having some measures, though broken and

imperfect ones, of right and wrong in their own minds and natural consciences.

And now, the measure being stated by which this general sinfulness of the world is to be estimated, the natural law and, generally, that law that is by Revelation in the word of God, so far as it doth obtain, or might more easily obtain; it will be our further business, in the next place, to open to you the sinfulness of men in reference to this law, of which you have this account. And it is, in the general, the sinfulness of their inclination, or of their nature, that we are obliged, by the design of our present subject, to consider and speak to: "For that all have sinned."

Here is not, it is true, actual sin: that the expression doth literally signify. But that must be understood as supposing a sinful nature, which is more principally to be considered; or it is to be considered in the first place; that which is the *peccatum peccans*, as it is significantly enough called by some. That evil heart, that nature, not as it is nature, but as it is depraved, it is now transmitted every where from age to age, and from generation to generation, among men: the fountain from whence all those streams of wickedness flow that have deluged the world, and made a raging ocean, "the waves whereof continually cast forth mire and dirt," as the prophet expresseth it. Isa. 57. 20. That nature of man, which as it is degenerate and corrupt, is become a seminary, a seed-plot of all kinds of wickedness.

This is for *peccatum originale originatum*; as we formerly discoursed to you of the *peccatum originale originans*, as some do choose to express those things. It is, in the general, a sinful inclination which lies opposite to the law of God, natural or revealed: for we are not to suppose that the love of God doth only provide against sinful acts, or sinful omissions, no, this is the very peculiar excellency of the Divine Government, in contradistinction to any other; that it determines first, what men ought to be, and then, consequently and dependantly, what they ought to do. Human laws and governments do not respect the former of these, otherwise than consequentially. They only take notice of actions, and those, external ones too. But internal inclinations they make little provision about, and do not otherwise take notice of (as indeed the nature of the thing doth not admit they should) but by consequence, as a man's habit and internal inclination may be collected and gathered from the series and course of his actions. But it is quite contrary as to the Divine Government, and the laws that belong thereunto; that is, that God having an immediate inspec-

tion into the minds of men, and his government, laying its first obligation there; its laws do first provide what men should be; and then consequentially, what they should do. They should be so and so; be holy, be righteous; and then, all is to correspond hereunto.

Therefore, we must understand that an evil inclination, or a depraved or corrupted nature, is that which doth first violate the law of God, lies first against it: and so, that it is not infelicity only, to be ill inclined, but it is sin—sin in the highest and most eminent sense thereof. It is the habitual frame and bent of the soul, that the law of God doth in the first place direct: and then, it doth direct that men should act correspondently thereunto. So that now that empoisoned nature of man, the malignity of the heart and soul, or inner man, is that which makes the first and principal breach upon the law of God, which is in its own nature holy, just, and good: whatsoever there is of this law left, it is all holy, just and good, even as it doth obtain to be called “the law of nature.” What is truly such, is holy, just, and good, still, as much as ever it was, and as expressive of the mind of God.

Now concerning that corrupt inclination in the minds and souls of men, that doth first violate the law, it is to be understood agreeably to the law itself. The law itself, is partly preceptive, and partly prohibitive. It consists of these two parts. And these two things are accordingly to be considered in the corrupted state of human nature: to wit, first, that there is a disinclination to all that is truly good; and, secondly, that there is a propensity, a perverse inclination, to all that is sinful and wicked.

[1.] The first of these, that is, which is signified by the want of original righteousness, that rectitude which did first belong to the nature of man, the absenee, and not the mere absence; but the want and privation of that, is the first thing we have to consider in the corruption of man’s nature; that now it wants the inclination that there ought to be in it according to its primitive state, and the first obligation of the divine law upon man. This is the loss of God’s image; not by his taking it away, which we must carefully abstain from thinking, even so much as one thought to that purpose; that is, that God took away his image from man, to wit, his image in respect whereof, man was to resemble him in point of holiness; that would be to devolve the sinfulness of man’s nature upon God himself. But God did righteously, upon the first apostasy, withhold his Spirit, whereupon his image, being a created thing, and not capable of self-subsistence, must vanish: and so, as that in effect

to erase the holy image of God out of his soul. He (man) hath expunged and blotted it out; provoked the Spirit of God to retire; cherished and indulged corrupt inclinations against it, and in opposition to it. And, God finally still retiring, that image falleth and vanisheth: not being withdrawn by him, (speaking of the effect,) but being expelled; not withdrawn, but drawn away; not by violence (as it were) obliterated out of the soul. That which was, indeed, God's workmanship at first, is defaced by our wicked workmanship: the work of our hands hath so far destroyed the work of his.

There is, therefore, in the corrupt nature of man, a disinclination to all that which it ought to be inclined to; that is, both to objects and acts, that it ought to be inclined to. We are principally to consider the objects; the acts will of course most obviously ensue. The objects wherewith man was to have to do, were God himself, his fellow creatures, (those especially of his own order,) and himself.

There was, upon God's having made man, the direct relation first between Creator and creature; and then, hereupon, (there being divers such of the same order,) there follows, of course, a collateral relation between one such creature and another. In the first respect, man being a reasonable creature by his nature, a creature and a reasonable one, he comes under obligation to God most directly: and then, collaterally, (from God still,) he comes to be under obligation to his fellow-creatures of his own order: and inasmuch as he is capable of bearing a relation to himself, so he comes to owe duty to himself also.

To God in the first place. There is an aversion from God, to be considered in this fallen state of man, not of one single faculty of the soul alone, but even of the whole soul, and of all the faculties of it. But according to the natural order wherein they lie towards one another, the whole soul is gone off from God; mind, and will, and affections, and executive powers, altogether turned off from God. So is the account given of the fallen state of man in that 14. and 53. Psalm, from which texts and from others, you have so many quotations taken in the 3d. chapter of his epistle to the Romans, all summed in this, that "All have sinned and fallen short of the glory of God." This, then, is the great thing that, in the first place, is held forth in this text; to wit, that the state of man is a state of apostasy and recess from God; he hath withdrawn himself, and stands now in his whole soul in a quite averse posture from God; towards whom he was originally and naturally most propense.

But then, whereas God, the Object of this aversion, is to be

considered two ways; as our Supreme and Sovereign Lord, and as our Supreme and Sovereign Good, the soul of man is averse to him under both these notions; refuseth to take him as his Supreme Lord; or, for his Supreme Good; that is, it will neither obey him, nor be happy in him. And whereas, under this twofold notion, we are to consider God the Object of this aversion, it is under the former of these notions that we are to consider it now, while we are speaking of the sinful state of man, or the sin of man. It will be under the latter of these notions that we are to consider it, when we speak of the death that hath passed over all men, as that whereunto it doth more peculiarly and properly belong.

But consider God as the Supreme Lord, and the sinfulness of man's nature, in this respect, lies in this, that he is, under this notion, averse to, and turned off, from him, and declines obedience to him. And the whole is, under this notion, averse; that is, the mind is averse, not only doth not know him, but declines knowing him, labours under, not a mere nescience of God, but an affected and chosen ignorance, desires not to know him. So is the representation made to us of the opposite state and condition of man in those mentioned psalms, the 53, most fully, 2, 3 verses; that is, "That God looking down from heaven upon the children of men to see who would inquire, who would seek after God, he finds them all gone back;" (the Hebrew word signifies a perverse retrocission, waywardly gone back;) no, here is no inclination to inquire after God; according to that, Job 21. 14. "They say unto God, Depart from us, we desire not the knowledge of thy ways," of thy concerns, and of thy methods. Those ways of intercourse that thou wouldst have to be between thee and us; these ways of thine we do not desire to know; we do not desire there should be any intermeddling, any intercourse between thee and us. And according to that Rom. 1. 28. "They liked not to retain God in their knowledge." They did not only, or barely, not know him, but disliked to know, refused to know him. "Through deceit they refused to know me," saith the Lord, Jer. 9. 6. The same corrupt nature remaining, even under a professed relation to him, with the generality of that wicked people.

And so, in this respect, the state of man is a state of darkness: to wit, of affected darkness. "There is no darkness or shadow of death where the workers of iniquity can hide themselves." It speaks the inclination of men's minds that they would fain hide themselves in some darkness or shadow of death if they could; but they can find none, none that hides them from him, though they can easily so inwrap themselves

in darkness, as not to behold him. Their darkness is a fence against themselves; but not against him. They make it so thick that they cannot penetrate it; but he most easily can. They would fain have such a darkness as that he might not see them; but there is none, they cannot find any: "There is no darkness or shadow of death where the workers of iniquity can hide themselves." But, in the mean time, that speaks the inclinations of their minds: "O! that we could be hid from God, and that there might be nothing at all to do between him and us." "Ye were darkness," (here is the common state of the unconverted, unregenerate world,) Ephes. 5. 8. "Ye were darkness," not merely in the dark, but darkness itself. "The light that is in them is darkness," as our Saviour speaks, Mat. 6. 23. "If the light that is in thee be darkness, how great is that darkness." This, I say, speaks an aversion of mind from God; they care not to know him; they desire not to know him.

And hereupon, it becomes so unaccustomed a thing to think of him. Thence is the character of a wicked, unregenerate man, "A forgetter of God." It is his usual paraphrase in Scripture; "A wicked man," and that lies, as such, under doom, is under such a character as this, one that is "A forgetter of God:" "The wicked shall be turned into hell, and all the nations that forget God" Psalm 9. And in opposition hereunto, a regenerate man, a holy man, a renewed man, is characterized by one that remembers God, that thinks of God: "A book of remembrance was written for them that feared the Lord, and thought upon his name." Whereas, it is said of the wicked man; "God is not in all his thoughts." Compare these two places together, Psalm 10. 4. Mal. 3. 16. A good man is such a one as thinks much of the name of God, hath God's name impressed on his mind: so as every actual thought of God, it is only reading the letters that do (as it were) compose that name, and that are impressed on his own mind; to wit, his actual thinking of God. Now a book of remembrance was written for them that feared the Lord, and thought of his name. As if it had been said; "Well, is there so much kindness towards me yet to be found in this revolted world, that they will remember me? I will have a book of remembrance for them; there shall be remembrance for remembrance. Do they think of me? I will think of them too: have they kind thoughts of me? I will have much kinder thoughts of them: I will book it up. Every kind thought that is taken up concerning me, in this general apostasy and revoltedness of the world from me, I will set it down, I will have a book of re-

membrance for every one that has any thoughts of me, in this forlorn state of things."

And then, as this aversion hath place in the minds of men, it hath so, more formally, in their wills: they will not have this Lord to be their God; he shall not reign over them; they refuse his empire; throw off the reins: "Let us cast away his cords, and break his bands off from us." So, in the apostate world, do the princes and people combine together against the divine government: and those that lead others consent to be led themselves in this case. "Let us break their bands asunder, and cast away their cords from us:" (Psalm 2.) those of God, and of his Anointed, the Redeemer, the Messiah, as that word signifies.

And then, likewise, there is a consequent averse or transverse posture in the affections of the soul, whereof, indeed, the will is the seat and subject; desires, fears, hopes, delights, anger, sorrow, all transversed in a quite contrary course and being, to what they should be: and so it is proportionably towards men, so far as men are concerned with men; and so it is towards ourselves. We should have discoursed of these distinctly, but cannot now.

It is, in the mean time, strange, (and let us consider that with ourselves,) that this being so apparently the common case, it should be so little considered; that men take such complacency in themselves; that it comes so seldom into the thoughts of any to think, "I either am, or have been, an apostate creature, quite turned off from God." It is to be admired, that men's own thoughts are not painful to them upon this account. Certain it is, that I, and the rest of the world, have been all in an apostasy from God. This hath been my state; it is my present state. I am either an apostate creature, or a returned creature: either still apostate, or renewed towards him, altered in my habitual frame and inclination. How is it with me? am I one of the *reduces*? one that the mighty hand and power of the Redeemer (he that died, "the just for the unjust to bring us to God") hath reduced and fetched back to God.

Or is this the case of none of us? That whereas we were all off from God, in an averse posture to him, are we not striving against the design of the merciful Redeemer, who is still striving to bring us back, and who strove herein unto blood, resisting against the wicked inclinations of degenerate, apostate men? "He resisted to blood striving against sin." That is the thing plainly implied in that of the apostle to the Hebrews, chap. 12. 4. "Ye have not yet resisted unto blood, striving against sin;" whereas, he had been, immediately before, bespeaking them

to “run with patience the race that was set before them, looking unto Jesus the author and finisher of the faith : who, for the joy that was set before him, endured the cross, despising the shame.” But why did he endure that cross and shame which we find him to have despised ? The following words shew, he had been striving against sin. But that is none of your case : it was his. He suffered that cross, and fell under all that opprobrium, ignominy and shame, in this striving against sin even unto blood ; that sin by which men are held off from God, continued in a state of apostasy from him.

Now let us bethink ourselves what the Son of God hath been striving unto blood against ; to wit, “sin ;” which hath turned us off from God, and kept us off from God : and are we striving against him, will not be reduced, will not be brought back ? Strangers to God we have been, and so we will be still : go from day to day, from morning to night, and will have no concern with God ; we will not pray to him ; we will not think of his name ; we will entertain no converse with him.

But the further *Use* is referred to be spoken to, after a further explication of the sinful state of mankind.

### LECTURE XXV.\*

It hath been shewed, that the ill inclination of men towards God, affects the whole soul. The mind knows him not, thinks not of him, is habitually forgetful of him : and, more formally, this aversion is in the will : that doth not choose the Lord for his God ; wills him not, even where a people do profess his name. If yet the work of renovation have not taken place, his own Israel will have none of him ; “Israel,” saith God, “would have none of me.” Corrupt nature is the same, even in such a people, whatsoever the external profession and garb, and appearance, and shew, may be. A corrupt heart is still the same thing, indisposed, disaffected to God ; “alienated from the life of God.” And conscience is stupified, doth not do its office, or, sometimes, is outrageous and over-does it, the affections and passions are all as so many furies ; original rectitude being gone, and the soul destitute of that holy image which originally it bore.

But there is, also, an evil inclination towards fellow-creatures of their own order. That love is wanting which is “the

\* Preached March 24, 1694

fulfilling of the law;" and that sums up all that rectitude of heart and soul towards fellow-creatures of our own order. All is summed up in this; "Thou shalt love thy neighbour as thyself;" and therefore, is love the fulfilling of the law.

And then, also, towards ourselves. Our love to our neighbour, is to be measured by that to ourselves: as that great fundamental precept which our Saviour calls the "second," next to that; "Thou shalt love the Lord thy God with all thy heart, and with all thy might; and thou shalt love thy neighbour as thyself;" in opposition whereunto, stands that aversion to God, in the first part. And as to the second great commandment, it is a measured thing; and the measure is love to ourselves.

But now, in this state of apostasy, men want even that, they do not love themselves: to wit, if they did know themselves; and that they do not affect, to gain a true knowledge of themselves; and therefore, do not love themselves; their more noble self, their more excellent self. The soul, which is the man, that they do not love; they care not for it; care not how they prostitute it; how they enslave, how they hazard it from day to day. Yea, and,

[2.] In all these respects, there is not only an aversion, an ill inclination, to that which is good, a want of original righteousness, or of the holy image of God as such; but there is, likewise, propensions to all manner of evil; there are violent propensions towards forbidden objects. God being forsaken and left, and the soul of man being conscious to itself that it is not enough for itself, it must adjoin itself to somewhat else, when it is off from God: and so, by the same steps by which it recedes from him, it turns to the creature, to this vain and impure world, which is God's rival and competitor for the minds and hearts of men.

But here, it is to be considered, that when the soul is off from God, and therefore, must seek for somewhat else to supply his room, it finds itself under a necessity to make a false and ascitious deity, a divided thing, as if it were under a secret consciousness that no one thing could fill up the room of God. And therefore, the new deity is divided between these two; to wit, between this world and a man's own self: that is, his meaner or baser self; his ignoble self. And all of you know (if you recollect a little) what God is to be to us, namely, our Sovereign Lord, our Sovereign Good: him we are to serve; and him we are to enjoy.

The soul being off from him, and being now to fill up his room as it can, it doth (as it can) attempt to fill it up by these

two things—self and the world : self supplies the room of God, as he is to be served by us ; and the world supplies the room of God, as God is to be enjoyed by us. And here are the propensions, now, of the apostate soul, continuing so, and yet unrenewed towards self, as the only one to be served, obeyed, and pleased, instead of serving, obeying, and pleasing God. And this is one of the greatest idols that is set up in the apostate world, even—a man's self.

But then, remember it is his baser, meaner, and more ignoble self ; when it is become the vilest thing that it was possible a reasonable, immortal soul could become ; when it is besotted, carnalized, brutified ; when it is, in short, become a brute, when it would be a god. While it was itself, it must abhor any such thought, with the highest measures and greatest pitch of indignation. But now it is brutified into the vilest and most degenerate thing, become even as the beasts that perish ; now it must be a god. “ I will have none to serve but this self.”

But then, finding (as that is obvious to every one) that it hath not its own good in its own hand, (as, alas ! what have I in me to make me happier ; and though that is more to be considered under the other head of death, yet there is sin in it too, as it underwent a direct interdict,) it finds it must forage, it must go abroad ; it finds it hath not enough in itself to satisfy it. And therefore, now in this kind, and under this notion, the world is the other idol that is to supply the room of God. “ Love not the world nor the things of the world ; for if any man love the world, the love of the Father is not in him.” That shews, however, in the unrenewed state, the propensions of the soul are, by love, carried towards this vain and wretched world. All the good that it designs for itself, it seeks from it. And so, these are the two idols that are set up in this apostate world against the living and true God : self, as the God that is to be served, and the world as the God that is to be enjoyed.

But then, we must observe, by the way, that as there is towards these two substituted objects a violent propension ; so it is forbidden, only under that notion wherein it is excessive. It is no unlawful thing for a man to love himself, and even his meaner self : but to love himself with that love wherewith he should love God, that is sinful. It is no unlawful thing to love inferior creatures, things of this world, which God made all very good ; but to love them with that love wherewith we should love God, as our supreme and highest Good, herein stands the sinfulness of this propension. These are to be in

the room of God; not to serve ourselves under God, but above him and against him: not to enjoy and please ourselves, in this world, in subserviency and obedience to God, but in direct opposition.

And so, there is, upon this account, not only no inclination towards God, (which was considered under the former head,) but there is direct enmity. Not only, in this case, doth the soul not love him with all the heart, mind, and might; but it hates him. And this is the character of the apostate world. Look to that Rom. 1. 28. "They liked not to retain God in their knowledge." And a little lower, they are called "God-haters." The word signifies, they hate him with a stygian hatred, they hate him as one would hate hell; that is the signification of the word "God-haters," which sums up the malignity of this corrupted nature of man, that is made out in so many particulars in all that latter part of that 1 chapter to the Romans.

So likewise, in reference to their fellow-creatures, when this love is wanting, which they should bear to them, and which is the radical principle that comprehends in it all duty of that kind, (that is, doth virtually comprehend it all,) the want of that due disposition is supplied by a contrary principle, that is, by one contrary thereunto, which is that of "being hateful and hating one another," mentioned Romans 1. 30. 31. and Titus 2. 3. And it is, too, upon this account, that "self" is one of the two substituted idols, as you have heard. And because the interest of this "self" interferes, and there are now as many deities to be served, as there are men; hereupon it is, that jealousy works into hatred. And it partly proceeds, too, from the narrowness and minuteness of this world, which is the other idol that men set up in the room and stead of God. This world is too little for men; (it cannot but be so;) too little for immortal souls. It is a thing in its own nature unsuitable to them; but yet, men being deceived, think to have their all out of it: and so they are all pulling and tearing one from another, every one for himself, to make his own portion out of this world as great and considerable as he can, still imagining he shall repair his loss of God, out of this world. And all being under the power of this delusion, they do not consider, that "there is a lie in their right hand;" that they are seeking that in this world which it can never afford them.

But hereupon, instead of that love which should be "the fulfilling of the law" of the second table, spoken of Rom. 13. there is that enmity, that mutual hatred of one another, that hath for so many ages made this world an *aceldama*, a field of blood;

and comprehends and sums up all those lusts, from whence come wars and fightings among men : among men, I say, who lay under the obligation of so equal a law, and so kind a law of love, which so directly tended to the welfare of mankind ; and so would have made this world a heaven upon earth, every one loving one another as himself, and seeking another's good as his own : whereas, all make it now their business to tear this world out of one another's hands as much as they can, and to pluck it in pieces, and so to worry and destroy one another for it.

And in reference to men themselves too. In the room of a right disposition towards themselves, there are substituted, wicked propensions : they do affect themselves wickedly, sinfully, illegally, against the direction of the divine rule : and this is the root of all the insincerity that is to be found, any where in the world, that is, that the superior powers do not govern the inferior, do rebel and disobey. The mind and judgment that should govern the will, and its determinations, and purposes, this way and that, neglect their office ; so that in the mind, now, is blindness ; not generally a not seeing, but refusing to see, a willing blindness : that which the Scriptures express by " blindness of heart." There is error, self-deception, about the most important and most practical matters ; the calling of good, evil, and evil, good. There is somnolency and drowsy slumber upon the minds of men ; a supine negligence, that they cannot consider nor care how things go within them, or what is uppermost.

Then again, there is, in the inferior soul, the imaginations, the appetites, the affections or passions, a continual mutiny and disorder, a rebellion against what doth remain of the law in the mind ; so that what remains is very imperfect, much obscured, shattered and broken : yet, there is a continual mutiny and insurrection against these reliques of that law. And this, indeed, constitutes a man, within himself, the continual seat of a war ; he is in a state of war with himself : for he hath some light in his mind ; but there are these mutinous and rebellious appetitions and passions working in continual opposition thereunto ; so that he cannot rase out those notions, he hath in his mind : " This I should do, and that I should do so ;" nor will his inferior faculties be induced to any kind of compliance therewith. It is not such a war as in the regenerate, to wit, in one and the same faculty, and especially in the heart and will, where there is an imperfect inclination to that which is good, but yet victorious. But the war lies here, between that which should be the governing faculty, the mind, the practical judgment, the conscience, and the mutinous dispositions

of a rebellious heart, that are entire, and in their full strength, in the unregenerate; whereas, in the regenerate, they are subdued and brought under; not quite expelled, but yet conquered.

Thus, we have the true state of the case, how it is with men with respect to the sinfulness of their nature, which lies spread through all the several powers and faculties of the soul, and shews itself with reference to the several objects wherewith men can be any way concerned. But we are to consider,

(2.) The universality of this revolt; that is, that all men are in it, they are all gone back; all men, and tho all of every man. All men are in it. And it is, therefore, on the whole matter, not strange that this corruption of the nature of man should be represented with such rhetoric as we find in divers passages of Scripture: as in the 14 and 53 psalms, and Romans 3, where you have divers passages quoted out of the Old Testament, especially out of the book of Psalms, of that same import, to signify, how general a consent there is in this matter of man's rebellion; that as men have agreed herein with infernal spirits, so they do generally agree with one another; "Come let us cast off his cords, and throw away his bands from off us." All, from the highest to the lowest, agreeing in such a design as this.

If you would take a brief view of the state of the case, that 3 of the Romans will give it you very shortly and succinctly, and yet with all, very copiously and fully. The apostle tells us, that he had proved, (as indeed he had done in the 1 and 2 chapters of that epistle) that "Jews and Gentiles were under sin." Those two distributing terms, Jew and Gentile, taking up the whole of the world, and was then the known distribution of the world of mankind. And he had not only said it, but proved it, that they were all under sin; even the very Jews themselves, as well as Gentiles, though a select people, a people that had the oracles of God, the peculiar tokens of his presence and favour, (where grace was not victorious,) yet, as great an enmity appears among them, against God, as in the pagan world and nations of the earth.

And if you look into the 1 Romans, and the latter end, you see, that men having expelled and driven God out of their minds and thoughts, as not liking to retain him in their knowledge, what becomes of them hereupon? Why, God gives them up, leaves them to themselves: they become now to be under the dominion and power of exorbitant and unruly affections and passions. "God gave them up to vile affections; and as they liked not to retain God in their knowledge, he gave them over

to a reprobate mind :” and hereupon, they are filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters : and, (that which is central of all the rest, which was noted before,) haters of God : despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.

Here is a representation of the apostate world, of that wickedness which all proceeds from the corrupt fountain which every man hath in himself. And then, in the 3 chapter, he goes on to add, from the Psalmist : “ There is none righteous, no not one ; there is none that understandeth, none that seeketh after God, they are all gone out of the way, they are altogether become unprofitable : there is none that doeth good, no not one.” “ All have sinned and come short of the glory of God, both as it was to be their end, and as it was to be their transforming pattern. Thus it is, as to all men.

And so, the all of every man : which divers expressions in that 3 Romans do most emphatically represent and hold forth to us. “ Their throat is an open sepulchre, with their mouths they have used deceit, the poison of asps is under their lips : their mouth is full of cursing and bitterness, their feet are swift to shed blood, destruction and misery are in their ways, and the way of peace have they not known.” Even the several parts of the outward man are made use of, as so many engines and machines for wickedness. And for the inward man, the source and fountain of it, we are elsewhere told, that “ all the imaginations of the thoughts of the heart are only evil ; and continually” so ; Gen. 6. 5. So early had that universal contagion spread itself among *all men*, and through the *all of every man*.

And hence it is, that they are so frequently spoken of, (even notwithstanding a profession of God’s own name, if they remain in the unrenewed state,) as “ a generation of vipers, and as a seed of evil doers ;” yea, (as was said before,) as the seed of the devil, that old serpent. “ Ye are of your father the devil, and the works of your father ye will do.” And hence it is, that all wickedness do proceed, which we have any where seen perpetrated and done, upon the stage of this world. So that when the renewing work comes to take place, there is need that it should pervade, should pass through, the whole man. “ The God of peace, sanctify you throughout in your whole spirit, soul and body.” You see, every part of man needs a sanctifying influence ; and therefore, all is corrupt and impure.

Before we go on, let us make somewhat of present useful reflection to ourselves. And consider, Is it not, hereupon, wonderful that there should be among men so general a self-complacency? How strange is it, that this being the state of the case with men in this world, there should be among them, I say, so general a self-complacency? that they all should seem to be so well pleased with themselves? look with a kind eye upon themselves? that it doth not come into men's minds to think, antecedently to their recovery, to their regeneration, "I am a fallen creature, an apostate creature, one separate and cut off from God, by mine own revolt; one fallen in with the devil against God; that am in league with him to do his will, and to disobey *him* who gave me breath; who is the Father of my spirit, and the Author of my whole being."

Are not these true thoughts that a man might think of himself, being yet unregenerate, unrenewed? And is it not strange, when they are things that lie so much in view, they yet should so seldom come into men's minds? Can we think it possible, if they did come oftener, that they should be so well pleased with themselves? Yet this, they are generally prone to be. It is the character of the wicked man; that is, one that continues yet in a state of apostasy, that "he flatters himself in his own eyes, (Psalm 36. 2.) until his iniquity be found to be hateful." He still looks upon himself with a self-flattering eye. If there be any thing which, abstractly considered, may be looked upon as amiable, this is singly looked upon: but it is seldom, in the mean time, thought, but generally forgot, what is a man's state.

O! how few are there that cry out, "What is the state of my case? If I have strength, if I have wit, if I have any thing of comeliness, I can presently strut, and think, What a fine creature am I? But, in the mean time, that I am a rebel against heaven; I am an accomplice with the devil against God; I am an apostate from my Rightful, Sovereign Lord." This would surely turn all man's self-complacency into horror and consternation, that a man would be afraid of himself, and wish he could run away from himself; and wonder how the earth comes to bear such a creature. O! this monster of an apostate soul that is off from God, and without a disposition or inclination to return to him, carries so much of horror and prodigy with it, that it is strange all are not filled with fright and amazement, till they find some manifest proof of a regenerating, transforming grace upon their spirits: it is strange that, till then, they are not a continual terror to themselves.

## LECTURE XXVI.\*

But that which doth yet give us a fuller and more dreadful account of this state of the case, is, besides the consideration we are to have, what man is in himself, and in his faculties and powers, precisely considered, which do make up the sinfulness of his state, and which might be mentioned under this head, is,

(3.) The aggravations of man's sinfulness.

[1.] We are to bethink ourselves, therefore, with whom there is a coincidency, and into what society and combination he falls, in this his corrupt state: and so, take the state of the case briefly and summarily thus; that he is, in all this, an accomplice with those apostate, disloyal, infernal spirits, that had revolted, and were fallen from God before: an amazing consideration! In all this, he is in confederation and combination with devils, with the powers of hell and darkness, against his Rightful and Sovereign Lord. And so doth the Scripture most expressly speak in divers places: so far as that the devil comes thereupon, to be stiled, "The god of this world," who "hath blinded the minds of them which believe not." 2 Cor. 4. 4.

And O! that we could consider this, according to what it doth import and carry in it of horror and detestableness. It is a thing that we do not yet believe, that a world inhabited by reasonable creatures, God's own offspring, are universally fallen into a confederacy and combination with another god, with an enemy-god, an adversary-god, against the living and true God. Men have changed their God. And what a fearful choice have they made! fallen into a league with those wicked creatures that were weary of his government before, and that were, thereupon, thrown down into an abyss of darkness, and bound up in the chains thereof, unto the judgment of the great day. But doth the Scripture say this in vain? or hath it not a meaning, when it calls the devil, "The god of this world?" O! with what amazement should it strike our hearts, to think that so it is; that the whole order of creatures is gone off from God, and fallen into a confederacy with the devil and his angels, against their Rightful, Sovereign Lord.

It is not a thing spoken (as it were) once on the bye; but the Scripture doth industriously represent this as the settled state

Preached April 7, 1694.

of the case with men. Look to the Ephes. 2. 1. "You hath he quickened, who were dead in trespasses and sins:—wherein we all had our conversation in times past, fulfilling the desires of the flesh and of the mind." And under whose regimen is this? Why, "according to the course of this world, according to the prince of the power of the air, the spirit that *now* worketh in the children of disobedience." They live subject to the government of that prince: and that is a long-continued *now*, referring to the whole time and state of the apostasy. It speaks the fixed state of this case, that as long as men do remain dead in trespasses and sins, as it is in the 1 verse of that chapter; and all the while that that death lies upon the world, which, as we are told in the text, "hath passed upon all;" all that time, during that long-continued *now*, all their actions, all their motions, all their designs, are "according to the prince of the power of the air, the spirit that worketh in the children of disobedience." they are led captive by him at his will; 2 Tim. 2. 26. He hath his will of them. "The lusts of your father ye will do." John 8. 44. That "will" is not a sign of the tense, but a distinct word, "you will;" you will to do the lusts of your father; you have a proneness, a propension of will, or it is grateful to your will, to do the lusts of your father: the devil is become even a father and a god to this apostate world: they are the serpent's seed: he hath (as it were) impregnated them with all the principles of malignity and disloyalty, against their Rightful, Sovereign Lord.

Methinks, this should make us afraid of ourselves, and even of one another, till there be some appearance of a change in the state of our case. We look upon it as a very terrible thing, to have the body of a man possessed with the devil: but how much more dreadful is it, to have his soul under that possession; acted upon by satan in all his designs through the whole of his course, led captive by the devil at his will! Waiting if God will give repentance: that is represented as the great business of the gospel ministry, and of a gospel minister, as in 2 Tim. 2. 24, 25. to wait with patience, and endeavour with gentleness, that they may be brought to repentance, and enabled to recover themselves out of the snare of the devil, who are led captive by him at his will. See what his part then is, as a god over this world; he makes them do what he will, he hath his will upon them. "My will is, that you forget God; and they do: that you live in a continual contempt of God; and so they do: that you mind nothing but the affairs of this world, and how to please and gratify your flesh and sense, mind nothing but what shall, or shall not, profit your external part, or ensnare

and hurt you, and undo you ; and they do just as he would have them do, throughout the whole of their course. So that, in this state of the apostasy, they are in a continual confederation as accomplices with devils, those apostate spirits, that were gone off from God before.

[2 ] It is a further aggravating consideration of this sinfulness, that the understandings of men do all this while remain with them : they have their understandings yet about them. Man is still an intelligent creature. "There is a spirit in man, and the inspiration of the Almighty hath given him understanding," (Job 32. 8.) to distinguish him from a brute. It is very true, indeed, if sin had totally unmanned men, it had brought them into an utter incapacity of sinning any more. If the leading faculty were destroyed quite, he were then no more capable of sin than a log. But this makes the matter beyond all imagination wonderful, that a man should have his understanding remaining, and become such a monster as this ; and yet apprehend nothing of it : an understanding that he can use about other matters ; he can discourse, reason, project, lay designs, form methods in reference to all things that are of an inferior concernment. We find that in that great transformation of that haughty prince Nebuchadnezzar, (whom God turned to graze among the wild beasts of the field,) a transformation, not of his body, (as we have no reason to think that it was,) but of his mind ; and we are told, that at the end of so much time, his understanding returned to him. But in this common case, men's understandings do remain with them all the while they are under this monstrous transformation : that is, while a reasonable, immortal spirit disaffects his Maker, the Father of spirits ; joins itself with clods, the base things of this earth ; yea, joins itself to devils, apostate, impure spirits, and falls into confederacy with them against God : and yet men are not aware of their case.

And this makes that transformation which sin hath wrought in the very nature of man, in the soul of man, his reasonable soul, so horrid a thing. If he had been transformed into any other bodily shape, (though never so monstrous,) it had been incomparably a less monstrous translation than this : to make a reasonable, understanding creature, engage in a contest against him that gave him breath, the Author and Parent of his life and being, nothing could be a more monstrous thing. If all these metamorphoses which poets feign, had generally taken place and effect, every where among men ; if they had been transformed into trunks of trees and the like, (as hath been feigned concerning divers,) it had been a less strange, a less

fearful transformation than this; a reasonable, intelligent, immortal spirit turned against his Maker; and intent upon razing out every thing of his holy image out of itself.

Now this understanding still remaining, the persisting in a way and course of sin, is a running counter to that light and knowledge which every man hath, in a degree, remaining in him, though it is but a dubious kind of twilight; light that doth rather admit to be called "darkness." "If the light that is in you be darkness, how great is that darkness?" that is, it is ineffectual to answer the proper purposes of a directive, practical light: yet what doth remain thereof, doth serve most highly to aggravate the wickedness of them in whom it is.

This is that which is more than intimated, when men are required to shew themselves men; as it is in Isaiah 46, 8. You have the proper principles of humanity yet about you, and the great distinguishing principle of reason, that exalts you above inferior creatures: you have it in you, but you do not use it; you are men, but you do not shew it: "Shew yourselves men ye transgressors." And again, psalm 53. 4. "Have all the workers of iniquity no knowledge?" It is implied that they have it, but they will not use it: the interrogation is a more forcible affirmation; men have knowledge in them, yet transgress: and so keep up a contest and a war against God, and against themselves. And again,

[3.] It is a further most aggravating consideration, that as, in general, they have understanding about them, and still remaining with them, they have also some natural notions of God, all the while they are thus at war with him, and in this defiance against him. Still they have the natural impress of God upon their minds that they cannot raze out; so that they do not fight against him altogether in the dark; "Light shines in the midst of that darkness which comprehends it not." That light by which God reveals himself, not only round about them, but in them; there is that which might be known of God in every man, as in that Rom. 1. 19. That which might be known of God is manifest in them, for God hath revealed it to them.

And there is, hereupon, such a thing as natural religion: for while they have a notion of God in their minds, it is not as of a Being irrelative to them, but it is as an Object of worship; an Object of trust, so as that commonly men, in their last necessities, untaught and uninstructed, do pray to him. As I remember that ancient, (Münutius Fœlix,) in opposition to paganism, asserting the oneness of the Deity, and that God whom the christians serve, speaks thus: "You yourselves (saith he)

when any thing ails you and are in distress, do not you use to lift up your eyes and hands to heaven? *vulgi isti naturalis est sermo*, this is as a natural kind of prayer, which your own nature doth even constrain you to, whether you will or no; there is a natural susceptibleness of religion. Men are instructed by nature itself, to dread a superior Being, and to place some kind of dependance upon it, and to have some kind of expectation from it, of help and relief in their necessities and distresses, and yet remain, all this while, in an apostasy, in war and rebellion.

This makes this monster of an apostate creature to be so much the more monstrous, beyond comparison; even beyond all that can be thought. The case being thus with them, that such sentiments of God as they have about them, they cannot erase, and yet, cannot obey; they can never get them out of them, nor comply with them: this is their case. So monstrous a thing as an unregenerate creature that remains yet in the apostate state. They carry about a notion of God with them in their minds wherever they go: and so have not only reason left them, but somewhat of religion; which some take to be a more distinguishing property in man than reason itself, it being less disputable whether it do peculiarly belong to man; to inferior creatures it manifestly doth not: and in great measure it is evident that it doth belong to all men. For those that have been the most diligent inquirers into the state of the world, in former ages, among the pagans themselves, have taken notice that it was even an impossible thing to hear of a man any where that had not somewhat of religion, or some sense of a Deity in him. As, I remember, Plutarch saith: "It is not impossible to find cities without walls, without government, without coin:" but to find a city without religion, he thought to be altogether impossible. "And it were (saith he) as easy a thing to build a city without a foundation, without ground to set it on, as to form a society of men without religion." This was the apprehension of such knowing men as he and others, even among heathens themselves, in former times.

And this is the general matter of God's controversy with the world, when we are told in that Romans 1. 18. that "the wrath of God is revealed from heaven against the ungodliness and unrighteousness of men who hold the truth in unrighteousness." What that truth is, we are to collect from what follows in the 19 ver. before mentioned: for that which may be known of God is manifest in them; for God hath revealed it to them. He hath so inwrought his name, his own idea, into the spirits of men, that there it remains as an indelible impress, not quite

to be razed out. And therefore, they who have been more avowed atheists, have been so, more in endeavour than in fact; endeavouring to extinguish those notions of God out of their minds, which yet they could never rid themselves of. "The fool hath said in his heart, There is no God." He hath said it in his heart: not with his mouth, not in his mind, but in his heart; which implies it rather a wish than an assertion. And so, the hebrew text doth lead us to understand: for there is not the copula to make it an assertion: 'The fool hath said in his heart, "no God;"' not that there is none, that is not in the text, but—"no God;" let there be none: or, O! that there were none: I wish there were none. It is rather a wish than an assertion with these fools. And these fools, they are the generality of the apostate world.

But that men should carry that notion in their minds about them, up and down the world; have (as it were) God so much in view, (if they will but look into themselves and commune with their own minds,) and yet should be continually warring and fighting against him, when they could not but at the same time conceive him to be God, but conceive him too, to be the very Author of their life and being; "He in whom (as the apostle quotes a heathen poet saying) they live and move and have their being;" and another saying, "Whose offspring they are:" his very offspring; and yet in a continual, general rebellion against him; this aggravates the matter beyond all measure. And again,

[4.] They have in them also, the practical principles of right and wrong, in reference to one another. In this state of apostasy from God, they have, I say, practical principles; that is, principles that ought to govern practice, telling them what is right, and what is wrong, in reference to one another, as well as in reference to God: and yet, there is nothing else but aversion, hating of one another, and designing against one another, and every one labouring to tear the world in pieces, that they may grasp into their own hands, what yet lies in other men's. They do so far know what is right and wrong in reference to one another, that they can no sooner hear of the general measures of right and wrong among them, but their minds do inwardly consent to the reasonableness of such a constitution. As that great maxim of our Saviour; "Whatsoever ye would that men should do to you do ye so to them," as being that which sums up the law and the prophets. A saying so taken, even among heathens themselves, that it is known, that the emperor Alexander Severus, caused it to be inscribed on the gates of his palace, as if it were the most suit-

able, agreeable thing to the minds of men, and to the necessities of human society, that could be thought. And,

[5.] Yet further, they have all this while a most connatural desire of their own felicity. This is a further aggravation, that every man naturally desires to be happy, when yet, he is continually engaged in a way and course of sin, against his Sovereign, Rightful Lord, which so directly tends to involve him in all misery : and so, is doing perpetual violence to himself, and even to the law of his own nature ; for there cannot be a more radical principle in any man, or even in the nature of man, generally considered, than to desire to be happy. “ Who will shew us any good ? ” is the common vogue, according to that of the Psalmist in the 4, psalm. All the world is full of craving desires after felicity, after a happy state, and yet running on in a continued course directly counter hereunto ; fighting every where against the desire of their own hearts.

[6.] It is a further aggravating consideration too, that, in all this time, they have some apprehension with them generally of a future state in another world, the soul of man having a secret consciousness of its own immortality inwrought into it. So that (as you have heard) mere irreligion hath been a thing very rarely to be known in the world, and never but as men have pretended and endeavoured to erase and root out the principles of religion out of their own souls ; but without total effect. So there hath been no sort of religion in the world that hath not proceeded upon the supposition of a future immortality. Not only christians and jews, but mahometans and the grosser pagans, have all agreed in this one sentiment, that “ there is a life to come,” and a state after this. And yet, they are continually taking the way that takes hold of hell, and leads down to the chambers of death ; though that sentiment is not more natural, more common, that there is another state, another world, a life to come, than the sentiment is, of the connexion between goodness and blessedness, and between wickedness and misery. They have generally apprehended so, as the apostle, in the close of the first chapter of this epistle (referring to the gentile world) saith : “ They did know the righteous judgment of God, and that they who did those things were worthy of death, and yet, not only did the same, but took pleasure in them.” They did apprehend a connexion between wickedness and death, between sin and misery, and yet run the course which corrupt inclination carried them unto, without resistance. And again,

[7.] There is in them all this while, a self-reflecting power, by which they are capable of taking knowledge of themselves,

of looking in upon their own minds. "The spirit of a man is the candle of the Lord, searching into the innermost parts of the belly;" that is, searching into his most inward *penetrabilia*, into all the secret recesses of itself, even to the very centre. It is such a kind of light as can invert its beams, and turn them inward upon itself; being therein a nobler sort of eye, than this external bodily one is. For this exterior bodily eye of ours that sees all other things, cannot see itself; but the mind, the intellectual eye, cannot only see other things, but can see itself too, is capable of contemplating itself. That conscience that is in man, that natural conscience, it is not only the conservatory of natural principles, the seat of them, that shew what men are to do, and what they are not to do, (as was told you before, under the former head,) but it is also a self-reflecting principle, that which is called properly and more strictly, *συνειδησις*, by which a person is conscious to himself what he is, and what he doth; what his dispositions are, and what the series and tendency of his actions are.

And yet, this principle is rarely used; rarely, in reflecting upon actions, and in reflecting upon their states; scarcely ever in reflecting upon their actions, very rarely; so that, among a people professing the name of God, he may long hearken, and hear none saying, What have I done? "I hearkened and heard: no man spake aright; no man said, What have I done?" Jer. 8, 6. Though they have that self-reflective principle in them, by which they are capable of taking cognizance of their own actions, they never do it, never allow themselves to say, What have I done? in a long continued tract of time. But every following day passeth as former days have done; and seldom, from morning till night, is there a self-reflecting thought.

Indeed, where natural light hath been improved, even among some heathens, they tell us it should be otherwise: *Vir bonus et sapiens*; a good, a wise man, will not go to bed at night, will not compose himself to rest, before he hath revolved with himself the actions of the day. So we are taught by a heathen instructor. But, though there have been some such instances, they are very rare, of those that allow themselves to reflect upon their actions; but much more rare, of those that reflect upon their state, that bethink themselves, or say, "In what state am I? How do things stand between God and me, whose creature I am, and under whose government I live?" And yet, again,

[8.] It doth more highly aggravate all this wickedness, to consider, how inflexible men are, and averse to compliance with any means and methods for their reduction, whether they that

are without the gospel, or they that live under it. For those that are without it, that have no gospel, no verbal gospel, among them, such an aversion to all the methods of recovery doth very sufficiently appear : for, otherwise, if that were not the common temper of the world, even where the gospel is not yet come, it would soon be among them, and nothing could have hindered it from spreading over all the world many ages ago, but an indisposition and opposition in the minds and spirits of men to the progress and diffusion of it. For there hath been no nation where the gospel was, but they that were hitherto destitute of the gospel, some or other of them, must have lain next to that nation where the gospel was, so that it was impossible for them not to have heard the sound thereof : and, if there were not an indisposition in them, even in the minds of men, and a contrariety and disaffection, they would, at least, have been inquisitive ; they would have examined—"Is such a declaration from God, or is it not ?" which, if they had, it carries with it such undeniable characters of divinity, that inquiring minds could not long have been ignorant ; but prejudice and disaffection have kept off the inquiry ; which, if it had taken effect in one country, it would soon have reached another, and so another, till the world had been leavened with the gospel long ago. Therefore, such aversion and disaffection to the gospel appears even where there hath no gospel yet come.

Besides that, even there, though there be no verbal gospel, there is somewhat of a real one, that God shews himself placable, or no implacable, no inflexible, no irreconcilable enemy. He doth not carry it with men generally as one seeking their destruction, leaves not himself without witness, in that he doth good, and gives them rain from heaven, and fruitful seasons, filling their hearts with food and gladness, as in Acts 14 and 17. So the apostle speaks of God, in reference to his dispensations towards the pagan world ; and he saith it unto pagans : "He makes his sun to shine on the just and on the unjust ;" and requires of us, upon that very ground, to love our enemies, because he shews so very much philanthropy, and good will towards men. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that you may be the children of your Father, which is in heaven ;" (Matt. 5. 44, 45.) that you may appear such, that you may represent herein a Godlike nature ; for God doth so, making his goodness diffuse and spread itself through the world : so that, "the whole earth is full of his goodness ;"

though it be so full of men's wickedness. And, Romans 2. 4. "Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" As we have copiously shewn from that text, that there is a manifest, discernible leadingness and ducture in the continued exercise of God's goodness, and particularly of his patience and forbearance, unto repentance.

But where the gospel is, there, this disaffection and prejudice doth most apparently and conspicuously shew itself. Not only were the pagans of old accused to be "God-haters," (Rom. 1. 30,) where he speaks of the Gentile world, but the very Jews too, where God's light did shine, and where his grace and saving design did appear, and were most expressly testified; even of them our Saviour saith, "Ye have both seen and hated me and my Father," John 5. 24. And hence came these complaints, even where the gospel is: "I have laboured in vain, and spent my strength for nought and in vain." Isaiah 49. 4. And, "Who hath believed our report, and to whom is the arm of the Lord revealed?" Isaiah 53. 1. quoted by the apostle, Romans 10. 16. "Have they all obeyed the gospel?"—No; far from that; for Isaiah saith, "Who hath believed our report?" And in the close of that chapter, "All the day long have I spread forth my hands to a gainsaying and rebellious people."

The experienced unsuccessfulness of the gospel, which we generally so much see cause to complain of and bemoan, speaks this continually. What representations have we of God, in Christ, intent upon a reconciling design! But how few are won! How few hearts touched! So that men are gone off from God, and there they affect to abide; they have chosen distance from God, and seem resolved to continue it, say we to them what we will or can. We speak to them in the name of the Lord, but they will not hear; and for the sake of their own souls, but they regard it not. And, which is still,

[9.] More aggravating, that is, it is a further addition to the load of aggravations, and adds unspeakably to it; men are all this while certain they must die; they are in no doubt concerning that; they know the things they are fallen in with, in opposition to God, can be enjoyed by them but a little while; they see not only that the fashion of this world passeth away, but they find themselves passing away; changes are upon them. It is a thing concerning which they can be in no doubt; they have no instance of any one that escaped death. And yet here is generally no consideration what shall become of them hereafter. They find they are not happy here, they are still

crying and seeking to be happy, but obtain it not : and yet they have no concern to be happy hereafter ; though they know they must be gone, and their places on earth will, in a little while, know them no more. They have continual instances before their eyes, of other wicked ones like themselves driven away in their wickedness, torn up by the roots, plucked from their dwelling place and gone : they know it must shortly be so with them too ; and yet have chosen a state of distance from God ; they never look after him, till (it may be) their last vain dying breath is uttered in some such unreasonable desire as this : “ Lord have mercy upon me : ” when they can live and sin no longer, then they cry to God for mercy.

These are all most fearful aggravations of this common wickedness that prevails in every one ; and serves farther to represent to us the sinfulness of man in his fallen state. I should next come to speak of the death that hereupon passeth over all men, as we have spoken of death as it befel that one, as it stood in the commination, and as it stood in the sentence. It requiring a further, and, somewhat, a distinct consideration, with reference to the universality of man, whose case doth (though not substantially, yet in very great and important circumstances) differ from him who was the first transgressor. But before I come to that, some use of this representation which hath been made of the sinfulness of man’s state, should intervene.

## LECTURE XXVII.\*

And there are many things which it is obvious to us to take notice of, for our instruction and use, from hence. As,

1. We may see, hereupon, how altered a creature man is ; how little he is himself ; or what that one man, by whom sin and death entered, at first was. You have lately heard in what estate God did at first create man : “ So God made man after his own image,” a Godlike creature. Such a thing was man at first ; thence called the son of God. “ Who was the son of Seth, who was the son of Adam, who was the son of God.” Luke 3. 38. A glorious pedigree run up backward, in its ascent, as high as heaven ; “ who was the son of God.” And it is not supposable that God should raise up a son immediately from himself, unlike himself. Therefore, it was very

\* Preached April 21, 1694.

suitable unto the state of things, that it should be so expressly told us, "God made man in his own image," which you have heard was to be understood not only of his natural image, as man hath a spirit in him that was naturally, essentially vital, intelligent, free, and immortal; but it was also, and more principally, to be understood of the moral image, comprehending both sanctity and felicity, and, according to which, man was made a happy, and a holy creature, pure and blessed.

How unlike himself is he now become! Let none of us think that this concerns not us. Are we not also of the posterity of Adam, degenerate creatures, fallen from the original excellency of our own nature, and especially in respect of that conformity and inclination which were in our nature towards God, our great and common Parent? If any of you had a son that was newly gone forth from you, and you met him by and by, and he doth not know you; You tell him, "I am your father;" he replies, "No, it is no such thing, you are no father of mine;" would it not cut your heart? Who would not look upon it as a deplorable case? This is the common case; men are sunk into such deep ignorance and oblivion of God, the Author of their being, that now they retain no knowledge, no remembrance of him, no conformity to him, no inclination toward their ancient Original.

It is an amazing thing that it should be so! It is much more amazing that it should be so little considered, that this earth should be peopled with such inhabitants, every one having in him (that is, all that are of human race,) an intelligent, immortal spirit, a mind capable of thought, capable of just thought, capable of duty, and capable of blessedness. But so miserably sunk into carnality and earthliness, that this body in which it should but dwell, therein it rots, therein it putrifies. And that which (as hath been said) was designed to be its mansion, is become its dormitory, and its grave. A living soul carnalized! A most horrid creature! And, as it is said, Adam was at first a living soul: ("so God breathed into him the breath of life, (that pure, divine, and heavenly breath;) and he became a living soul,") so, then to have asked the question, "What is man?" must have been to receive the answer, "He is a living soul: he is all soul, and that soul all life." But now is this living soul buried in flesh, a lost thing to all the true, and great, and noble ends and purposes of that life which was at first given it.

It is true, indeed, that this is a thing much less than what is said of the second Adam, in that 1 Cor. 15. 45. "The first

man Adam was made a living soul ; the second man Adam was a quickening spirit." This latter is a great deal more. A living soul signified him to live himself : but a quickening spirit signifies a power to make others live. That, the first Adam could not do : the more excellent kind of life which he had, (for there was a complication of lives in the first creation of this man,) he could not lose ; but he could not give. He could not lose it from himself ; but he could never have given it by any power or immediate efficiency of his own to another. Here, the second Adam, the constitution of the second Adam, was far above that of the first, in that he could quicken others ; a quickening spirit, not only quickened passively, but quickened actively, such a spirit as could give spirit, and diffuse life.

But take this matter as it was—"The first man Adam was a living soul," with all that life in him in all the kinds thereof, which was the highest and most noble that could belong to a reasonable, intelligent soul : such a one he was ; and now we have this living soul entombed. It is naturally a living soul, and naturally immortal still ; but as unapt to serve and answer the proper purposes of that life which was at first given it, as if it were quite dead, dead towards God. It was principally alive towards him : that holy life which did belong to Adam's soul at first, could have none but God as its highest and noblest term : upon him it was terminated. Therefore, where there is a restitution and recovery, this is the immediate effect, persons do "become dead to sin, but alive to God through Jesus Christ." Rom. 6. 11. And here is now a living soul alive to sin, but dead towards God ; dead towards the prime and most glorious Object ; and dead to all the noble operations, for which it was originally and first made a living soul. And this is the state of man : like the living God in this respect he was ; but now, towards him he is become a dead thing, putrid, and noisome, and offensive, even as a carcass. He is dead in that respect, wherein a soul may be said to be dead, which cannot be in a natural sense, as you have heard, and as is plain in itself ; but only in a moral sense. In that sense wherein it can be said to be dead, in that sense, it must be the most fearful alteration which hath passed upon it, that could be passed upon a creature : that is, it was alive towards God ; and is become dead towards him, cut off from him by a self-separation. Therein lies the sinfulness of this death that we are considering, and which belongs to the present subject we have in hand to consider. That God hath hereupon retired from him ; that is the punitive notion of this death. But the sinful notion of it lies in its sever-

ing, retiring, and withdrawing itself from God; plucking itself away from him, as it hath done in the apostasy; and as it every where doth as long as the state of apostasy is continued in.

Now it is become a most unlike creature to God, and most unlike unto its original self, that could be thought. It was a knowing, intelligent creature; and especially knowing God. This image of God, that was at first impressed upon it, stood in knowledge; now it is become ignorant of God, "alienated from the life of God through the ignorance that is in it, and the blindness of the heart." Ephes. 4. 18. It was like him in knowledge; but now it is become most stupidly ignorant of what it is most concerned in. Is this Godlike? It was a holy, pure creature; but now delighting to wallow in the impurest sensualities. Is this like God? It was a most orderly, regular creature; but now all confusion; its powers engaged in war against one another; the whole frame of man disorganized, the whole dependance of will and affections upon, what should lead them, an intelligent mind and judgment; but these shattered all to pieces. The whole frame is discomposed. Is this like the God of order? O! how unlike to God is man now become! And therein unlike himself, and unlike what he at first was. But,

2. We may further learn, hence, that this world cannot, hereupon, but lie under divine displeasure. And it is most just and righteous that it should do so. This, the law gives sufficient intimation of, wheresoever it comes: "That every mouth may be stopped, and all the world may become guilty before God." Romans 3, 19. Impleadable at law, that is the import of the word there used, to signify God's having a just and legal controversy with all this world. He hath in point of law, that to be said against it, which can never be answered; which admits of no apology, no defence. But again,

3. We may yet further learn, hence, that the sinfulness which hath spread itself among men in this world, cannot but be in a true sense natural, such as hath poisoned the very nature of man with an enmity and malignity against God: for you see it is universal. Nothing can be supposed to be common, but what must be understood to have some common cause, a cause that is common. But the text tells us, that "all have sinned." And whereas, (as was noted to you formerly,) it is said in the 3 chapter of this epistle, ver. 9, "We have before proved both Jews and Gentiles to be all under sin;" (which Jews and Gentiles did divide the world;) and "There is

none righteous, no not one," as the same apostle quotes from psalm the 14th and 53. This plainly speaks this contagion to have infected the nature of man, and to run with his propagated nature every where, from age to age, and from generation to generation.

It appears to be so, for that when, upon the general defection and revolt of this world from God, he was pleased yet, (in order to his asserting and preserving some interest therein,) to select to himself one people, one people to be peculiar to him ; all the endearing favours of providence, all the peculiar manifestations of light from heaven, all the intercourse that, in a more external way, God vouchsafed to hold with this people, (unless he did here and there powerfully transform their hearts,) still left them evidently as full of malignity, and of the enmity of wickedness against God, as if they had been the merest strangers to him in all the world. And, therefore, is he sometimes represented as calling heaven and earth as astonished witnesses against them : "Hear O heavens, and give ear O earth, I have nourished and brought up children, and they have rebelled against me." Isaiah 1. 2. "My people would not hearken to my voice, Israel would have none of me." Psalm 81, 11. "He came to his own, but they received him not;" John 1, 11. What can this signify, but a deep depravedness of nature ? Sin hath inwrought itself even into the very nature of man.

We have the same instances multiplied in the days of the gospel. God hath shewn more peculiar favours, vouchsafed distinguishing privileges of the highest external kind, unto sundry nations into which the light of the gospel hath spread itself. But where is there greater wickedness in all the world, than in the Christian world ? where greater, than in reformed Christendom, as it is called ? Where is there more avowed atheism ? where is there higher insolency against heaven ? more direct and open rebellion, tearing all the constitutions and laws, which they themselves pretend to own for divine and christian ? A deep depravedness this must argue.

You may see in the continual springing up of one generation after another, that even from infancy, sin still springs up with reason, and the improvements of the natural faculties. So that as soon as any do begin to act rationally, they begin to act wickedly. Heathens have observed it, and speak of it with regret, and take notice how a child neglected, grows monstrously vicious: common experience tells us this. Education, indeed, (which therefore ought to be practised with a great deal more care and diligence than it is,) doth somewhat

repress, but it doth not change and alter nature. You see that the corruption of it proceeds, even with the nature itself, from the immediate fountain. "Behold I was shapen in iniquity, and in sin did my mother conceive me;" so the penitent Psalmist confesseth concerning himself; Psalm 51. 5. And it is generally spoken concerning the wicked, (as all the world doth naturally appear to be,) that "they are estranged from the womb, and go astray as soon as they are born." Psalm 58. 3.

This was a notion that did obtain so much among the Jews, that you see with what severity some of the worst of them fall upon the blind man: (John 9. 34.) "Thou wast altogether born in sin, and dost thou teach us?" implying, that he who would take upon him, in an extraordinary way, (not being called,) to be a teacher and instructor to others, must be some very extraordinary person, must be born a sinless man. A testimony that they give against themselves unawares: for they had such a Teacher among them, but regarded him not; a Teacher that came forth from God, and that was not born in sin. "Thou art altogether born in sin, no better than any other man, and dost thou take upon thee to teach us?" And again,

4. We may further learn, hence, how little reason men have to think it strange, that the state of things in the world is not so constantly favourable, or so benign to them, as they could wish, or are apt to expect; that they meet with many things so ungrateful; that men find themselves subject to pain, sicknesses, crosses, in the course of providence; that they meet with disappointments so often; that so many are reduced to straits, and wants, and distresses; pinching poverty and the like; that there is so much of confusion and disorder and violence in the world, the inhabitants of it ready to tear one another and the world in pieces. Why, all have sinned. This gives an easy, ready account. O! how little is it considered when people are so full of complaints of their own particular ails and evils. "Nobody's case is like mine. How am I injured and wronged by some or other that are stronger and mightier than I? My right is withheld from me," and the like. Alas! poor creature, dost thou so little consider how thou hast wronged God, and withheld from him his right in thyself, in thy life and soul, and all thy powers? Saith another, "I have a child sprung up in my family, I have a son that is undutiful and rebellious, a perpetual vexation to me." How little is it considered that thou hast carried it with much more undutifulness towards God, who was the original Author and Parent of thy very life and being. You think, when you are sick, you suffer a very great hardship:

you do not consider what it is to have been a sinner, to have torn the constitutions and laws of heaven, and violated the government of the Supreme and Rightful Lord of all. "Why doth a living man complain, a man for the punishment of his sin?" Lam. 3. 39. "Let us search and try our ways;" let us once but take a clear view of our own ways, and that will stop the complaint. Consider what a vile creature I have been; so many years of my time gone, and I have never minded God; never paid him a duty; never thought of him with any reverence; never designed him any service; never resolved on living to him, but to myself. And yet, now, a little affliction that grates upon the flesh, makes us cry out "O! how hardly are we dealt with." Again,

5. Have all sinned? Then instead of complaining, wonder at the divine patience, that things are no worse with the inhabitants of this world than they are; that men are allowed a being in it; that this world is not turned into flames over the offender's ears; that they are not continually pursued with divine terrors; that he is not, with more dreadful severity, exacting his right from his own creatures whom he made, (as their own understandings can tell them,) not for themselves, but for himself: and nobody minds him, when they so generally behave themselves with such insolency in this world, as if they had been the creators of it, as if they had made the heavens and the earth; sun, moon, and stars, and all things, the help and influence whereof they any way enjoy.

How admirable, I say, is the divine patience, that bears with offending creatures, lets them propagate and transmit their like from age to age, and from generation to generation, through that vast tract of time as hath hitherto past, since the apostasy? With what wonderment should we consider this power of divine patience! Who that hath it in his hands to right himself for such indignities and wrongs, would refrain? When we think how quickly, how easily he can do himself right; can frown or wink such a world as this into distraction in a moment; that as it sprung up by his fiat, "Let it be," how easily could he frown it into nothing! Yet he lets men live, lets them live neglecting him, when they have natures capable of adoration. But again we have,

6. Much more reason to admire the divine bounty towards such creatures: not only that he spares and lets them live, but that he maintains them, and keeps them in life and being, each one for his measured time, and so, provided that there should be a transmission of life from age to age, in so continued a course. How admirable should the divine bounty and munifi-

cence be in our eyes, upon this account ! He doth good to the unthankful and evil ; to those that never thank him for it. If you did but feed a brute creature, it would be brought by degrees, and in time, to take some kind of notice of you, with gratitude. “The ox knows his owner, and the ass his master’s crib, but Israel doth not know, my people will not consider.” Men will not know their Owner, though the ox knows his. It is your Owner that cares for you ; as who provides for the ox and the ass, but the owner ? So God, as the Owner of you and of all the inhabitants of this world, all the children of men, (for I speak of these inhabitants,) he doth his part towards you and them. He provides for them, he maintains them, and affords them all that is suitable and needful for their support ; but they will not take that notice of their Owner, which an ox or an ass takes of his. How wonderful a thing is this on God’s part ! how horrid a thing on man’s !

I have thought of it many times, and it would be a thing not unworthy of your thoughts and serious contemplations, that we should, in so continued a course, find the earth so productive as it is of all things, not only necessary for the support of the life of man, but so grateful too ; such pleasant, delicious fruits in their season : and for whom is all this entertainment ? For a world of rebels, offending creatures ; those that never look up ; we enjoy all, as if it were our own, and never consider, we have a Lord over us, the free Donor of all. Again,

7. Since there are so many sinners in this world, (all have sinned,) it is very strange there are so few self-accusers ; when the same light, and the same rational powers, by which men are capable of sinning, they are also capable of understanding themselves to be sinners. There is, indeed, a natural conscience in men, and it hath its exercise sometimes, and a very impartial exercise, in reference to some cases, but how little is there of conscience towards God ! “Herein,” saith the apostle, “do I exercise myself to have always a conscience void of offence towards God, and towards man.” So it is, where once regenerating grace comes to restore an entire divine Image in the soul again, to do an entire work, to produce a general rectitude in the soul, there will be conscience towards God, as well as towards men. Towards men : there is among men some conscience, though too often violated when interest sways : many do not care whom they injure, to advantage themselves ; but yet, while they do wrong, they cannot be altogether without reflection that they do wrong : and upon such accounts, chiefly, they have consciences “accusing, or excusing by turns.” Rom. 2. 15. But towards God, generally, no conscience at all ; they live in the world as

without him, and their hearts never smite them; spend days, and months, and years in vanity; throw away their lifetime, so as they are useful for nothing, they were made for; and never say—"God have mercy upon us;" never think a serious, reflecting thought. So it is with the most; they live at that rate, till in a moment they go down into the grave, and never consider what they have thrown away; a lifetime in the world, without ever minding the proper business of life. But,

8. We may also learn, hence, to take notice, with wonder, that there is so much self-complacency in the world, as one of the most incongruous things, the most monstrous incongruity in all the world, that men should generally be so well pleased with themselves. If things, in external respects especially, be well with them; if they find themselves to be in health; if they have any thing of natural strength and vigour about them; especially if they can take notice, they have wit above the common rate: if they have wealth; if they have reputation and esteem among men; if they have any thing of human dignity or grandeur; O! how well pleased are they with themselves, what self-admirers are men generally upon such accounts, without even considering, (and what a dash would one such thought be to all this,) "I am a fallen creature, an apostate creature, a sinner, one with whom heaven hath a controversy, a rebel still, if not yet reconciled." Strange! that men should be pleased with themselves, and their little external circumstances, and forget this, "I am a lapsed creature, and under the displeasure of heaven." But again,

9. We may take notice, hence, of the reason, whence it is, that there is so much displeasure and wrath against any, in this world, who look towards God and heaven. All have sinned, all are generally in a state of sin. It is by wonderful and peculiar grace if there be so much as an inclining thought Godward, a thought of returning, if any frame their doings (as the prophet's expression is) "to turn to the Lord," this presently comes under observation: if men's doings be framed that way, if a man's way and course be shaped, so as to look Godward and heavenward again, then all that behold it, (and with whom there is not the same disposition of mind and spirit,) they are under a judgment, under a doom. Noah condemned the world. And as the righteous soul of Lot was vexed with the filthy conversation of the wicked, among whom he lived; so, no doubt, he also vexed them only by their observation of his better ways. And yet, further,

10. We have great reason, hereupon, to admire a divine hand and power in it, that there hath been any thing of

religion preserved and kept alive in the world, through the several successions of time, unto this day. A world where all have sinned, all have been in apostasy and revolt from God, and war against heaven; it is from a mighty divine hand that there is any such thing as serious religion. Natural religion there is, and an ineffectual thing it is, every where, almost. But for serious religion, vital religion, such as shall speak itself to be such by a self-demonstrative evidence, that such religion hath been kept alive in such a world as this, from age to age, is one of the greatest miracles that hath been wrought in the world since there was one ! And further,

11. This serves to let us see how mighty a work regeneration is, or which the regenerating grace and Spirit, the Spirit of repentance, have to effect and work upon the soul. It cannot be a slight, superficial change that is to be made, where the depravation is so universal, and so total. The corruption of human nature, it hath not reached so little a way as the surface of the man only; it hath gone deep into the *penetrabilia*, into the inmost centre, into the very spirit of the mind: even that needs a renovation too. "Be not conformed to this world, but be ye transformed by the renewing of your mind." Rom. 12. 2. And the like expression in Ephes. 4. 22, 23. "Put off the old man that is corrupt through deceitful lusts, and be ye renewed in the spirit of your minds." O ! do not think slightly of regeneration and repentance ! think that they must have a mighty work to do ; and that it must be a very deep change which is to be effected thereby, which must reach through a man, into the very inwards of his soul, and go as deep as corrupt nature hath done. And, in the last place,

12. How solicitous, hereupon, should we be, whether any such change hath been wrought in us, yea or no ? Thus stating our case to ourselves : "Once, for certain, I was in apostasy from God, an accomplice of hell, with infernal powers, against the Sovereign, Rightful Lord of heaven and earth. Do I feel myself under a recovering influence ? Am I upon a return ? Is there any thing done, or doing in me, towards a renovation and effectual change ?" If I be not changed, I am the same apostate creature still ; that is the state wherein I persist, it carries this import with it ; as if I should put it into these plain express words : "I have apostatised from God, and I will stand by it." This is the sense of many a soul, and that which words would truly express, if they were used to that effect. But many have the sense in their hearts, and yet do not consider that such horrid words as these would only serve to express that sense of theirs. "I am an apostate creature, and I

will stand by it :” this is your sense while you do not turn, all the while you have no aim at turning, no design of turning. “I have rebelled from God, I have rebelled against him, and this is that which I will abide by ; I will live and die by it.” O ! what a horrid thing is an impenitent soul ! especially under a gospel that makes so many overtures to men, of reducing apostates, and of reconciling afresh to God.

## LECTURE XXVIII.\*

2. Now it remains to speak of what is consequent upon this sinful state, to wit, *death passing upon all* ; that which ensues upon this universal diffusion, and is, in great part, (as you will hear by and by,) complicated therewith. Now in speaking to this death that is said “to have passed through all, or over all,” it must be in substance the same with that death which we have spoken to in the former part of the verse, that which befel that one first man. I shall, therefore, speak, first, of what is common under this notion of death ; and then, secondly, come to consider the gradual differences afterwards.

(1.) For what this death signifies here in common, the larger discourse whereof I referred to this place. Why,

[1.] We must consider in it, that bodily death which (in common experience) all do undergo according to divine appointment. “It is appointed to all men once to die.” There is a statute law in the case, that hath not been repealed, and that admits of no repeal ; this lies upon the world : in the virtue of that law it is, that death hath reigned. As the strength of sin, so the power of death, even of this death, is in the law ; that is, in the sentence of it, or in the commination annexed by way of sanction thereunto. If there were no law first, no man should die. And most plain it is, that this same bodily death, unto which all are subjected, it must be within the meaning of this death. “Death hath passed over all.” For,

First. We find it to be, most expressly, in the sentence itself that was laid upon Adam, and as a comment upon the commination, that was at first given. The commination was before his fall : “In the day thou eatest thereof thou shalt surely die,” die the death ; the sentence was after his fall : and this

\* Preached April 28, 1794.

death is fully enough signified by the sentence—"Dust thou art, and unto dust thou shalt return." It cannot but be meant, as being so expressly mentioned, both in the commination and in the sentence. And,

Secondly. The actual execution shews it to be meant, to be meant as one part of the penalty unto which transgressors are adjudged under the name of death. For though it be very true, that, abstractly considered, it may be looked upon only as a misery, or as a physical evil, yet considering, that God hath vouchsafed to govern his reasonable creatures by a law, and according to the tenor of a covenant, he would never lay any thing of afflictive evil upon them, which was not legally due. He will herein not go above the legal constitution, by laying any more than was due by law, though he might go as much below it as he would.

A righteous ruler will never exceed the law in punishing, though he may exceed it, without any injury, in shewing favour. And the difference in these two cases, is manifest, because that these promises of favour, make those, to whom such promises are made, creditors, and make the promiser a debtor. But in the inflicting of punishments, the person to be punished is the debtor, and he that is injured and wronged, being the sovereign ruler, is the creditor *pænæ*, which also the common phrase signifies, and shews it to be agreeable to the reason of mankind, to look upon the ruler as the creditor *pænæ*, and the offender as the debtor *pænæ*; to wit, that phrase of *Dare pænæ*. It is the person that is to be punished, who gives satisfaction to law and justice, and so, thereupon, is said to owe it; and it is the government that is the creditor he owes it to.

There would be, then, no such thing as this bodily death in the world, if the violation of the law of God had not made it a debt to divine justice, and to the divine government, as the proper wages of sin. God will not lay upon man more than is right, (more than is just and due according to law,) that he should enter into judgment with God. Job 34. 23. Whereupon, the execution, (of which all the world hath experience from age to age; for we see the world hath been continually and actually under death, and we still daily behold death round about us,) this actual execution, I say, shews that this must be part of the designed penalty signified here by "death."

And unto this head we may very well refer all those corporal evils and miseries that men in this world are liable to, and lie under, which are so many tendencies unto death, or which we may look upon as death begun; so much of a man's

time as is past over with him, so much death hath eaten up : as the heathen moralist expresseth it : *Quicquid nostræ ætatis retro est mors habet ; death hath devoured all that of our age which is already past* ; so that men may be said to have begun to die as soon as they begin to live, which makes it seem congruous enough, or less strange, that Ecclesiastes the preacher, speaking of the events or purposes for which there is a season, unto every one a time, he speaks of a time to be born, and a time to die, without any mention of the intervening time of life : and fitly enough, or it is not strange, because, indeed, men do begin to die as soon as they begin to live.

Death is wrought with the very *primordia* of our sensitive nature ; so that well might that prince say, upon the loss of his son ; *Novi me genuisse mortalem ; I begot him and mortality in him, both together.* I begot him a mortal thing. Death is working in us, (as the apostle's phrase is,) all our days, all our time, between our birth and the grave, still working in us. And so the longer any man lives in this world, he is but so much the longer a dying. Death did for a great while work more gradually and slowly, where a man's life extended to some hundreds of years. It hath since come to work a quicker dispatch with men ; but still they are dying, tending towards the grave, even from their first entrance into the world ; and this is part of what is signified by death here. But yet it is, in comparison, but a small part, though it be a real one, a true part. Therefore,

[2.] Spiritual death is, without doubt, more principally intended, as it is in itself a far more principal evil ; that is, all those miseries which do now in this present state infest the spirits of men. And this needs a little more to be insisted on. Herein, therefore, I intend (as God shall enable) these two things : first, to shew you that such spiritual evils as these, are very fitly comprehended as part of the penalty under the name of death ; and then, secondly, I shall shew you, what this death doth comprehend in it ; namely, spiritual death.

First. That the spiritual evils to which the souls of men are generally subject, are very fitly comprehended under the name of death here. That death that is said to “ have passed over all,” is a real and great part, even the more principal part of the penalty under which they lie : and this doth need some explication, the rather for this, that this spiritual death is in itself a sinful evil, and, therefore, that it should be a punitive one, may seem strange to some. I shall explain the whole matter to you, therefore, in some distinct heads and particulars. As,

i. We are to consider, that though sin be principally an injurious evil against God, yet it is also by consequence, and collaterally, a mischievous evil to the sinner. And thereupon are we said to be "dead in trespasses and sins." Ephes. 2, 1. Death is certainly a horrid and afflicting evil to him that must suffer it. But such a death as this, to wit, to be dead in sin, it is primarily an injurious evil against God. For we are to consider what sin is. It is a transgression of the law; therefore, considered in strict propriety, it must be chiefly and principally against the Law-Maker, a transgression against him that made the law; to wit, as a wrong to him. But yet, for all that, it is a hurt to ourselves. It lies both against the Object and the subject. Against the Object: "Against thee, thee only have I sinned," have I offended. It works upward even against heaven: but that, it cannot reach to do any real hurt there; but a wrong is done against heaven. "I have sinned against heaven and in thy sight." But then it works downward so as to hurt and do mischief; that is, as it works in its subject, corrodes, and envenoms, and poisons that, and so carries a self-punishing malignity in it. "Thine own wickedness shall correct thee." Again,

ii. Consider, for the clearing of this matter, that that life unto which this death is opposite (as it is in us, or as it is in an intelligent subject) is, both a principle of action, and perception. I pray mark this, for it is obvious in the meaning of it to every one's understanding and experience. By that life that we generally live, we are enabled to act what we do act, and we are enabled to enjoy what we do enjoy. It is both a motive and active; and it is both a perceptive and a fruitive principle. Now consider this life, as it is an active principle, so it makes us the subjects of duty, of all duty which we owe to him who made us, and gave us breath and being: but as it is also a perceptive and fruitive principle, so it makes us capable of enjoying what is good for ourselves. And, again,

iii. This being plain in itself, we are to consider, that both our duty, which we owe to God, and our felicity, which we enjoy in ourselves, they are substantially and radically the same thing, and do only differ in distinguishing respects; they meet in one and the same root, and which is the principal thing in the moral life, (that life we are now speaking of; and it is death in the moral sense, and not in the natural sense, that we are now speaking of too; for in the natural sense, the soul cannot die,) I say, that moral life doth carry, as the principal thing in it, both our duty and our felicity, in the same common root; to wit, love to God; that is, both radically and

virtually, all our duty, and all our felicity too. And it is the main thing to be considered in moral and spiritual life.

The love of God, I say, comprehends both these in it. It comprehends duty; "If ye love me, keep my commandments." We can never do that which he will interpret obedience, but from a principle of love. It is no obedience to him, if it do not proceed from love. And, again, the same love, our love to God, is that by which we enjoy him, as well as that by which we obey him. We can enjoy what we love; but what we love not, we can never enjoy. And so that life to which this death stands opposed, carries in it that one principle of love, which sums up our duty and our felicity both together, and is radically both of them; upon which account they are in substance the same thing.

But they differ only in the different respects that love hath, as it respects God, the Ruler of all this world, (and so whom we ought to obey and be subject to as our Ruler,) so this love is the principle of duty: but then, as it respects ourselves, so it is the principle of enjoyment; that is, it eyes God, pitches and terminates upon him, but with a reference to ourselves. And,

iv. These acts, proceeding from this principle of love, which have a more direct tendency unto God, do yet involve and carry in them a gainfulness and gratefulness to ourselves, so as that our felicity and duty will still be complicated in those consequential acts. As, for instance, where our felicity is most complete in the heavenly state, the eternal adoration of God, which is the immediate and perpetual product of the highest and most perfect love to him, it cannot but infer perpetual pleasure to them that do so adore. And though that act be carried directly towards God, yet it infers a delight, a pleasure, (as it cannot but do,) to perfectly right minds, to them who are everlastingly so employed and taken up. And I can apprehend nothing higher than that, in the pleasure of the heavenly state; to wit, the felt congruity of everlasting worship, the soul apprehending and feeling within itself, and relishing, with delight, its own act in adoring and worshipping God for ever, and finding how congruous a thing it is, how comely a thing. And so that which is a right to God, is also a satisfaction and delight to the soul itself, that renders it, and is continually paying that homage.

And again, too, in this our present state, wherein felicity can be but begun; and if you look to the very beginning of that, the first turn of the soul towards God by repentance which enters it into a holy and happy state. It is called "repentance towards God," it directly terminates upon him;

but when once it comes to be true, genuine, evangelical, vital, even that itself cannot but carry a sweetness and pleasure in it to the penitent soul. For it is not a forced thing, but an act that flows freely from a vital, connatural principle, the soul pleaseth itself, in abasing itself, in humbling itself, before him; in pouring out itself in free confessions and acknowledgments to him. And then, consider further,

v. That for such acts as do more directly respect ourselves, they do involve and carry still in them, homage and duty to God too, though they do more directly respect ourselves: as trust and joy in God, they have a manifest reference to our own safety, and a direct reference thereunto. By trust in him, it is, that we secure ourselves, and, by which, we become safe from wrath and ruin. Joy, or delight in God, it is that by which we entertain, and receive into our own souls, positive good, by which we are to be happy and satisfied. As by the other, (trust,) we decline and avoid the evil by which we were otherwise, to have been miserable, these have a direct reference to ourselves; but, they have a consequential reference, too, unto God, or, a conjunct reference, as carrying in them, a homage to him, while, at the same time, they carry in them, an advantage to us.

For we cannot render to God higher homage than that trust. It is vital trust, by which the soul unites with him, comes into union, enters into a state of union with him. By that trust, we give him the highest glory creatures are capable of giving him; we, thereupon, acknowledge him to be the First Truth. We give him the glory of that great attribute of his faithfulness; we acknowledge him to be a God that cannot lie, with whose nature it is inconsistent not to be true; we honour him, and advantage ourselves, at once, in that very act. And so, delight and joy in him, there the case is the same: it is we that are satisfied by our delight in God; but it is God that is glorified: for thereby we acknowledge him to be an all-sufficient Good, an all-comprehending Good, when our souls do centre and rest in him as such; which is the true notion of delight; *Quies appetitus in appetibile*, the rest of the desiring faculties in the object desired: it is the rest of our love; that by which our love doth move towards its object, till it attain and possess it. And then,

vi. It is hereupon, most plain, that the death which is opposite to this life, (that I have so far opened to you,) while it is an injury to God, it is also a hurt to ourselves: for the same reason that life doth involve these two things in it, even in all the several acts of it; by the same reason, it must needs be

so, on the opposite hand; to wit, that death must comprehend in it, opposite things; and that the same evils that are sinful against God, cannot but be hurtful, and pernicious, and mischievous to ourselves. And,

vii. Those evils, that are so said to be signified by this name, are very fitly signified by it, very aptly: for, though such a death of the soul be not death in the absolute sense; for, if it were death in the absolute sense, then would the soul be said naturally to die, which would not consist with the doctrine of its immortality; but, it is death, in a respective sense only;—yet it is, however, properly, death, inasmuch as that respective sense must needs mean the principal respect, that such a thing is capable, or can any way admit of; to wit, a respect to the end. A respect to the end is always the most principal respect of any thing whatsoever, though it be clothed with various respects besides its own simple nature: its respect that it bears towards its proper adequate end, is always to be reckoned its principal respect. Now, look upon man, principally as to his soul or spirit, (which is the subject of our present discourse, and the subject of this death, which we are now speaking of, spiritual death,) and it is to be considered this is a created being. He that made it, made it for somewhat. What is the end of such a being as the spirit of man? What was it made for? It is a mind, an intellective thing, an intelligent being, unto which belongs the power of thought, and that of vast compass, extending to multitudes, even to all sorts of objects, and to the very highest of all objects; for, God hath made us capable, even of thinking of himself, of having an idea of him, a notion of him, which all have, more or less, in their minds; now it is to be considered, I say, What hath God made such a creature as this for? This mind, or spirit of man? Why, principally to converse with himself. For he hath made all things for himself; and the spirit of man, more immediately for himself, as, he is said, to have fashioned the spirit of man within him. That must be, with design, that it should be employed immediately upon him, as the principal and most noble End for which it was made: but, to this End, it is become useless, the spirit of fallen man, apostate man, unconverted man, yet remaining in the state of apostasy, not regenerate, not renewed in the spirit of his mind, (the great seat and subject of that regenerating work,) it is altogether unapt for the end that it was made for, nothing can be plainer.

Therefore, though it be not simply dead, yet, it is dead *quoad hoc*, it is dead to this purpose, it is dead in this respect; and

that is the principal respect that such a thing is capable of : for the principal respect is, the respect it bears to its end, its great and ultimate end, the end that it was made for. Any man that will understand himself to be God's creature, especially that he hath a mind and spirit in him, that God hath, himself, fashioned immediately, he must needs presently apprehend this mind, this spirit, was made for some more principal purpose, than only to mind the things of this earth, than only to serve a brutal flesh for a few days, that must, at last, rot in the dust : no man, that communes with himself, and considers his own nature, that hath such a thing as a mind and spirit about him, but must presently apprehend, "Sure this mind and spirit of mine, which is impressed with the natural image of God, and, which, immediately proceeds from him, (who is, therefore, called the Father of spirits,) must be made principally to converse with him, to employ itself principally upon him, by acts of love, and trust, and adoration, and subjection, and the like."

But, most plain it is, that the spirits of men are become altogether *inhabile*, unapt, to serve this end, for which they are made, and, so, are truly said to be dead in this respect ; that is, dead to the principal use and end for which such a being is said to be made. And, therefore, when once the great regenerating turn, and change, comes to be made upon the souls of men, this is the effect of it,—they are "dead to sin, but alive to God, through Jesus Christ," as Rom. 6. 11. intimating, that before, they were only alive to sin, but dead towards God and Christ. And what ! Do we think that God ever made an intelligent and immortal mind and spirit, only to live to sin ? they are only alive to sin before ; but, when this change comes to be made, then, they are alive to God : before, quite dead to God ; and, so they are dead, in reference to their principal end, and the proper design of their creation, that they were made for.

And so, it is a death in equivalence, it is an equivalent death ; it is the same thing in reference to the end they were made for, as if they were not. As if we speak of a human maker of any thing : if an artist have made such a thing as a clock or watch, he considers the end of it, that which it is to serve for ; it is to measure time, to let me know the hour of the day, as it passeth. Why, suppose such an instrument as this made, and elaborated by a curious hand : What hath this in it ? it hath in it motion, and the regularity of that motion. Motion alone would not make it serve this end, if that motion had not a regularity belonging to it. There is, in that instru-

ment, (a watch,) such a thing as a balance, wheels that regulate that motion; so as that it shall not move at random: if it move at random, the design is lost, the use of it frustrated, though it should retain motion, and there were still a motive power in it: if its motion were nothing else but an uncertain hurry, you could never know how the time passeth by it. And, therefore, it were all one, though the thing remain, and though the motion remain; it were, I say all one in reference to its end, as if there were no such thing, or as if it had no motion at all:

Take the needle of a compass—it has a mobility, it is put in such a posture as it may be easily moveable; but then, with all, it hath a verticity, that is, an aptness to turn and stand directly towards the north. If it retained never so much its mobility, and loseth its verticity, it serves not its end, it is unuseful so, and useless, as the needle of a compass; and it were all one as if it were not.

Suppose these instruments, that are mechanical, were someway vital; suppose a watch were a vital thing, and its motion vital; as it is but mechanical, when it hath lost all kind of the regularity of the motion, the motion itself remaining, it were all one as if it were dead; if it had been a living thing, it would no more serve its purpose now, than as if it were dead.

And so it is with reference to the spirits of men: if they do not serve the principal design for which they were made, then it is all one as if they were dead. God may say of them, “I have no more service from them than if they were dead, no more of love, no more of adoration, no more of dutiful observance are paid me by them, than as if there were no such things.” It is to be considered, therefore, that that which makes the name of death, in this case, proper, is, that that life that doth remain to the spirits of men, that is, by which they live naturally, it no more serves the end and purpose for which such a mind and spirit were created and made, than if such a thing were quite extinct, and there were no such thing. And, thereupon,

viii. Though this, in itself, be a sinful thing, as an offence to God, it is never a whit the less a punishing thing to them that do offend, a punishment upon them, that is, they are left to punish themselves, because that they do injure God by that violation which they have made even of their own frame and natures: and, so the same thing may very well be a sin, and a punishment too. And it is most reasonably so: for, do but consider the parity of the case, to what is obvious to our notice in human governments. If a man be a self-murderer, a

*felo de se* ; this is the very case, as a man cannot be dead in trespasses and sins, (sin being his own act,) but he must be a self-destroyer. In human governments, he that doth destroy himself, it is very true, he suffers this evil first, immediately, directly ; he is the person that is killed, and hath lost his life ; but here is, in the mean time, a wrong done to the prince, a wrong done to the community ; the prince hath lost a subject, the community hath lost a member ; and this is the case with every self-destroying sinner, in reference to God. And, he is liable thus to be impleaded : “Thou hast destroyed my creature.” This interest of God, in all, is superior to any interest we have in ourselves : and this the sinner is to be accountable for. “Why hast thou undone my creature ? Why hast thou made my creature a miserable creature, that was capable of being a happy one ?” Yea, the whole heavenly community have a just plea against any such one that perisheth, and so is eternally cut off from them by his own iniquity. “Duly, and by original right, you ought to have been a partaker with us ; you ought to have been of our chorus, in worshipping, adoring ; in loving and enjoying God eternally. But, you have cut yourselves off from God, and us.” Therefore, it is no strange thing that this same death which carries in it the greatest hurt and mischief that we are capable of suffering in ourselves, should yet be also complicated with sin, as it is an offence against God, and an offence against the rest of his creatures,—especially those of the sinner’s own order in the creation. So fitly is all that doth concern us, the whole of man, summed up in the fearing of God, and keeping of his commandments, as in that 12 of Ecclesiastes. This is the whole of man ; the fear of God is nothing else but reverential love, carries love in it ; that is the principle from whence we keep the commandments of God ; these commandments are all summed up in love to God, and love to ourselves, and to our neighbours as ourselves. Where sin, therefore, comes to obtain, and take place, and be in power, there must be, at the same time, an injury done to God, an injury done to ourselves, and an injury done to the whole community to which we belong ; so as that death, even spiritual death, is nothing the less capable of being intended here as a penalty and punishment, for that it is also complicated with sin : for, in the very nature of the thing, it cannot but be so, even in the very nature of the things themselves.

More is yet to be said in reference to what we further promised to shew, that this is a real part of the penalty here meant, by the name of death, spiritual death, as it is the hurt and evil

that does mischief to ourselves, to our own souls, to shew that it must lie in the compass of that penalty, which, under the name of death is here said to pass over all. And then, for the extent and comprehension of that, the several things that this spiritual death doth involve in it, that we are to speak of afterwards. But, in the mean time, from what hath been hinted of these two things—corporeal death, and spiritual death, it should entertain our thoughts with, and a little fix them upon the prospect we have before our eyes. Now, by way of *Use*,

1. It is a doleful state that this world lies under, as it lies under that which is fitly to be called death; men, in a continual succession, lately sprung up here in this world, swept away presently from it, sooner or later, but soon all; one generation coming, and another going, but the earth abides. For persons that are capable of using thoughts, to behold themselves in this plight, and to look round about them, and to behold this to be the common case; “Here we are, lately sprung up into being in this world, and we know we are to stay but a little while: Dust we are, and unto dust we shall return.” A most melancholy theme for a man’s thoughts, if he have not somewhat beyond all this, to support his spirit, and to afford light, and lustre, and sweetness, and pleasure, to it; “life and immortality brought to light in the gospel” of Christ.

Alas! it is strange, amazing stupidity that is upon the spirits of men, that this common case is so commonly slighted and made so little of. If death did make quicker dispatches, (though we are certain of it, it can make no surer, for it reaches to every one sooner or later, but if it did make quicker dispatches,) it would set towns and countries presently upon a lament, upon bemoaning themselves, and put them into a panic, dread and fear. If the plague were (as sometimes it hath been in this city, sweeping away thousands in a week) in what a consternation would the minds of men generally be? You cannot have forgot, (many of you,) how it was. But let this matter be rationally considered, and whether it be so many thousands, or so many hundreds, it is the same; persons are still mortal, and must as certainly die; it is, therefore, an irrational stupidity to be so little apprehensive of this.

When the plague came upon the people of Israel, (in that of Numbers, 36.) see what an outcry is raised among them! “Behold we die, we ail die. How are we consumed with dying!” What a fright were they in! And yet, this case is no way different at all from the common case of all mortals, more than only this—dying a little sooner, or dying more

together, more numerously. It is strange there should be a dying world always in view, and we should find death working in us, and yet we live so unmindful of it from day to day, and are so little apprehensive, that, in this respect, death hath passed, and is passing, over all. We do not speak to one another at such a time as this; we do not hear; we do not look upon one another's faces as so many mortal creatures; sure there is not an apprehension suitable to the state of such a case, in this respect, that we are all subject to corporeal death. And then,

2. For the other part of our prospect, sure we should stay a little upon it, in our deepest reflections; that is, thus, in sum, that the soul of an unregenerate man is a most miserable creature; dead, dead to the principal purposes for which such life was given, any such creature made. It were as good never to have lived; better, (upon many accounts better,) to have been an untimely birth, and never have seen the sun, than not to live to God; than to have a total indisposition in my soul towards him, to think of him, to love him, to delight in him, to make him my life and my all. This is strange, that it should be the common case, and so little understood, and so little considered, so little taken to heart. O! the restless thoughts that would continually possess such a breast, if the matter were but understood, till the regenerating work come to obtain, and take place: "I am one that lives to as little purpose, as if I had never lived; as if no such creature had ever been."

As if we should consider the matter in reference to an inferior thing, belonging to our nature, to wit, the power of speech. Suppose a man should retain the power of speech, but hath quite lost his reason, which should govern his speech, so that he can speak still, but to no purpose; the use of speech were lost; for the design of speech was to convey the sense of one man's mind to another; but, when the reason is gone, which should form that sense in the man's mind, speech serves for nothing. It is just so with the souls of men, in reference to the principal end and purpose for which God hath made such a creature. They can think, they have a power of thought belonging to them, but to no purpose: thought is internal speech, the speech of the mind within itself; there they can speak; that is, they can form thoughts, connect thoughts, but all to no purpose: for religion, that which should govern the motion of the mind, that, is wanting, there is no such thing; this makes the soul of man a most miserable thing: it can move, it hath a principle of motion in it, which is essential

to it; but it hath no principle of rest, no inclination towards God, the true rest of the soul. Do but illustrate that to yourselves, by the case of a bodily motion. Suppose your bodies had the power of bodily motion in them, without the power of rest: O! what a miserable thing were man, in respect of his bodily frame and constitution! to be in an everlasting hurry: he can move, and he must move, perpetually; but he cannot *sistere se*, cannot stop his motion, he can never take any rest. It is just so with the unregenerate soul. God is the true rest of the soul. It is in perpetual motion, in continual desires, in everlasting cravings; but hath nothing by which it can satisfy itself. It never comes into its mind, "Return unto thy rest, O my soul." Such a creature, one would think, made for torment, that can everlastingly move, must be perpetually in motion, but can never rest, can never take up any rest in any thing that is agreeable and suitable to it, that can satisfy it.

### LECTURE XXIX.\*

It remains now, in the next place, to shew,

Secondly: What those several evils and miseries are: and, so, what the spiritual death that is now upon the world, and hath passed over all, doth comprehend, and contain in it. It comprehends,

i. The loss of God. A mighty thing! the very thought whereof might set all our souls a trembling; and that, whether we consider it as our present case, or, as having been our case. The loss of God two ways: first, as men have lost all their interest in him; and, secondly, as they have lost all inclinations towards him. A loss, that stands at once in God's aversion from them, and their aversion from God. A mutual aversion between God and them. But, because that, in every thing that belongs to our misery, we are first, as in every thing that belongs to our felicity, God is first, it is more proper to consider,

(i.) Our aversion from God, or, men's having lost God, through their own disinclination towards him: this is represented as the common case of the unconverted, or yet apostate world of men, yet remaining in the state of apostasy, that they are atheists in the world. Ephes. 2. 12. "Without

God in the world ;” so we truly enough render it. “Alienated from the life of God :” Ephes. 4. 18. Alienated from the divine life, from a life of commerce with God ; they are strangers to God, as men of another country : that is the significance of the expression ; so they carry it to God, (as it is elsewhere expressed,) like foreigners. He is none of our country ; we are not of that country of which he is ; we have nothing to do with him. At that rate men live, and bear themselves, generally, towards God.

And this aversion of the souls of men from God, is total, of the whole soul ; the mind, the judgment, the will, the affections, they are all wholly off from God. So that, when he looks down from heaven upon the children of men, to see who will inquire, who will seek after God ; lo ! they are all gone back ; (all in a revolt, all flying away from him, to the utmost distance that they can ;) there is none that doeth good, (not this good, it must be specially meant,) no, not one : as in the 14, and 53 psalms, which are both to the same purpose ; as divers passages quoted from them, in the 3 of Romans. They are without God, and very well pleased with themselves that they are so. They know him not, and they all affect not to know him. They are “alienated from the life of God, through the ignorance that is in them, and the blindness of their hearts.” That blindness of heart is a voluntary blindness ; they are blind towards God, because they will not behold him, nor take notice of his majesty, though his hand be lifted up, though the appearance of him be never so bright and glorious. They forget him, he is not in all their thoughts. It is the usual character of a wicked, unconverted man, that he forgets God : “The wicked shall be turned into hell, and all the people that forget God ;” the one expression being exigetical, or expository of the other. Psalm 9. 16. They refuse him, they are unwilling of him. If persons do remain in an unconverted state, though related to him as Israel was, (for yet, of them, it is said, “Israel would none of me.” Psalm 81. 11. “My people would not hearken to my voice, Israel would none of me.”) they will not God. We will not have him to be our God. It is a disaffecting of him ; the affections that should be placed on him are quite off : in the room of pious affections, there is nothing else but enmity : “The carnal mind is enmity against God.”

And, touching this aversion from God, it was formerly intimated, that, as love doth comprehend together, (as the radical virtual principle,) all our duty, and all our felicity ; so doth this aversion from God, (which stands in opposition there-

to,) all sin, and all misery. That this aversion is the radical principle of all sin; we spake to that formerly; and so we, must understand it now, as it is the radical principle of misery, God being to be considered by us, under a two fold notion—as he is to be obeyed, and as he is to be enjoyed; as the Sovereign Authority, and as he is the Sovereign Good. It is the aversion from God, as he is the Sovereign Good, that we are now to consider, having, under the former head, of the sinfulness of man, spoken of it as an aversion to him under the notion of the Supreme Ruler, and, as the Highest Authority. But, yet, we have also told you, that there is a complication of these things with one another: for men do really sin against God in their declining the enjoyment of him, in their declining him as their best and highest Good; the constitution of the divine laws being such, that there are obligations upon us to be happy. So that, a man cannot but be miserable, as he cannot be happy without obeying him, even in his very enjoying of the best and highest Good, because God hath made this our duty, to place our supreme delight in him.

And so, God hath a just ground upon which to implead the ungodly, wicked world; for that, thereby, they make themselves miserable: “Why have you thus used my creatures, the souls that I have made? Why have you cut and torn them off from me, they which are the works of my hands? Why have you used and dealt with them so?” As was told you, he that is *felo de se*, is criminal by human constitution; for though he thereby doth afflict himself, destroy himself, yet he doth also injure the prince, and injure the community to which he belongs: for he destroys a subject and member of the commonwealth. And those who, by the law of their creation, should have joined with the rest of the creatures of their own order, in the eternal adoration and praises of God, have by sin, as much as in them lay, defrauded him, and maimed the community unto which they did originally and naturally appertain. But then, this misery, as it stands in the loss of God, includes, too,

(ii.) His just and righteous aversion from them. “God is not a God that takes pleasure in wickedness, neither can evil dwell with him.” There can be no fellowship between light and darkness, between righteousness and unrighteousness. He did owe it to himself, to retire from an apostate, rebellious world: it was but to do himself right, to express a just detestation of the wickedness of a lapsed, degenerate world; to hide himself, to withhold his light and grace, which were shut up from men by the bar of an everlasting curse, till

such time as that should be counter-wrought, in reference to any; Christ having been made a curse for us, upon that account, that the blessing might come upon us, even us, Gentiles, as it did before upon the Jews, those of them that did belong to the election of grace; thereupon it is called "the blessing of Abraham;" that that might become a more diffusive thing, to reach the Gentiles too; to wit, receiving the Spirit, the promised Spirit, through faith. Gal. 3. 13, 14. Therefore, where this curse is not removed, it still lies as a bar against all gracious communications of light and influence from God to men. And so he is righteously averse from them, as they were most unrighteously averse to him: and thus they have lost God.

O! the lamentations that this world would be filled with every where, if this case were but understood! What girding with sackcloth would there be all the world over! God is gone! God is departed! This would be the common cry in town and country, in all parts and places—God is departed: that is the amazing thing! Heaven would resound with shrieks and cries from the miserable inhabitants of this earth. But, I say, that is the amazing thing, (as there will be occasion to take notice hereafter,) that such a matter as this is so patiently borne, so little resented; that men can so quietly wear away their days here in this world, without God, and think themselves to stand in no need of him. They can rise in the morning without God; and walk about all the day long without God; and lie down at night without God: and yet, all is well.

ii. This spiritual misery contains in it, too, a wretched conversion of soul to the creature. Where God is lost, they design to repair that loss. And O! the miserable case of the inhabitants of this world upon this account; that they can think or imagine, when they want God, that any thing can fill up his room, and be to them instead of him! that it doth not come into their minds to consider, "How shall we recover God again?" But, "How shall we repair our loss another way?" imagining that some thing or other can be found, and may serve them, and be to them, instead of God! that is, that he, (in comparison of whom the whole creation is but "as the drop of a bucket, and the dust of the balance, lighter than nothing, and vanity itself,") that he can, (I say,) have his equivalent; that there may be somewhat found out of equivalent advantage and use to them. This is the highest reproach to the Deity, as it is the greatest misery to themselves, and both comprehended in one thought; to wit, that there may be an equivalent to make up the loss of God; that very thought, I say, carries in

it the highest blasphemy against the Deity, to think that any thing can fill up his room, and be as good as he is; as well as the greatest misery unto wretched souls themselves, that they should be under so fearful and pernicious a mistake.

But this is the common case when God is gone, and men are gone off from him, then they turn themselves to the creature: "Let us make the best of that we can." So is the project laid all the world over. Not, Let us consider how we may regain God; how we may get God back again to us; but, How we may supply his absence out of inferior things: and this is the general posture of mankind. Look on them, and, in reference to God, they are in an averse posture; in reference to the creature, in a propense posture.

And what sort of creatures? That we may understand this to go somewhat towards the consummating of the state of misery man is fallen into, do but consider, I say, what is the kind of that good which they design for themselves, when God is no longer eyed by them as the Good that they should enjoy, and design for. And consider, too, in what circumstances they may expect to have what enjoyments they can have of that substituted good.

For the kind of it, we are to consider in the vast universe of creatures, what it is that the apostate world do seek to repair this loss of God to themselves out of. It is not out of the nobler parts of the creation; they do not look as high as the heavens, they are too remote: they are not the angelic beings, that their thoughts fly upon, with any design of repairing the loss from among them. But the whole bent of their soul is directed towards this lower world, and sensible things, things meaner than themselves, meaner than their own minds. They think an intelligent, immortal mind must have its enjoyments, even unto felicity, in things of so vastly inferior dignity to a mind and spirit; that these minds are to be fed upon earth, upon ashes, upon the basest and most despicable things within the creation of God! What a misery is that! Unto such things it is that all this world is turned, being turned off from God, sensible things, earthly things, things that can please appetite, things common to them with the beasts that perish, only they have ways and arts to refine them, but they are of the same nature. As clay will be but clay still, be it figured never so curiously. "They mind earthly things;" this is the character of the insincere, those that are afar off from God, not turned to him; they mind earthly things; their whole souls are let out upon that which is, in itself, vain, and a lie; that is, which promiseth fair, but never makes good, and so lies to them.

And consider, under what circumstances men apply themselves to enjoy the things by which they would repair to themselves the loss of God : especially consider these two most important circumstances : that is, that they are things that lie, first, under an interdict ; and, secondly, under a curse, in reference to them, and, in reference to what they design, and seek to themselves by them ; to wit, a felicity ; or with respect to the notion under which they do covet and would enjoy them ; that is, as their best good, so they lie under an interdict and under a curse.

(i.) Under an interdict : “ Love not the world, nor the things of the world ; if any man love the world, the love of the Father is not in him.” 1 John, 2. 5. What a misery is this, that the poor souls, revolted and gone off from God, are now universally seeking a felicity for themselves in things that, under that notion, lie under an interdict, are forbidden to them, and cannot but be forbidden, under that notion ; because, under that notion, they are made rivals unto the Deity. In subordination to God, men might comfortably have enjoyed the things of this world ; not in competition, nor in opposition : for now this world is made his rival, and, therefore, is the love of it idolatry, and is the setting up of another God, in opposition to the true and living God ; and by taking this licence, men think to repair themselves for their having lost God. And,

(ii.) They are things that lie, not only under an interdict, but under a curse, a malediction,—apostate souls, gone from God, they can have no enjoyment of this world, but under a curse, nothing is blest to them ; they can have no blessed enjoyment of them, or any thing they enjoy ;—for sin turns all into gall and wormwood, bitterness and death. How dismal is the case with fallen man, upon this account ! “ Cursed in the basket, and cursed in the store ; cursed in the city, and cursed in the field ; cursed in the coming in, and cursed in the going out ;” as the matter is largely and most emphatically represented in the 28th of Deut. A people, though related to God, when they go off from him, and so put themselves into the common state with the rest of the pagan world ; a curse lies upon them, in every thing that they do, in every thing that they enjoy, they perpetually live under a curse. It is with strange rhetoric that this matter is represented in the 109 psalm : a curse that they are girt with perpetually, and that is as a garment that they are clothed with, and that flows or insinuates itself as oil into their bones, and as water into their bowels. So, they are under a divine curse, in reference to every thing that they enjoy. And that is a second part of this misery

which fallen man lies under, even in reference to his spirit; to wit, that that is off from God, and is turned to a vain world, which is to him an interdicted and an accursed thing.

iii. This misery further includes in it, a continual unsatisfactoriness with whatsoever they do or can enjoy. And, as the essence of blessedness and felicity doth lie in satisfaction; so, on the other hand, must misery consist in continual unsatisfiedness, which results from these two things together; first, perpetual craving desires, and secondly, the want of any suitable and adequate object by which they may be satisfied.

(i.) In continual craving desires. And that is the common case with all men in the fallen state. Why, they have put themselves into an utter impossibility, whilst things are just with them as they are, to be happy; and yet they have a desire to be happy all this while, nothing being more deeply natural, than these two opposite things; a dread of misery, and a desire of felicity: and by how much the larger men's desires are, so much the greater is their misery in this case. Desires enlarged even as hell, and that could even swallow up a creation and more; for a creation was never to satisfy them. It was not a created, but an uncreated Good, that was the object designed for the satisfaction of the souls of men: "Who will shew us any good?" There is the character of an unrenewed mind and spirit, in that psalm, 4. 6. But it never comes into their minds to think, what that Good is that could be adequate to them. "Lord lift thou up the light of thy countenance upon us:" they never think of that, but still cry out, "Who will shew us any good?" Roving, uncertain desires, which, with all, find that they can meet with nothing that is suitable and adequate for the satisfaction of them: these desires must turn to torment, when there is not an object for such desires to feed upon; they prey upon their subject, turn inward; and, so men's desires are their tormentors, and make them miserable, in that they continually desire and crave that which they cannot reach. For,

(ii.) The other thing that concerns, and falls in, to make this a miserable case, or to render it a real misery, is, the want of a correspondent good for so vast and large an appetite; and that, upon a double account: to wit, that what would satisfy them they cannot desire; and, that which they do desire, cannot satisfy them. That which would satisfy, they cannot desire: God would satisfy them, he were an adequate, correspondent Good, to the most enlarged desire of the soul. Aye, but him they care not for; towards him they have no motion: towards him there is nothing but aversion and disinclination

and disaffection, as you have heard before: so that, as the carnal mind cannot please him, so it cannot be pleased with him. And, that which they most of all desire, that cannot please them, as you have likewise heard.

And so, in reference thereunto, they lie always in the same restless posture. As, I remember, a heathen saith, concerning a soul loose from God: (it is the saying of Hierocles:) "That such a soul being loose from God, is like a cylinder upon a plain, that can never lie still; it is always in perpetual motion." The state of a soul that is off from God, is just such, circled all within itself, capable of setting upon no basis. There is nothing that can give a firm posture, or a posture of rest to it; for all things, beneath it, and beside it, are unsuitable, inadequate; and, therefore, nothing can ensue but perpetual unsatisfiedness. A miserable case! To have so capacious a thing, as the soul of a man is, capable of so high and great enjoyments, and to be under continual dissatisfaction, because that which would satisfy, it cannot desire; and that which it doth desire, cannot satisfy. And,

iv. This misery hath this further in it, a continual delusion, which the souls of men lie under, in reference to the objects of their enjoyment; a being continually imposed upon by the false and delusive appearances of things, so as, hereupon, they meet with disappointments, both in reference to what they attain, and in reference to what they attain not. Herein stands their perpetual delusion; that is, they are cheated into the expectation of meeting with that rest and satisfaction for themselves, which they can never find, and that, whether they do attain the things they seek, or attain them not.

The case is generally with men, in this respect, as with some weak, half-witted persons, who, looking about them here and there, they see some rising ground, such or such a hill, or mountain, and they think, if they were on the top of that mountain, they should reach heaven, for heaven seems to touch that; when, if they should be at the pains to travel to the top of that mountain, they should find themselves at the same distance they were before. So it is with the men of this world, with reference to what they expect from it, of good and rest to themselves: "O! I should be in a very heaven, if I were in a condition so high." Some men's states and conditions carry their appearance with them of very high lofty mountains, that do even over-top heaven, or touch heaven. "If I were but so high as such a man, or such a man, I were a happy man." Alas! they are deluded and disappointed, both these ways: first, that the most can never reach that which they do expect and design,

in point of wordly advantage; and, secondly, that if they do, they are much what they were, as far from felicity as before:—nay, it may be, sunk by that very means, by which they thought to be raised, into deeper misery than before. This is a very dismal, yet, it is the common case! Men spend their days, wear away a wretched life-time, here, in this world, in pursuit of such an outward good state, or condition; and most of them always die short of what they designed, of what they projected in any such kind. And, if any have compassed this, or that great design, or project, for this world; why, they are still, when they have compassed it, nothing the nearer. In a like case with that great prince, of whom we read, who, discoursing with one of his courtiers, about several great designs that he had for this world, told him, He would move his arms, against such a country, and such a country; and take in such a town, and such a city; “Then,” saith the courtier, “what will you do after that?” “Why, then I will carry my arms such and such a way.” “And what then?” “Why, then I will labour to accomplish such a thing, after that.” “And what then, after that?” “Then I will sit still, and be quiet.” “Why, sir,” saith he, “you may as well do so now.” Men might as well now sit still, and be quiet, when God hath given them some tolerable competency. And now, let me be thinking of, and caring for a soul, and providing for an eternal well-being. But, men think not of this, but let their lives run to waste, in a continual pursuit of shadows, and are in a continual delusion, with reference to what they attain, and what they attain not. In reference to what they do not attain; for that it would not satisfy; and, then, with reference to what they do attain; for they thought they should be much better for it, when, it may be, they are much the worse.

### LECTURE XXX.\*

Our business hath lately been, and still is, to represent the common miseries of man, which are all comprehended under the name of “death,” very fitly, and very usually, not only in sacred language, but in other authors; several particulars have been instanced in. And now, the next in order, which I designed to be more largely insisted on, is,

v. This misery stands in slavery, in that base and ignoble

\* Preached May 26, 1694.

servitude, which the generality of men, in the state of apostasy, are subject to: a thing which will but slowly enter into the minds of those who have not been instructed, and considered well the matter afresh; that is, that the generality of men, in their state of apostasy from God, are become the meanest, and basest sort of slaves; and, that is fitly enough called—"death;" (as I have told you, death must be taken here, not formally, but, in a large and comprehensive sense,) men of more ingenuous minds, rather choosing death than slavery: as it hath been with all those more noble-spirited men, who thought their lives laudably sacrificed for the liberty of their country, to redeem it from slavery: and, thereby, shewed themselves, that they did scorn to live as slaves, with the rest; they thought death a more eligible thing; and so, could say as he did dying: (though nothing else was effected.) "I have done this one noble thing; that I have chosen to die, rather than live as a slave." It is a misery much worse, than that which goes commonly among us, under the name of death, to be a slave.

But, if the matter be narrowly inspected, and looked into, every one that understands himself, and what the nature of man is, especially as to that part of man, which, more deservedly, bears that name, (the mind is the man,) he cannot, upon reflection, but consider the state of slavery as the common state,—the life, and strength, and faculties, and powers of a reasonable, intelligent mind and spirit, being generally subject to things beneath, and below the dignity of their nature; this is to be very basely servile. But this is that which they will very hardly think to be so, who do consider that they live according to their own wills, which, indeed, is the vulgar notion of liberty. He is a freeman: *Liber est qui vivit vult*—He lives as he affects to live, as he chooseth to live. Why, sure it cannot be that this man chooseth to be a slave.

But, there cannot be a more mistaken notion than this; or, that will more easily (if the matter be considered) prove itself false. For by how much the more the will of a man is inclined and led to choose things that are mean, and base, and unworthy of a man, so much the worse slave he is; when he is cheated into a consent unto that which debaseth him, and makes him mean; when he is fraudulently imposed upon, against all rational dictates and sentiments. And, undoubtedly, it was but that vulgar mistake, (not peculiar to the Jews, but common to sinners, as such, unto the world of mankind, yet in a state of apostasy, or not recovered out of it,) that our Lord animadverts upon, in that 8 John, in several verses, where he

is dealing with that people, who were his immediate auditors upon this very topic; that is, he promiseth them liberty: "If the Son make you free, you shall be free indeed." But they tell him, with disdain, "We were never in bondage to any man; we are Abraham's seed." He replies upon them, "Whosoever commits sin, is the servant of sin;" and, being the servant of sin, is the slave of the devil too; and so much more miserably, and so much the worse he is so, by how much the more naturally, and according to inclination, he is so: for, when that is the case, when such appear to be the devil's own seed, his offspring, considering themselves not naturally, but morally, according to their inclination, with reference to the practice of duty, and with reference to consequent or connexed felicity; they are so far acted upon by that impure, apostate spirit, as that they do appear to be his very progeny, begotten of him. And, so is this whole world divided into those two great families—the children of God, and the children of the devil. "Herein are the children of God, and the children of the devil, manifest," as the same apostle, in his 3 chapter of his 1st epistle, tells us. And so, our Saviour speaks correspondently hereunto, to these, his present hearers, in the 44 verse of that 8 John: "Ye are of your father, the devil, and the works of your father ye will do." And, therefore, is that very suitable to this purpose, (which I have taken notice of formerly,) what Austin observed out of a heathen moralist: "That it is a far more miserable thing to will that which is unjust, than not to obtain that which one willeth." It is so in the very reason of the thing. If men could make themselves masters of all that they covet, during their abode in this lower world; if they could have every thing in their possession and power that they cast a fond eye upon, or place an irrational wish upon, they were a great deal more miserable, even in being left so to wish, so to desire, so ineptly, so foolishly. And, therefore, that kind of liberty, which stands only in gratifying inordinate and enormous desires, it is no other kind of liberty than that which God threatens the Jews with; a liberty to perish; a liberty for the sword, and famine, and pestilence: "I thus manumit you; I give you that sort of freedom, to run on in those ways, which shall infer upon you the most miserable end; that shall lead you into tragedies and death, which way so ever you tread your foot, or cast your eyes."

And, therefore, what a noted author among the pagans saith, concerning one particular people, may be said concerning mankind, while they remain in the state of apostasy, and, antecedently to their recovery, that they are such as, *Quos decuit*

*esse servos*, a state of servitude is so suitable to them, that it befits them to be nothing else but slaves. And so much the rather because it is that which they themselves choose. And do not think Scripture speaks ineptly, or unsuitably to the case, when it bids them that are recovered out of the common misery, that lay upon the world, to consider what they were before: "Ye were sometimes foolish, deceived, serving divers lusts and pleasures;" Titus 3. 3. It is that which men, recovered to a right mind, would look upon with the greatest disdain imaginable; to wit, that a reasonable, intelligent spirit should only employ itself, its noble faculties and powers, from day to day, in pursuing a design, how to serve and gratify a thing no better, or no worthier of a high state and station in the creation of God, than a brute creature. Nay, not so worthy; because those creatures, are what they are by no degeneracy. They were never better, never higher: but, if a man be in the condition of a brute, he comes to be so by a lapse, by a fall, by a depravation: he is sunk beneath himself, he hath lost a good that he was capable of, and a perfection belonging to his own nature, that was the glory thereof; and, this he hath exchanged for the basest and vilest sort of slavery. The apostle Peter, 2 Epis. 2. 19. tells us, "That while men promise themselves liberty, they themselves become servants of corruption;" for, of whom a man is overcome, of the same is he brought in bondage: and to be in bondage to corruption, is the vilest kind of servitude that can be thought. We can form no idea in our minds of so base a vassalage as this,—to be servants to brutal and unreasonable appetitions and desires.

Man being by the constitution of his own nature a reasonable creature, to have that very reason of his depressed into a subserviency to what is unreasonable, is, in itself, a real misery, whatever the common estimate concerning it may be; and whatsoever that is now, undoubtedly it will, within a very little while, cease to be what it is. They that glory in their fetters, that please themselves in being such slaves, in being "led captive by satan at his will," they will shortly, very soon, (though not soon enough it may be,) change their minds. It is much to be feared that many may not change soon enough; but it will be very soon however; for how soon is the life of a man run out? and then the vain dream ends in the horror of an awakened soul: then it sees what it feels, and what estate it hath, by its own wilful choice, declined, and what it did addict itself unto, against the common sentiments and dictates which were not alien from them all that while; but only were not attended to. They were not at leisure to commune with themselves, and to consider what their own thoughts would suggest; and

their misery is not the less for their having been under mistakes concerning this whole business all this while, when that mistake will be so soon detected, and they cannot be of that false opinion always. Indeed, we might admit, that happiness and misery stood always in opinion, if that opinion would always last : but when we are sure it will not, but that men will quickly alter their minds, as soon as their course is run out, then that will be found to be real misery before, which becomes now to be only misery apprehended. But again,

vi. A further thing wherein this misery lies, even that of men's minds, is the continual infatuation under which man, in his state of apostasy, is every where : and it is this that betrays him into that slavery which we have been now discoursing of. He is a slave, because he is a fool : he is fooled into the slavery which he so patiently undergoes. So you find these things connected in that Titus 3. 3. "We were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures." And (as I have heretofore had occasion to note) that Greek word which we render "foolish," as if it signified only the being without a right mind, it signifies more ; it signifies being put out of a right mind. It is not being without a mind, for so is a stock and a stone, which were never capable of any such thing ; but that word signifies being disminded, or having lost one's mind in the use of it : "I have a mind, but I have been never the better for it. I have not known how to employ it : " and this comes in immediate connexion with serving divers lusts and pleasures ; men having been so mean, and so base servants and slaves, because they were fools before ; foolish, deceived, easily suffering themselves to be imposed upon ; mocked, shamed into foolish expectations of felicity, where there is no such thing : so that in the very pursuit they still sink themselves lower and lower in miseries and death.

And hence it is, that that language is so usual in Scripture, of signifying a wicked man by the name of "a fool," as nothing is more familiar in the whole book of Proverbs, and sundry texts besides. Nor, indeed, is that sort of expression peculiar to the Scripture. Nothing hath been more usual among some of your more noted pagan moralists, than by the name of *sapiens*, a wise man, to denote a virtuous man, a good man. A good man is dignified with the name of a wise man ; then the opposite hereto is obvious, that every evil man ; every vicious man, is a fool : for it is not said of this or that person, more signally stupid or wicked, that he hath said in his heart, (as a fool,) "There is no God." But that, (as you see in the 14. and 33. Psalms, which are congruous, and have almost the

same passages in the former verses of the one and the other,) by that name is meant apostate man, in his state of apostasy. And so it is the general character of all men, yet remaining in that estate, and antecedently to their reduction and recovery out of it: "The fool hath said in his heart," not that there is no God, that is not the text, but—"no God," reckoning it to be rather the matter of their wish, than their assertion: it is capable of being understood in the optative, not in the indicative form; not as if they did say, "There is no God;" but "O! that there were none;" the fool hath said in his heart, "Would there were no God."

And who those fools are, you see in what follows: God looks down from heaven on the children of men to see if there were any that did good, any that did seek after God; but they are all gone out of the way, all gone back, all in an universal revolt; none doing this good; to wit, not inquiring, not seeking after God, but all agreeing in the same wish: "O! that there were none: O! that there were no Ruler, no Lord over us; none to concern himself in any of our affairs; none to animadvert on our way and course, and to call us to account." Whereupon, nothing is more manifest than that according to the import of this scripture, the universality of apostate mankind lies under this character of folly. And somewhat it doth suppose, and somewhat it more formally includes. That which it supposeth is ignorance, the want of right notions of things: those, men have in their minds, are generally false: but somewhat it more formally includes, and that is, the inefficacy of those notions which they have. And this is folly more formally, and which stands in an immediate connexion with misery, or rather, more naturally inclusive of it.

In reference to things of principal concernment to men, they are not so generally ignorant as they are foolish; ignorance consisting in the not having of right notions, but folly consisting in the inefficacy of those that are right, in opposition to governing wisdom; that practical wisdom by which a man must steer his course, and walk agreeably and consistently unto that light and knowledge which he hath. And herein lies the common prevailing folly of this world; that in things wherein men have knowledge, they corrupt themselves, and their "foolish heart is darkened," as the expression is, Romans 1. 21, upon account whereof it is that God doth give them up, for their contending against the light and knowledge which they have, unto those brutish sensualities, as that they should do things that are not convenient, things very disagreeable to the nature of man, to the dignity of a human, reasonable creature.

And so, also, the light which men have, is called "darkness" by equivalence; that is, it signifies no more to the proper purpose of light, to steer and conduct a man's way and course, than if it were real darkness. And so, if you will allow our blessed Lord to be a Judge and Master to us of such propriety of speech, you must acknowledge that to be a very proper expression, that the light that is in man's unconverted mind, is darkness. "If the light that is in thee be darkness, how great is that darkness?" Matt. 6. 23. That is, it answers no purpose of light, it serves for no such purpose as light is designed for, to guide a man in his way: they have such and such notions; but they do in their constant course run counter to them: and this is not ignorance, but folly, that they prevaricate with their own light, that they should know they ought to do so and so; and so and so they ought to choose; but they do choose and do quite the contrary.

And hence it is (which is the very *achme* of a man's misery; that is, the misery of his mind and spirit) his misery in this respect, that he is, by this means, made a bundle of contradictions and inconsistencies. And so hath nothing but confusion within him; or is in a continual war with himself: and there is no accord, no agreement, between his most rational sentiments and resolutions, and his consequent way and course: for if a man did sit down and deliberate but in the morning of any day, "How ought I to spend this day? ought I to employ it in following the inclinations of the man, or of the brute?" Certainly, he would think it more worthy of him to act like the man this day, than to employ the day, or his thinking, manly powers, only in pursuing the inclination of the brute. But then, if in fact he do run counter to any such sentiments as these, it is not because he is ignorant, but because he plays the fool. He hath not that wisdom that he ought, to govern his way, and to act suitably unto the clearest and most rational apprehensions of things. And so he is made up of nothing but inconsistencies with himself, or incoherencies, which shew him to be a miserable creature. For what? Do we think, did God make him such, (with such a mind that equals him with the angels of God,) to be employed in serving such desires, and pursuing such designs, as puts him below a brute?

vii. And a further thing in this state of misery, is the ignominy that men are hereby drawing upon themselves. And there is no man that considers, but will acknowledge that just ignominy is a misery, ignominy truly and justly so accounted. "Sin (we are told) is the reproach of any people." And then it must be as much the reproach of any person: as in that

Prov. 14. 24. every one accounts him a miserable man who is universally despised by every one, especially by the wisest and best of men. And suppose all mankind were, without a recovery, in that state of misery together, so that none must be found wiser or better than another, that could not at all mend the matter, with any of the individuals; as if it were not misery, because amongst men, none thought this to be misery, or none thought it to be truly ignominious. For we are to consider that we have other spectators, besides men, that are more capable of judging.

It signifies little to any man, what he thinks of himself, or what others think of him, in comparison of what is thought of him, by him who is wisdom itself, and whose judgment of things never erreth. It is not what man thinks of himself, or commends himself for, but what the Lord commends, that is approved. And our Lord Jesus Christ is peculiarly called by the name of "wisdom;" it is his common style and character. And we must suppose him greatly to concern himself about the affairs of a world, whereof he is the immediate Creator. "All things were made by him, and without him was nothing made that was made." And therefore, that he hath a continual inspection (if he had not taken the Redeemer's part) upon this world. He is said to be "the Image of the invisible God, and the first begetter of all creatures," and that fitly enough (as that title fitly enough admits to be read) for "by him were all things made, visible and invisible, whether they be thrones, or dominions, or principalities, or powers."

And then, we consider ourselves in this lower world under the continual view and inspection of those nobler creatures, that are intended by those names, they cannot but apprehend our apostasy, and much more the continuance of it, to be very ignominious and reproachful unto this whole order of creatures, fallen from their rightful Lord, because accomplices with the other apostate spirits of their own order, who were fallen before. How might it cut and wound a man's heart, to think what the resentments of these wise, holy, and kind, and benign creatures (the glorious angels of God) are, concerning our common state here in this world? we having had the same Author and Parent of our being with them; he being "the Father of spirits." An appellation equally agreeing to them, and to us, and not more to them than to us. To think that a world of such creatures, the progeny and offspring of the same Father, (the Father of spirits,) should be fallen to such a low pitch of misery and wretchedness, as they generally are; why sure they

cannot but look upon our state and case to be most miserably ignominious and reproachful.

And therefore, they that continue in the apostasy, and are never recovered in this world, when they come to rise from the dead, they are said to "rise to shame and everlasting contempt;" Dan. 12. 2. One that was an apostate from God, and would never be recovered, he cannot but be had in everlasting contempt. And unto an ingenuous mind, and one that God hath recovered to his wits, in some measure, nothing hath a sharper pungency upon the mind than shame. And then, to be under everlasting shame, everlasting contempt, by those wise and holy creatures that were so full of kindness and benignity in their complexion towards men, and the spirits of men, upon account of their near affinity, being in so great a measure, of one kind and nature with us, must be a great misery.

They that are recovered are called "angels," fellow-associates with God. That they should be the devil's fellows, followers of those wicked angels that were all in rebellion against their Rightful Sovereign Lord; and that, too, when they might have made a better association; overtures being made to them for their recovery and return: overtures being made to them of the most kind reception, though they were prodigals and rebels against their Father; this must leave them under everlasting shame and contempt: and every one looks upon them now (that is, every good angel doth) to be infamous, being sunk to so low a state of shame and misery; and any wise and good man would scorn to keep such a one company, think it a reproach to him to reckon any such among his associates: and this will be the common case of apostate creatures, even eternally, to wit, such as are not recovered, that is, that they are abandoned to shame and everlasting contempt. And their own reflection, hereupon, must needs be the most sharp and tormenting thing that can be thought, to think what they are, and what they might have been, if they had not declined and refused to comply with so apt and suitable methods for their recovery. But further,

viii. It is another ingredient in the misery of the state of man in the apostate world, that they have such continual sharp resentments in their minds of the external evils that befall them here. They live in a world wherein they are continually liable to those evils which do first affect their sense; but not only of external evils, they become internal and fill their minds and spirits with torment. Herein lies much of their misery, they comfort themselves in such and such present enjoyments that

are variable, mutable and uncertain, which they have this hour, and are gone the next. They have this hour a delightful and joyful dwelling, and it is of a sudden, turned into flames. They had the other day a rich and plentiful estate; it hath all of a sudden taken wings, and is gone. Health turned into wasting sickness; ease into tormenting pain, all on a sudden. All these are very considerable as they terminate in the external sense; but as they enter into the mind, so they become inward evils, their minds are continually liable to anguish and torment by such events, and upon such accounts. And then,

ix. When it is so, they have no relief from God; for they have not before known the way of addressing to him. Good men, in their external calamities, have this refuge always ready. David, when he had lost his all at Ziklag, yet, comforted himself, in the Lord his God. His wives and family were all led captive by the Amalekites; his goods rifled; his house and city burnt with fire; that place that was left him for retirement, all rendered uninhabitable, on a sudden, by consuming flames: the people themselves, (the companions of his flight,) spake of stoning him; thus was he in the most deplorable case that could be: "But he encouraged himself, (it is said) in the Lord his God." But men, in their apostasy from him, have none of this comfort, none of this relief; they have obstructed and shut up the way of address to God against their own souls; they know not how to apply themselves to him.

Such a case as that you have represented, Hab. 3. 17. 18. It was a very forlorn and distressed state, and a case, he supposeth, that "the fig tree did not blossom; that no fruit was in the vine; the labour of the olive did fail; the field did yield no fruit; and the flocks were cut off from the stall;" nothing but perishings: "yet," saith he, "I will rejoice in the Lord, and joy in the God of my salvation." A most deplorable case it is, when, amidst whatsoever distresses a man hath, he hath no God to betake himself to, nor inclination to betake himself to God. Think of the distresses of Saul, (Sam. 28. 15.) as there he laments his own case: "The Philistines make war against me, and God is departed from me, and giveth me no answer;" he could have no relief from God. It hath been the privilege of souls, that are returned to God, and come back to him, that, when they are cast down under affliction, they could apprehend themselves not cast off: "They were in tribulation, but not in distress, afflicted, but not forsaken;" as 2 Cor. 4. 8. 9. But men, in an apostasy from God, have no relief, they know not where, nor how to betake themselves: "They cry out because of the oppression of the mighty: but none

saith, Where is God my Maker?" Job 35. 10. No, instead of that, they count him an enemy; and, there is really too much ground for it, while they persist, and go on in their wickedness.

And, these are heads that might further be insisted on, together with that general stupefaction, fitly called "death," or signified by the name of death, that possesseth the souls of the most in this present state; that, while in the midst of such miseries, they are so ingulphed, they feel them not, apprehend them not, or, at least, the worst, and most formidable part of that by which they are the most miserable:" the anger of the Lord preys upon them, as a consuming fire, and they know it not; it hath burnt them, yet they lay it not to heart," as the prophet expresseth it, Isaiah 42. 25. And that, indeed, is a most calamitous case, and calls for deep lamentation; the inhabitants of this earth, generally, as in the suburbs of hell, (as we have no other notion of this world, than as a portal and introduction into the eternal state of blessedness, or misery,) and, that men should be so near perishing, having wrath to the uttermost coming upon them, and yet, so generally unconcerned. This is a like case to that of a lethargic body, that may be tossed and rolled hither and thither; you may, perhaps, cut it and wound it, but it feels not. As little sensible are the minds or spirits of men of this state of their case, of those miseries, by which they are now wretchedly miserable, and are in danger of being finally and eternally so.

With what lamentations might we bewail the case of apostate men, upon this account, would we but admit the thoughts of the common case to enter and sink into our minds and hearts. Men are so strangely habituated to misery, that it is now become their element, and natural to them: they can see themselves gradually sinking lower and lower into death, and, might apprehend, that consummate death was at hand, but they are not startled and amazed, no amazing thought has place in the minds of men, to awaken them, and make them bethink themselves, while it would be seasonable, and while any thing might be done towards their escape from the wrath which is to come: but, they remain generally, in that dead sleep, which binds up all their powers, and are like so to do, (if wonderful mercy prevent not,) till flames awaken them out of their pleasant dream. And now, I add, further,

LECTURE XXXI.\*

x. The consequent discomposure of the whole frame of man, I mean of the inward man, as the apostle distinguisheth of man, making him double, a man, and a man; an outward man, and an inward man; 2 Cor. 4. 16. Now for this inward man, there is a universal discomposure of the whole frame. They that will look upon what we insisted on before, but as a reputative evil; to wit, ignominy, must reckon this a most real one; that is, that that noble piece of workmanship, the inward man, is so marred, and spoiled, and discomposed throughout, and become a far more monstrous thing than any dislocations, or transpositions of the parts of these bodies of ours, can make them, though it would be easy to suppose it possible that men might be, as to the outward man, a most monstrous sort of creature, by the mere transposition of parts, yet, let any, the most horrid metamorphosis of that kind you can think of be supposed, and, it is nothing to that discomposure of the frame of the inward man, that is to be found and observed in every, yet apostate son of Adam, not converted, not returned to God, out of that state of apostasy.

For, as to what we have insisted on already, (that infatuation that is upon the minds of men every where,) consider, what must hereupon be consequent; that conductive governing light, that should lead men in the whole of their course, it is extinct, it is darkness, as our Saviour speaks in Matt. 6. 23. "If the light, that is in thee, be darkness, how great is that darkness." It is not said, concerning an unregenerate man, that he hath darkness in him; but, that he himself is darkness. Eph. 5. 8. "Ye were sometimes darkness:" their governing light was lost and gone, and then, what must become of the man? What is the state and frame of the inward man hereupon? Why you are to consider, (that light being supposed,) what was to be under its direction and government, in man, to wit, the inward man. There was his will, which was to be guided by that directing principle, but it is gone. And, there were all the passions of the soul, that were to have been moderated thereby, but, that being gone, the will is under no such guidance, the passions under no such moderation. What

\* Preached June 9, 1694.

a horrid creature is man, hereupon, become, in the complexion of his soul, and inward man?

For his will, that is naturally wont to be called *cæca potentia*, an unseeing faculty; why, admit that it were properly to be so called, according to the natural constitution and frame in man, it was yet to be guided by a faculty that could see, by a seeing mind: but now, when an unseeing will is to be guided also by an unseeing mind, the blind is to lead the blind, (to allude to that of our Saviour,) what will become of this, but a being plunged into the ditch? This is the common case with man: that will of his, which is the commanding faculty in the soul of man, comes to be itself under the conduct of no reason, an unreasonable will: O! what a fearful case is this, when, yet, it is most manifestly the common case.

For, do but ask, What is the object of that faculty, that we call the *will*, in man? It is primarily his end, that is the object of it: that is, good; for good and end are wont to be taken for convertible terms; the means are only good by the goodness of the end. Now, when a man wills his end unreasonably, without the ducture or guidance of any seeing, discerning principle; and, to think of a man acting accordingly, shaping his course accordingly, and, to think of all men doing so, what a monstrous deformity is this of that noble creature; though it be true, indeed, that many are found to act rationally; that is, indeed, wilily and subtilly enough in the pursuit of such and such ends that they do design; but, yet, it is plain, they do, universally, mistake their end itself, and so the whole life of man can be nothing else but a continual error: "They do always err in their hearts, not having known my ways." What doth it signify, that a man can pursue such and such ends, with courage and dexterity; but these ends themselves, either he may gain them, or he may gain them not? Many times he never gains them; but, if he doth gain them, they are worth nothing. Why, here is a life lost, thrown away by the very complexion of the inward man; this he is inclined to do, to take such a course, as by which his whole life is lost, and thrown away.

A thing that that pagan moralist most aptly animadverts upon, when he saith, "Men are very shy of destroying their lives all at once, losing their lives altogether; but they make no difficulty of losing them all by parts:" that is, this day of my life I pursue an end, that is worth nothing; and I do so tomorrow, and the next day, and so from year to year, as long as my life lasts. Here is a life quite thrown away; and a man is led to it by the inward complexion and temper of his

soul, as he hath mis-made himself, misshaped himself; for he was made upright, but he would be trying inventions, and this it hath come to. This is plain and evident concerning all the world of apostate, unrenewed men; that whereas, their will is the commanding, governing principle of their lives, it doth command *nulla ratione*, it universally commands without reason, and so must signify as much of misery to a man, as if his eyes were out, and he among pits and precipices, where he cannot do so much as set a foot, without danger of perishing presently.

It is plain, the minds of men, as they lie under the direction of such a misguided will, they are conducted by no rational principle at all, upon this ground, that it is the end which is the principal object of every one's will. But they are universally out as to their end, running a quite counter-course to what they should, through the whole course of their time; so that, in this respect, the apostate, unregenerate man, is *natus ad miseriam*, he is wholly framed unto misery; and to nothing else but to misery. It is true, men have generally some practical notions of truth, that is, notions of truth about practical matters, that should be the principal things. They have generally some apprehensions of God, some apprehensions of a future state, some apprehensions of the immortality of their souls; but these notions are too weak and debile, to do the office of principles. They do not do the office of principles, in that nobody steers his course, (antecedently to regenerating grace,) pursuant to any such principles. And if you would reduce the determination of men's wills to any principles at all, they can agree to no other principles than such as these; (though they should more generally disclaim and disavow them yet they are apt to be governed by them, and no other;) that is, that a man is made for himself; that he is his own end; that he that hath made him, hath no right to rule him; that from him, from whom he hath received his being, he is not to expect blessedness; but that he is to seek it in inferior things, things inferior to himself; that time is far more considerable and valuable than eternity, that mortal flesh is far more valuable than the immortal spirit. The actual resolutions and determinations of men's wills which do govern their course, and according to which they lead their lives, do only square with such principles as these; though, when they are made explicit, they would be ashamed of them, and say they own no such principles; yet they own them most expressly as they can, as emphatically as they can. For a whole course of actions is a far more speaking thing, than words can be; words do only ex-

press a man's present sense, the present sense of mind: but a series and course of actions do speak his constant and continued sense.

And, O! what a miserable creature is man, upon this account, when the habitual complexion of his soul leads him through his whole course, all his days, all his lifetime, but to pursue shadows and lying vanities; and at length to lie down in sorrow, hopeless, endless, sorrow.

And as the will is the so misguided thing, so the principle is wanting, too, that should moderate the passions. And what a hell do they create in every man to himself, or make him to himself. Every one, if he would but consider and reflect might be so far a preacher to himself upon this theme, as to save me or any man the labour of representing this case—"What a miserable condition the soul of man must be in, being the seat of so many passions, all left destitute of the conduct and government of any rational principles that should conduct them aright." Unreasonable desires, what a hell must they make! desires either after that which cannot be had, or which is not worth the having; either what is unattainable, or will do me no good; or I shall be never the better if I do attain them. To have any soul the continual seat and subject of such desires; and of no better, what a fearful case is this!

His delights, themselves, (though that may seem a paradox,) they are most fatal to him, and contribute as much (nay it may be more,) to his misery, as his desires; because they detain him, they put a stop to him; they divert his course. Delight is the *quies appetitus in appetibili*, it is that by which the soul takes up its end, and is at a stop: but in what? in the enjoyment of wind and vanity, that is unsatisfying, very unsatisfactory. It is detained and diverted, it is withheld, by these, from pursuing what would do it any good, or contribute to its true felicity: "The woman that liveth in pleasure, is dead while she liveth." Do you think it is not as true in the other sex? whoever lives immersed in sensual delights and pleasures, they are dead while they live. It is but a dying life that they live.

And their very hopes make them miserable: they are miserable by their own hopes, continually reaching out after that they can never compass; or if they do, still they do but fill themselves with the east wind. Hope is the spring of endeavours: for no man will endeavour for what he is hopeless of. But they do but labour for the wind in all that they endeavour, and possess and reap the east wind; that is all that they can reach to.

Their good things will often run cross to them; and then

how doth that passion of anger corrode and tear them ! what a rack is there in the soul upon this account, especially when it works up as high as malice against men : men that they do an injury to, if it arise to envy, that most unreasonable passion ; that I would rather be miserable because another appears nearer to happiness, in my apprehension, than I ; he enjoyeth what is better, or he is better than myself, therefore I will be miserable ; that is, I will be envious.

Add to this, the meditation and study of revenge, whether for real or apprehended wrong done to me. It is the most cutting, wounding revenge, that every man takes upon himself. “ Such a one I think hath hurt me, done me harm, I will revenge it upon myself : ” for it is the person himself that feels it most of all ; (if he have any sense left in him ; ) it makes him a continual hell in himself. It makes him a devil to himself, as he would be to another man. It may be he misseth that ; but as to himself he doth not miss it.

And as to his griefs, unreasonable griefs, what a deluge of misery are they ! when men lament and mourn about things unreasonably, beyond proportion, (as every unrenewed man is apt to do,) he doth deluge himself with those sorrows : and his fears, by which he is continually prophesying dismal things to himself, what a miserable creature do they make him !

And all now upon this one account, all the things of this kind, do meet in this one juncture, in this one point ; to wit, that there is no right mind to lead a man : that principle that was originally to have been conductive of his course, is gone, and it can never be supplied but by the Spirit of wisdom and holiness from above : while that is yet withheld and wanting to him, what is it that doth govern in the man ? It is the spirit of this world, as it is called : “ we have not received the spirit of the world, but the Spirit that is from God.” Every unregenerate man, he is in his spirit under the government of the spirit of this world, one common genius which adapts and attempts men in their habitual frame into this world, unto this lower sphere. “ Greater is he that is in you than he that is in the world.” The contest lies between spirit and spirit ; as to what part God hath in this world, and as to what part the devil hath in this world. If the spirit of this world doth govern in any one, and be the ruling principle in him, that unites him with this world ; and upon that, all his appetitions, and all the various motions and passions of his soul, are determined, and confined to this present world, this sensible world ; he is linked to that in spirit, he hath a spiritual, vital union only with this world, and so feels all the pangs, all the paroxysms,

that, in this lower region, he is subject to: he is always shaken with this shaking world, and tossed and hurried, hither and thither, as that is.

What a miserable creature must apostate man be, upon this account! This world being become such a region of death and of misery, the spirit of this world plungeth and ingulfs him in all that misery, makes him a continual partaker in it, as that wherewith he only hath a vital union. That Spirit that is of God, would unite him with the other world, and attemper him to that which the power of that Spirit (when this world is grievous and troublesome to him,) might ascend and go up, and have his way above, (as the way of the wise is,) to depart from hell beneath; but, the spirit of this world entangles him, ensnares him, fixeth him in that gulf, that he cannot ascend; can be carried out of this world by no thought, no vivid desire, no hopes upwards; his all lies here.

And, that which is yet more tremendous in this case, is, his continual unwillingness, and dread of leaving this world; that fear, to wit, the fear of death. What a miserable creature must that make him, to be under the continual expectation of what he knows is inevitable, and he cannot escape; so that his only remedy in this is not to think of it! His relief must be to unteach himself, his own nature; that is, whereas he is naturally a thinking thing, he is to stifle such thoughts as are proper and suitable to the state of his case. All his care must be to make himself not think of that, than which no thought can be more proper and suitable to him. For, when I do certainly know that I am, as to this present world, this present state, a mortal creature, I should, therefore, bethink myself, with all the seriousness and concern imaginable, What shall come next? I dwell in an earthly tabernacle, which I know must come down, but I do not know, when I shall dislodge, where to have another habitation. I cannot say, "I have a building with God, a house not made with hands, eternal in the heavens,"—no; the spirit that governs me is the spirit of this world, and that confines me only to this world.

A man, in this case, is miserable among all his enjoyments, when he thinks it goes never so well with him: "I have what heart can wish for," as well as that fool in the gospel propounded to himself, to have it with him, "I will say to my soul, Take thine ease, thou hast goods laid up for many years;" upon this account he is pronounced a fool: "Thou fool, this night shall thy soul be taken from thee." And whereas, that is spoken with peculiar reference to a rich man, yet you must not confine it so; for our Saviour saith in the next words, "So

it is with every man that layeth up treasure for himself, (designs treasures to himself on earth, as every man doth one way or other,) and is not rich towards God." "This night shall thy soul be required of thee." O! dreadful word, to a man that hath his all here! O the torture that such a man must be subjected to, (if he thinks, if he considers,) that hath his all lying in this world, and yet, he knows he cannot stay here long: "The wicked is driven away in his wickedness."

This is so great a thing, that it is made one part of the design of the mediation of Christ, and his redemption, for which he became a man, and for which he took upon him flesh and blood, that he might be so: "that he might, by death, destroy him that had the power of death, that is, the devil, (undo him as to his design and purpose,) and deliver those who, through fear of death, were all their lifetime subject to bondage." To be under this unreasonable fear, what a dreadful thing is this! In this respect, it is to be called unreasonable, because, when a man finds that the thing is necessary, and unavoidable, that he is afraid of; all wisdom would direct him to reconcile himself to necessity, and never to be at rest in his own spirit, till he finds, that as he is to think of death with certainty, so he may think of it with complacency too: till, I say, he may upon good terms so do. And again,

xi. We are to consider, as to what is contained in this misery of man, that as (which I formerly told you) they have in all this, no relief from God, so God hath a real displeasure towards this wretched creature in his present state: and, if in his favour be life; in his disfavour is death: which way soever he turns, or what way soever he thinks of comforting himself, he is still under a *nemesis*: divine displeasure hangs over his head. "God is angry with the wicked every day. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. On the wicked he will rain snares, fire and brimstone, and a horrible tempest, this shall be the portion of their cup." While they continue wicked, and as such, that relates them to the divine wrath, constitutes them the proper subjects of it, upon which it preys as fire doth upon suitable fuel. And,

xii. They are not without some apprehensions hereof: misgivings they have in their own minds: there is a kind of gloominess and a dark shadow, that is cast by guilt over the soul and spirit of a man. He is not without some secret surmises, as men cannot rid themselves of all notions of God. A person that is habitually wicked, under the power of sin as a governing principle in him, cannot but apprehend him as an offended

God, though his apprehensions be not so distinct, so formed, so explicit, yet such secret gnawings and corroding thoughts there will be, conscience accusing as well as excusing by turns; as it ought to be read: self-accusing thoughts do take turns in the soul. The writings of heathens are full of expressions, what the gnawings and tortures are of a guilty, misgiving conscience, of a self-accusing conscience. But, in the last place, which was mentioned the last time,

xiii. That which is the more common case, and is more fitly signified by the name of death, is, the stupefaction that more generally, and more ordinarily, takes place in the minds of men; that they are without feeling. Wrath is upon them, and they do not know it. Some more unformed thoughts they have, but not explicit and distinct ones; such as might affect their hearts, and enter into their very souls: more generally their disease is a lethargy, without sense, and without feeling. And you know how sad the case may be in that respect, with the diseased body of a man. We do not reckon it the better when it can feel no pain, while the matter of the disease is present, and all the morbid matter remains. If it do not only endanger, but stupify, it is so much the more dangerous in common apprehension: and that is the case of the soul of an unrenewed, unregenerate man, that he can be tossed, and hurried, and torn, even by himself, by his own passions within him, this way, and that way, and yet, he doth not reflect and think with himself, "I am a miserable creature;" but misery is become his element: where things do not *gravitate*, they do not lie with pressure, as nothing is pressed by being in its element. And misery is become so connatural to men, in this their present state, that misery is round about them, and they feel it not: the anger of God is preying upon them, consuming their souls, but they lay it not to heart, as in Isaiah 42, latter end, the expression is; divine anger is kindling upon this world, but they know it not; and destroying and consuming it, but they take it not to heart.

This is that death that is passed over all, as to the spiritual import of the expression, or, as it denotes the spiritual evils that do now infest the souls of men. But I would, before I had gone off from this head, have said somewhat by way of *Use* to this particular. And though I am prevented of saying much, yet, plain it is,

That whereas man, in this state of apostasy, is now a miserable creature, it may be gathered, from all that hath been said upon this head, that he generally mistakes the cause of his misery, and so, is as much likely to mistake the way and

method of his cure. He little thinks, his misery is a self-sprung thing, and, that he hath the fountain of it in himself. This will not enter into the minds of men. "The backslider in heart shall be filled with his own ways;" Proverbs 14. 14. That word, because it is rendered "backslider," may strike a wrong notion into the minds of many, as if, thereby, were meant an hypocritical pretender to religion, who hath apostatized, and made a defection: but, the word carries no notation at all of any other apostasy, than the common apostasy. And it is plain, that by "the backslider in heart" there, is meant the wicked man, in general, a sinner, in opposition to a righteous and good man, as, generally, the two parts of several verses up and down in this book, do distribute men into good and bad, by one appellation or another. And, that is a proper expression, by which the bad is distinguished from the good man, in that verse: the word signifies perverse, froward; a fit character for a wicked man, an unconverted man; such a one "shall be filled with his own ways," as the good man is so satisfied from himself. The good man is not the first fountain of happiness to himself, but a subordinate one a good man is, and so is satisfied from himself. But the wicked man is the prime and first fountain of all misery to himself: and, therefore, when these wicked ones have any sense at all of their own miseries, they do create to every man a hell within himself.

But this is a thing least of all apprehended: men generally say, "What is the matter with me? what aileth me? I cannot be well, I cannot be quiet;" and, they would have this or that thing rectified, in their external circumstances, and they think that will do their business; but, alas! that will not do. They talk of flying from their misery, but, that they cannot do, unless they could fly from themselves. I remember the moralist saith, "Go whither thou wilt, that intolerable companion, (thyself) will go with thee, wheresoever thou flyest, and layest down thine head." Till thou art new-made, thou art self-made, for misery. God must new-make thee, if ever thou art happy. And, therefore, an amazing wonder it is, that men should so much mind things that are foreign to them, and never cast their eye upon themselves, or think how it is within. They are greatly concerned how affairs go in France, in Flanders, in Germany; but never think how it goes within. O! what a miserable world will it be, (it may be often said by such,) if that side prevail over the other side! What a miserable world will this be then! But men do thus think altogether amiss, and besides the purpose: what good will it do to

me if so good men, and never so good a cause, prevail and prosper in the world, when I have my own hell within myself? I shall be a miserable creature still, till all be rectified within. It is not a new world, but being a new man, that can ease me, relieve me, and make me a happy creature.

It doth not lie in the power of all the world to make me a happy or miserable man. You may think, if such and such a party of men prevail, we are all undone, we shall be very miserable. But, I tell you, it will be in their power only to make you miserable, in whose power it is to make you ill men. If it be not in the power of any in all the world to make you ill men, they can never make you miserable men. If it were in the power of men, to pluck you off from God, to disaffect you to him, that you take no complacency in him, that you cannot love him, nor pour out your soul to him, this would make you miserable. But, it is not in the power of all this world to make any man miserable, that doth not make and keep himself wicked.

“ And so death passed over all men.”

## LECTURE XXXII.\*

You know our business upon these latter words hath been, more lately, to give an account of that death, which is said to have passed over all. And, therein, we proposed to consider it,

(1.) In its nature, in which respect it is common to all. And,

(2.) In its degrees, in respect whereof it admits of great difference, according to the several circumstances of men's states. We have been hitherto speaking to it upon the former account, and labouring to shew you its ambitus and extent, of how vast a comprehension it is, what a mighty sum of misery it carries in it. That misery, we shewed, must involve,

[1.] Bodily death, with all the tendencies and appurtenances, (as I may say,) thereunto. And then, we have more largely insisted,

[2.] In shewing that here must be included in it, death spiritual, such as the souls of men are liable to, and susceptible of; death, not in the natural, but in the moral sense. In the former sense, souls cannot die, as is an agreed thing, among

\* Preached June 23, 1694.

all: and, in the moral sense, because morality doth comprehend both men's duty, and their felicity, we are not, (as was told you,) here, to consider it in opposition to the former of these: for so we spake to this death, as it falls under the head of sin, in that other clause of the verse: but, as it stands in opposition to felicity, and to the real blessedness of the souls of men. Or, (as was told you,) that aversion from God, which sums up all in point of evil; as a right propension towards him, or love to him, sums up all in point of good. That aversion from God, it may be either from him as the Sovereign Authority, and so it stands in opposition to our duty; or, as it is an aversion from him as the Sovereign Good, and, so it stands in opposition to our felicity. And so, we considered spiritual death. And, it is called death, (as hath been noted to you) in an equivalent sense, as that which serves not the end it was designed for, and so is all one as if it were not. When the souls of men will not serve the natural end to which such beings were originally designed, it is all one as if they were not. They are lost as to their proper end, both as they were to be serviceable to God, and as they were capable subjects of felicity for themselves; for, that double end was to be designed by them, though the one in subordination to the other.

Now, I go on in the next place,

[3.] To note further to you, that, under the name of "death," we may also understand that condemnation, which the whole apostate world lies under. This is a thing that, fitly enough, is to be conceived under the notion of this death, that is said to be "passed upon all." Whatsoever there is of present death upon this world, it lies under a doom to more, to that which I may say, is more deadly, and more dreadful.

And I need not insist, in opening to you so obvious and so plain a thing to any one's understanding, how properly a condemned man may be said to be a dead man. A world under a doom unto a future misery, (besides all that is actually incumbent on it,) how properly, in that respect, death may be said to have passed over all. One that is under condemnation is dead in law; he hath no longer a legal title to his life. The law doth not further protect his life, is no longer a guardian to it; yea, and it doth not only withhold its protection, but doth direct its sword against such a one's life, and cut it off.

This is the common state of this world; it lies under a doom: besides all the actual miseries that are upon it, it is doomed to worse; "death hath passed over all;" but that death is in a continual tendency, (as being yet but begun,) to

a consummate state of death. Death finished, is approaching; and men are, by the righteous judgment of God, led on, hurried on, towards the consummate state of misery or death, that is most righteously determined upon them. And this, the context can by no means allow us to overlook. It is inculcated again and again, in the 16 and 18 verses of this chapter: "that judgment is come upon all men to condemnation." This whole apostate world stands condemned by the righteous judgment of God. And so, as justification is, in a relative and respective sense, the life of the soul; so is condemnation the death of it. That passage, in the same context—"the justification of life," it carries that manifest import: and condemnation doth as truly carry death in it, as justification doth life.

Antecedently to that change which God makes in the state of men, condemnation is a thing belonging to them, as when such a change is made, in the state of any that are brought into union with Christ: "There is no condemnation to them that are in Christ Jesus;" Romans 8. 1. But that tells us what the common state and case of the rest is; there is no condemnation to them, they lie under a universal condemnation; they are, (as the apostle's most apt and emphatical expression is,) *υποδικος*, we render it, become guilty; the meaning is impleadable before God, liable to be impleaded by law, in *jus vocari*, to be called to account. And, as the course that men have held, according to natural corrupt inclination, is unaccountable, so they are liable to be brought under judgment before the Lord:

This condemnation is to be understood to be as its opposite justification, either (as some fitly enough express the matter under those terms,) constitutive, or sentential: either they are, by the constitution of the law, condemned, and that is to be condemned virtually, by that sentence which is written in the law, by which they are to be judged; or sententially, which is that condemnation that is to be pronounced upon them at the last by the mouth of their Judge. Justification is taken the same, two ways. A person may be said to be justified, either when the law doth constitute him just, or else there is a final justification, when he is pronounced or declared so, from the judgment seat, by the mouth of the Supreme and Universal Judge.

It is in the former sense that the world lies under condemnation. As a person that hath violated and broken the law, by the commission of some capital crime, though he be not formally condemned, by the mouth of the judge, yet the law condemns him beforehand. And there must be the less difference

in this case, *in foro divino*, then would be *in foro humano*; because the judgment of God will always, at last, pass according to the mind and intendment of the law, when many things may prevent its doing so in human judicatures: this is one sense wherein death is further said to have passed over all. All are under a general doom; their lives are actually forfeited; the forfeiture may be taken whenever God will. Men are at mercy, respited from the utmost of death, and by patience, (without promise,) as a condemned person may be executed whenever the prince pleaseth; there is no moment of time given to him; he can claim no addition to his life. Thus it is with all men. "So death hath passed over all." And lastly,

[4.] We are to consider within the compass and extent of this death, that eternal death itself, unto which this doom, this judgment, makes men liable and subject: and that hath actually passed upon as many as have died impenitent, and not reduced, not brought back to God, through the several thousands of years that are revolved and gone over this world already. And as to what remains of human generation, death may be said to have passed in that respect, even over all of them too, it being as sure that they will come into the depth of that death, as if they were plunged into it already,—supposing their continuing not reconciled, not reduced, not recovered, out of the common state of apostasy. Concerning that death, it doth more properly belong to another topic or place in theology; and therefore, I shall not discourse of it here; only hint thus much concerning it, that it cannot differ in kind, and in the main substance, from that spiritual death, which we have spoken of already. As spiritual life doth not differ substantially from eternal life; so, nor doth this spiritual death differ in substance from eternal death, any more than a child newly born, doth differ in nature, or specifically from a grown man. Spiritual life will grow up into eternal life. Spiritual death will grow up into death eternal. It will, hereafter, consist and lie in separation from God, and in subjection to his wrath; even as now it doth; the difference herein is only as to the degrees, and as to duration and continuance. There is now a loss of God, as our best and most satisfying Good: and so there will be to all eternity. There is now a subjection to his displeasure, and various manifold impressions therefrom; there will be higher and fuller degrees hereafter. Both that which is called *pœna damni*, the *punishment of loss*, and that which is called *pœna sensus*, the *punishment of sense*, will have unspeakable, unconceivable additions hereafter. But there is the same thing in reality

now, with every ungodly man, every one that is not reconciled to God. Though, by the way, I could never satisfy myself concerning the fulness of these terms, *pæna damni*, and *pæna sensus*, the punishment of loss, and the punishment of sense; for, undoubtedly, the former, the punishment of loss, is as sensible as the other, every whit; we do not know but that it may be more so. Souls will be eternally stung with their loss, as much as with any positive suffering: as a man may be as sensibly pained by hunger, as he may be by a dagger, that strikes him to the heart. But that only by the by.

These are the great things, that this same *death* in the text, which is said to “have passed over all,” must be understood to comprehend and contain within the extent of it. And so far we have considered it, but in its kind, wherein it is common to all. But if,

(2.) We should also consider it in its degrees, so there will be found to be great differences. It will not be in degree the same to all, but differ and vary, according to the very various circumstances of men’s states, whether we consider the matter, with reference to the natural tendency of things, or whether we consider it, with reference to the righteous judgment of God: both in nature and divine judgment, there must needs be great differences between the miseries of some, and of others. There is, in this present-state, and there will be, no doubt, in the future state too, where all the subjects of wrath are called “vessels of wrath;” but those vessels are not all of the same capacity; some vessels will hold more than others do: and their capacity and measure hereafter, will be much according to what is here in this present state.

And, I shall only here hint, at some of the more obvious things that must difference the state of men, in point of that misery which hath deluged, and will deluge for ever, the apostate world. It hath different degrees of depth, as the ocean hath; which, though in some places we may suppose it a hundred fathom deep, and in other places not above two or three, yet, it is deep enough to drown all. So is this deluge of misery upon fallen mankind; though as to some deeper, than it is as to others, yet, it is deep enough to drown all in misery and destruction. As the apostle’s expression is, 1. Tim. 6. 9. But to name to you some things that more obviously do appear to difference the case of men’s states, in point of misery, or that death which here is said to have passed over all. As,

[1.] There must needs be some difference, from the better or worse complexion of nature, that is to be found with some and with others; of which some heathens do fitly enough

speak. There is such a thing as good nature in this world, obvious enough to the observation of every one, as there is ill nature, observable enough in others. These must make very great differences in the state of men's case, if we consider the matter according to the ducture and tendency of mere nature. So that, whereas the natures of some do render them less propense to vice, it is also possible, that, as they are less vicious, this will be one of the measures, that they will be hereafter less miserable, but miserable still; and, notwithstanding not being reconciled to God, being turned, renewed, changed, never made partakers of the divine nature.

But, if you consider that case morally, then the better natured any are, supposing that they do violence to that nature, they spoil that nature, and make it much worse;—then, I say, the better natured, the more miserable; for they are undoubtedly the more guilty. Many well-tempered persons, of much ingenuity, of good disposition, that are not inclined to do ill things to other men; but they are continually propense to all acts of injustice towards God: him they will not know; from him they are habitually alienated; never look after reconciliation with him. It may be, when they were not naturally inclined, yet, they have taught themselves to be more grossly and sensibly vicious; and so have that way, and in that respect, spoiled a good nature, done, in that respect, continual violence to themselves; learned to be wicked, even beyond what they were inclined: here must be so much the deeper condemnation.

A thing, I am afraid, very little considered by parents, in reference to the children of their womb and loins; branches of themselves, whose tempers they make it their business to cultivate as they grow up. But, many parents have not only neglected this, but have made it their business to instil (as much as in them lay,) vicious inclinations into them: or they have so managed matters towards them, as to make them craspish, peevish, and froward, to embitter their tempers, and to lay foundations betimes, both of present and everlasting misery, in their very tempers, in their spoiled, or not improved tempers. Many parents might more mercifully, with more kindness, pluck out their children's eyes, and cut off their limbs, than indulge the vicious humours which appear in them betimes; and wherein is a foundation laid for their misery in this world, as well as for future and eternal misery, when their tempers are so spoiled, as to be cross, peevish, froward, discontented, quarrelsome. Alas! much of this might have been qualified, and prevented, betimes. But, in the mean time,

that there is such a thing as better and worse nature, which may, in different respects, make present and future misery, more or less, is out of all question. But,

[2.] That which is more considerable, is, that they must be plunged deeper into this death, who live in sin to the last, unconverted to God, and unreduced under the gospel, than they that never enjoyed a gospel: this must make a vast difference in the states of men. "This is the condemnation, that light is come into the world, and men love darkness more than light." John 3. 19. When the gospel itself becomes deadly to men, that is a most terrible sort of death:—to die by a gospel-plague, is a most terrible way of dying! Death passed upon all, but it triumphs more, and with greater terror, over that part of the world where gospel light shines, but is wickedly resisted, opposed, sinned against, and the design of it counterwrought; that is, as in that mentioned place, it is expressed, "Men love darkness more than light:" the darkness better pleaseth them, is more grateful to them, as it gives them opportunity of being wicked still. The light offends men; they cannot endure (as it is in that context) to have their deeds brought to the light; resolved they are upon a course of wickedness. Where there is an honest, sincere mind, he affects light, runs into the light, that it may appear, that his works are wrought in God, that the divine tincture and impress that is upon his works, may show itself, and appear. There is that in them, which is very agreeable and congruous to the light. But, when men have a resolution of being wicked, then they are for a corner. "There is no darkness, or shadow of death, where the workers of iniquity may hide themselves:" that implies what they affect; they would have a shadow of death wherein to hide themselves: that which they covet is, "Where shall we be hid?" It is a night they seek, and a cloud; *nocte peccatur*. When there is a course of dispensation kept on foot towards men all their time, to keep them within the light, to hold them within the region and verge of gospel light; this is that which they could wish extinct: "O! that this light were out." As they are brought speaking in that Isaiah 30. 1. "Cause the holy One of Israel to cease from before us. His bright and glorious appearances, they are ungrateful and unwelcome to us. O! who will take away God, and that divine light, that shines so much to our disturbance and annoyance; we wish it gone."

But more tolerable will it be to Sodom and Gomorrah, to Tyre and Sidon, in the day of judgment, than to Capernaum and Bethsaida, (as our Saviour inculcates in the 11 Matt. 22 and onwards, when he upbraids those cities, where his won-

derful works were done,) where there were so bright and glorious appearances of divine power, attesting and bearing witness to that truth which he came to publish to the world. O! woe, woe, to them, among whom there have been such glorious appearances of God, but counter-striven and resisted. Though there will be one common hell to all in time, yet, the hell of Sodom and Gomorrah will be a more tolerable hell, than theirs. And again,

The case must, in point of misery, be worse with them who, living under the gospel, had a better parentage, were born of godly parents, than with others with whom it was not so. And that upon a double account:—Because, that such would certainly devote them to God; and,—as they would be more intent upon educating them for God. Here, come in very great differences in the case of such, from the more common case.

First. I say, they that were born of religious parents, these parents would, by conscience of duty, be obliged and urged to devote them to God; to take care that those great and venerable names, the name of the Father, the name of the Son, and the name of the Holy Ghost, should, according to divine appointment, be early named upon them, to signify whose they were, and to whom they did belong. But they afterwards, when they are grown up, refuse to stand to that covenant, according to the tenour whereof so early a dedication was made of them. “We will not have our parents’ God to be our God.” Thy friend, and thy father’s friend, forsake not. A horrid thing that were: but how horrid to forsake our God, and our father’s God. When man’s case shall, in this respect, be brought into judgment at the last day—Thou wast born of such and such parents, that recognised God’s right of thee betimes; for it is only a recognition of God’s right. It is not the creation of any right to him, nothing can be given him, that was not his before, but only a recognizing his right, and this hath been done with solemnity. “But thou, when thou wast grown up, wouldst not stand to the covenant of thy father; thy father’s God should not be thy God.” How much more dreadful must be the case of such, than that of pagans, in the grossest darkness! And again,

Secondly. Such parents must be supposed to have educated them for God, pursuantly to their having devoted them to him. But, alas! many in our days, have counted it a glory to have broken loose out of the fetters of a pious education; to have thrown them off, torn their bonds, as Samson did his withes and cords; and therein they think they have shewed themselves mighty men; that this was a great piece of fortitude and

courage, to outface God and heaven; and to bend themselves to a course of wickedness, in opposition to whatsoever of good principles were endeavoured to be implanted; that is, principles of truth, which were laboured to be infused and inlaid into their minds; and of practical truth, such as might have a tendency to form and govern their practice. Their godly parents did, no doubt, charge their own consciences with duty, in this kind, to teach their children the train of their ways betimes, that "when they were old they might not depart from them." But as for such as have formed their way, and broken loose, undoubtedly the child of a pagan, though it perish, yet perisheth under less guilt than such. And,

[4.] There cannot but be great differences, too, according as among those that live under the gospel; some have lived under a more powerful ministry than others: where the same gospel for substance is preached, it cannot but be acknowledged, that it is preached by some more convictively, with more pungency, and with greater aptitude to do good, than others: many are more closely urged, and dealt withal, from time to time, in the ministry of the word, than others are. And, according as men's case may differ in this respect, so will this death, that passeth on them, have more or less of deadliness in it. And (as was said) when the gospel is "a savour of death," so as that men die of a gospel plague, it is a fearful way of dying. But the savour of the gospel, or the odour, rather, (as that word should be read,) is stronger, as it is diffused by some than by others. But if it prove deadly, by how much the stronger, by how much the more of efficacy, so much the more, may it be said, doth the death that ensueth partake of the horror of death. And again,

[5.] There cannot but be great difference, too, according as some do sin against greater convictions of conscience than others. Having more of internal light let into their minds, and which, therefore, they are put to have a closer contest and grapple; the case cannot but be so much the worse, unto how much the more of conviction men do oppose themselves in a wicked course; convinced, but yet go on: convinced that they should turn to God, but never turn; that they should break off such wicked ways, but they persist in them; that they should engage in such and such ways of duty, but they decline them. That conscience which doth not govern, it doth judge, it doth doom, and doom so much the more heavily, by how much the more of resistance its tendency to govern meets with. And,

[6.] There must be deeper degrees of this misery and death, according as there have been stronger strivings of the

Spirit of God; God still resisted and striven against. Where his gospel is, there his Spirit will more or less, and in one kind or other, bear work; but it works at liberty. God works in you “to will and to do of his own good pleasure.” And, I doubt the emphasis of that scripture, is not noted as it should be, and the correspondence of part to part in it. Phil. 2. 12, 13. “Work out your own salvation with fear and trembling, for it is God that worketh, (or is working) in you, to will and to do of his good pleasure.” Work because he worketh. There is the substance of the precept enforced by that which we are to consider as substantial in the motive. Do you work, because he worketh. But then, there is a circumstance in the precept, unto which a circumstance in the motive doth also correspond; work you with fear and trembling: Why? because God works at will and pleasure, under no obligation, but may desist, may give off, when he will. Now then, he being at perfect liberty, under no bonds or tie, he may strive longer with some, than he doth with others: and, according as he doth longer continue to strive, or as he doth more earnestly plead, (but yet in a way short of victorious, all-conquering grace, which bears all down before it,) so, the guilt cannot but be the greater, that is incurred by continual resistance; and, they must needs sink themselves so much the deeper into misery and death: they that have some taste of the good word of God, and been made partakers of the Holy Ghost, and the powers of the world to come, and, yet sin themselves into such a state, as that their repentance becomes finally impossible. — Perhaps, it may admit of a gentler meaning as to some; but that such an expression is used as admits of a latitude, there appears so much the more of divine wisdom in it. But it is plain, that many never do repent. By how much the more of vigorous efforts have been put forth upon them, without effect, so much the more, undoubtedly, must they finally incur of this misery, or sink the deeper into this death.

There is a sorer punishment, that is incurred by sinning against that gospel, wherein that Spirit breathes, than could be by sinning against the law of Moses; as in that Heb. 10. 28 and onward. “If he that despised Moses’ law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unclean thing, and hath done despite unto the Spirit of grace?” There lies the *achme* and height of the wickedness that appears in this

case: that is, that Spirit is a Spirit of grace, that they have been contending and striving against; that Spirit of all goodness, and love, and kindness, and benignity: to have striven against that Spirit, to the last breath, of how much sorer punishment shall such be thought worthy? The sinning against one's own conscience, it is doing a violence to one's self, and to what God hath made superior and governing in us, did appoint it to be so. But this is a more immediate and direct affront to heaven, when resistance is made to the Spirit of God himself, who insinuates, slides into the mind, repeats and inculcates from time; and still in vain. It is a fearful thing when men do engage in a continual war with their own consciences,—it is unnatural; and it is a great offence against God too. Heathens have thought so; as particularly Marcus Antoninus: “that warned men, if they would live well, they must live with God, and keep up a conversation with God, and that (saith he) we shall do, if we do not offer violence to, and tear that vicarious God that is in us, which God hath set over every man to be the guide of his life.” But when an affront is offered to God himself, the Supreme Good, (as I may say,) not to that vicarious God, but to the very Divine Throne: this is a fearful thing to do so. And so it is when men are continually fighting against that Spirit, that breathes in the gospel. And,

[7.] I might add that, undoubtedly, men's guilt and misery must be greater and deeper, according as they do arrive to great pitches of sin. As such come more explicitly to hate every thing of goodness, to deride and scorn it, according to the gradations that are observable in the beginning of the first psalm, they at length seat themselves in the scorner's chair; they that make it their business to ridicule religion or godliness; or they that sink themselves into deeper degrees of sensuality, why, according as the wickedness in which they wallow is fouler and grosser, so it cannot be but their misery must be the greater in which they involve themselves. And,

[8.] They must needs be in the worst case, in point of misery, that are more instrumental in spreading wickedness in the world; whose wickedness is more diffusive; who are mere partakers of other men's sins. There can be no such thing as supererogation, in point of merit, by good works; but, no doubt, there may be in point of demerit, by wicked works, according as men do draw in more accomplices, and do more join in a conspiracy against God and heaven. So much the more guilt, so much the more miserable must they be. And again,

[9.] Such as are wicked in public stations, they must pro-

portionably be more guilty and more miserable; wicked magistrates and wicked ministers, according to the greater hurt that they do, or the less good that they do, being intrusted with such talents, or having such power, such opportunities improvable for good, put into their hands.

And lastly, *cæteris paribus*—They that live longer in sin, must sink deeper into death, supposing all things concur equally, the longer the worse. The sinner of a hundred years old, he is the more deeply and dreadfully accursed. As in that Isaiah 65. 20. So we see there cannot but be different gradations, or graduate differences in that death, which, in the kind and nature of it, is common to all.

This doth claim somewhat of general use, which, I cannot insist on now: no subject can claim it more than this doth, to which we can apply, or turn ourselves, as you may hear afterwards.

### LECTURE XXXIII.\*

*Use.* We therefore come, in the last place, to improve what hath been said of this death, by way of application.

I. And we may learn hence, inasmuch as death is said to have passed over all, for that all have sinned; that God is not unobservant of the ways of men in this world, nor indifferent how they demean themselves. Have all sinned? Death passed over all. They that think God hath forsaken the earth, concerns not himself in human affairs; Why do they think so? It is true, the judgment day, and the state of retribution are not yet come. But, in the mean time, are there no tokens and indications upon men, of divine displeasure? Is there nothing to signify that he is not well pleased with a wicked world? Indeed, because his judgments are not executed with greater terror, therefore, many times, men's hearts are set in them to do evil. And if things run long on with them, after one manner, because they have no changes, they fear not God. But, if they would use their understandings, which can go a greater compass than sense; and, if they would look about, and not consider merely and abstractly what they themselves do now at present feel, but what appearances there may be perceived of divine displeasure towards this world in general, they may see by tokens express enough, that God is not well pleased with the state of things in this world, and with the course,

\* Preached Oct. 6, 1694.

and carriage of men in it. They may see that his wrath “is revealed from heaven against all ungodliness and unrighteousness of men ; for how constantly is death every where following sin, death passing upon all men, for that all have sinned. When death is making, in a more sensible way, such spoils and havoc in this world, tumbling men into the dust every where, and none escapes—What ! have men reason yet to think, that God is indifferent how they carry themselves ; that he takes no notice whether men obey him, or disobey him ? But again,

2 Since this is the very state of the case, death past upon all, or men are generally in a miserable state ; we may collect, hence, that God’s deportment towards men, is very becoming of him, and most suitable to the state of their case. “Death hath passed over all, for that all have sinned.” Nothing could be more worthy of God, than to let it be as it is with men, in this respect ; that is, to let death pass over all ; that it should spread its dark and horrid shadow over this world, as we find it every where doth. Nothing could, I say, be more worthy of God, or more suitable to the state and condition wherein sin hath constituted the sons of men. And this will appear yet more distinctly, whether we consider God’s dispensation towards men, in this respect, for the present ; or, whether you consider, again, his determination concerning them for the future.

(1.) If we consider his dispensation towards them, for the present, nothing could be more becoming, more worthy of God, or more suitable to such a creature as man, now in his lapsed and apostate state. For, as to his present dispensation, you may find a concurrence of two things : first, such a severity, as wherein God doth most becomingly animadvert upon the sinfulness of the world, and shew himself displeased ; and secondly, such lenity, as by which he yet signifies himself placable and willing to be reconciled. Nothing could be more suitable, more becoming God, considering the present state of lapsed man, with respect to the tenour of his present dispensation towards him, than that there should be such a mixture as this of God’s conduct towards this world : that is, severity, to shew that he is not well pleased ; lenity, to signify that he is yet placable. What could be more becoming God ? Both these are interwoven in the whole course of God’s dealings with men ; as hath been told you. There have been tokens of severity, that men might understand and know that God doth not like their ways and manners. Death is every where playing its part, and rolling men into the grave before one

another's eyes. And men may every where perceive the effects of a malediction upon themselves, and upon their concerns and affairs in this world. But yet, notwithstanding, there are significations, too, of God's placableness, his willingness to be reconciled, even where there is no gospel, but much more where there is : where there is no gospel, God leaves not himself without witness in that he doth good, giving men rain from heaven, and fruitful seasons, and filling their hearts with food and gladness. And even his patience, and forbearance, and long-suffering, they have a leadingness, (as we have had occasion at large to shew you) unto repentance. And men will have a fearful account one day to make of it, that have not been led thereunto, nor understood that design.

But where the gospel comes, there (you know) God shews himself as he is in Christ, "reconciling the world to himself, that sin might not be imputed." 2 Cor. 5. 19. What can be more suitable than this, to a Being of most absolute perfection, in whom the perfections of wisdom, and justice, and holiness, are in conjunction with the perfections of kindness, goodness, love, and favourable propensions towards his creatures : nor could any be more suitable to men in this their present state, (it being a state of probation,) a state of trial, of leading, and precedaneous to another state.

And, according to all the measures of wisdom and equity, this is always reckoned most suitable where there is guilt that appears chargeable, and that it may be charged ; and that, while as yet a public judgment is not given, and hath not had its effect. If we do but consider, (and, indeed, we can but judge as men, of things, and use the best understanding as such, that we have,) we see how men do commonly judge in such and the like cases. That is, suppose one be vehemently suspected of some flagitious crime among men, but the matter is not yet brought to judgment ; such a person is neither to be treated as an innocent person, nor as a convicted one. You know that so the wisdom of human governments doth determine every where. And the case speaks itself, that these are apt, and fit, and suitable methods ; they carry their own reason in them. Such persons, before the solemn public judgment, and the consequent execution upon that judgment, are neither, I say, treated as innocent, nor as convicted ; but there is a mixture in the treatment, which they generally find and meet with : some kind of severity they do undergo, even before their trial and judgment, which may be looked upon as someway penal : and in some degree it is so. Nor is there any thing of severity used towards such, but upon some proof, upon

some evidence, as such persons are convened and accused before a magistrate, convicted in some way, though they have not a full conviction: they are brought before them, committed by them, held under restraint, that justice may not be eluded; but that they may be in safe custody. But yet, for all that, there is no formal judgment passed upon them, nor execution consequent unto such judgment, till there have been a very formal trial, and a full conviction.

Much at the same rate, is the state of the case here between God and men, though not for the same reasons, not in all respects for the same; not that the delinquents may be in safe custody, and so finally not escape his justice; for he knows well where to have them at any time, and any where. Nor is any thing of lenity used towards them, upon the account that they are not convicted, nor fully convicted. For every man's case lies perfectly open to the divine view; but there is severity used towards them, partly for warning to others, and partly for monition and excitation to themselves; because God intends a treaty, and deals with them in order to pardon and forgiveness, which is not the usual design of human governments. And for the same reason is lenity used towards them; not because they are not convicted: for their matter hath, to the divine eye, a thorough perspection, and the whole state of their case at last is seen through and through. But, as was said, that by such gentleness they may be more treatable, and capable of being applied to, in order to their conversion, and final salvation. But, upon the whole, nothing could be more becoming of God, than that there should be such a mixture as we find of severity and lenity, in this present dispensation, antecedent to the future judgment that is to pass upon them. And then,

(2.) Nothing could be more becoming of God, than the determination that he settles concerning man for the future; that is, that this death, in all the fulness of it, shall finally be inflicted upon them that are finally impenitent; those that persevere in enmity and rebellion to the last, and never consort with, never hearken to the terms and overtures of reconciliation; for what else should be done in such a case as this? Do but consider the nature of man. He hath a mortal part about him. It is not reasonable to think, that God should make that mortal part immortal, only that men might continue sinning against him, on earth, uninterruptedly and everlastingly. Was that to be expected that it should be so? And he hath an immortal part, a mind and spirit that is immortal. What should be done in such a case, with such a creature as man?

was he to annihilate that immortal part? That was as little to be expected, that God should have made such a creature with such a nature, and then seem to repent that he had made him such, and so that he should immortalize that which was mortal; or, as I may say, mortalize that which was immortal.

But, I say, that he should do either the one or the other, was for no reason in the world to have been expected from God, the great Lord and Maker of all. He deals with the creatures that he hath made, suitable to the natures that he hath given them. It could not be any blemish to the divine perfections, that he made man at the first with such a nature. If his mortal part always hanged about him, it should have made him capable of no higher felicity than this earth did afford: and sure that had been a diminution of the divine goodness. If he had not made him with an immortal mind and spirit, he had not been capable of felicity, as he had not, it is true, been liable to endless misery. But then, he had not been capable of future felicity. Therefore, consider the matter how you will; look upon all men as having sinned, and consider death hereupon to have passed over all, nothing could, in this case, be more becoming of God, than his deportment towards men; whether you consider his present dispensations towards him, or whether you consider his determinations for the future. But then,

3. We have this further to collect, that men's deportment, in this case, is most unsuitable, most unbecoming of them, and most unanswerable to the state of their own case. Death hath passed over all. Do men carry it suitable hereunto? We might, in many instances, shew you how far they are from doing so, from carrying it suitable to this state of their case; that is, their being under a universal death.

(1.) Very plain it is, that many never think any such thought,—"I am under a doom." It is true, they cannot escape thinking themselves mortal, and that sometime or other they must die: but that this is a doom, a sentence upon them from an offended Creator; how many are there that pass away their days, and never think such a thought? "I am a sinful creature; and God hath been offended; and, therefore, I must die: and, therefore, I am, in many other respects, miserable in the mean time." How many that never think one such thought, that never consider the state of their case as it relates to God. The miseries that befall men here under the sun, they seem to apprehend as if they sprung out of the dust, but apprehend nothing of a *nemesis*, of a *vindicta*, of divine displeasure therein.

Indeed, if there were a correspondency in the temper of men's souls, unto the state of their case, in this respect, wherein soever God testifies his resentment, they would have a resentment. By all these efforts of present divine justice, upon an apostate world, God is expressing this his resentment: "I am ill used by my own creatures;" that is the language of every such providence. "The creatures that I have made, carry it insolently, injuriously, undutifully to me." Providences are vocal and articulate, do not only carry a voice with them many times, but a voice that is expressive of a meaning, which is interpretable; the Lord's voice cries many times to the city, and, in general, it speaks this sense every where; where his providences are afflictive, and reach men's bones, and their flesh, or touch them in any other sensible effect, God is angry, these are the breakings forth of his just displeasure towards a wicked world, against sinful revolted creatures. But with the most, there is nothing of this kind thought of: and therefore, they are full of lamentations for the evils that do befall them, accounting them infelicities; but never look upon them as penalties; which, if they did, that would carry a signification with it of their own guiltiness; that these things befall me as a sinner, and as an offending creature. And,

(2.) Where there are any such thoughts, how rarely do they stay in the minds of men, and how seldom do they dwell upon the contemplation of any such thing? Whereas, if matters were with men as they should be, in these respects, these should be their thoughts lying down and rising up, and from day to day, all the day long, as while men do yet remain in an impenitent and unreconciled state. God speaks his mind in reference to such, that he "is angry with the wicked every day;" so then it should be thought of every day. And it would make men's spirits most restless and uneasy within them. O! what an insupportable thing is it to be under the displeasure of him that made me! and that he should be angry with me every day: that his displeasure should be upon me, even while I am eating, as was said concerning the people in the wilderness: "his wrath came upon them while they were eating, while the meat was yet in their mouths." Sure it would make a man never eat with pleasure, when this should be understood to be the state of his ease. And again,

(3.) Men do not meditate an escape. How little is there to be seen of any such thing, in this world, as flying from the wrath to come? as John the Baptist's auditors are said to be doing in a kind of fright—"Who hath warned you to flee from the wrath to come?" How little is it, that looks like this, in

this wretched world! There would be consultations, if men were aware of this state of their case, and their spirits were impressed any way suitable to it. There would be counsel held: "We are under divine displeasure; what course shall we take to avert it? to appease that anger which we cannot bear; which will consume and burn up all before it, if it continue unappeased?" And again,

(4.) For the most part, men are taken up about alien things, things most alien and remote from any thing of this kind, or what the exigency of their case requires and calls for; even though they are warned and told of it, and called upon from time to time. This is no new or strange doctrine among us, who live under the gospel; that the state of man is a state of sin and misery: to tell men, you are by nature children of wrath; you are under guilt; you are sinners; and "the wages of sin is death;" this is not strange to the ears of men. You cannot have lived years together under this gospel, but you must have heard of these things often: and surely the generality of them who were wont to hear the gospel, do hear these things frequently inculcated. But what are the workings of their minds and thoughts? Do they bear any correspondency to such things as these, so often urged upon them? "You are a guilty creature," saith the word of God unto them: "you are under death; What will you do in this case? what course will you take?" "Why, I will clothe myself as decently as I can; I will go in a modish dress, I will try the relishes of this, or that, or the other sort of wine." "Why, you are an undone creature; you lie under death: what do you wish in this case?" "I wish I had as neat and as well-furnished a house as my neighbour: I wish that such a commodity would fall, that I might have the better time to buy; or that such a commodity would rise, that I might have the better time to sell." With things so altogether alien from this business, are men taken up in a continual course. "What is all this to the state of your case? You are under death, man! do you understand that? You are under guilt; and by being under guilt, lie under death. And,

(5.) They seek relief against the miseries of their present state, by such things as not only do not afford it, but make their case worse, or they have that constant tendency to make them worse. Death that hath passed upon all, hath passed upon you:" they are repeatedly told so. "Well, what do you think of it?" They have the presumptuous appearances of death continually in view: but the inward sense of their heart is such as this: "O, that I were a rich man; that I had a

great estate; that I had but opportunity enough to live a voluptuous life!" or, "Such a one hath wronged me; I wish I knew how to be revenged of him!" Men think to relieve themselves against what annoys them, and is a part of the misery of their present state, by things that would not only be no relief, but make their case far worse. For do you think it would mend your case, or would you be happier men, and safer from eternal death, and from divine justice, that threatens you, or presseth you, if you were rich? If you were never so rich, could you thereby redeem your souls, and expiate your guilt, and make satisfaction to the justice of an offended God? If you could live immersed and swallowed up in pleasure and voluptuousness, would that better your case? Would it not make it far worse? If you had the revenges you would seek; if you could gratify the enmity of your own heart, (which is part of your misery, and a great part too,) by making another man miserable also, would that mend your case? Nay, would it not increase the guilt? Would it not strengthen your bonds, and lay you yet more open to divine displeasure? Again, in the last place, though one might multiply instances of this kind much further,

(6.) They are, for the most part, (so far as their external circumstances will admit of it,) jocund and merry, and very well pleased with their state. How little suitable to this apprehension, "Death hath passed over all." We dwell in a world deluged with misery, and through which, men are generally making way, and sinking deeper and deeper into eternal misery, and into that state wherein death is to be consummate, and in its fulness. To have the opportunity (as there are none but have very frequently) to hear discourses of men, in whom there yet never appeared the least sign or token of repentance or reconciliation with God, how jolly and frolicsome they can be, (if, I say, their external circumstances can admit it,) would you think these men considered themselves as under death, as under a doom from the God against whom they have sinned?

Is it not wondered at, if a condemned crew in chains, and only expecting the hour of execution, should be entertaining themselves with music and dancing, and pleasant stories? how amazing a thing is this! would you not say of such "laughter, it is madness?" and of such "mirth, what doeth it?" as the wise man saith, Eccl. 2. 2. Why such deportments as these, are they like men perishing, going down to perdition? To be pleasant and merry, and not to be reconciled, not yet to be at peace with God, to have no security from

the wrath to come; to have death hanging over a man's head, not as the way to glory, but as a doom and curse upon him; and to be jovial and frolicsome under all this, would amaze any man that were serious, to consider that it can be so! And,

4. We may further collect, hence, how little it is that principles do signify, generally, with men. Though those principles be never so common, and never so certain, and evident, yet how little do they signify? That the state of man is a sinful and miserable state, is a common principle; it is a principle that doth obtain, not only among christians, but among pagans; their writings and books are full of it. Most pathetical complaints and lamentations, we frequently meet with, in their books, upon this account, speaking of the degenerate state of man, and that he is not the creature that at first he was; and speaking of his miserable state, and even in a way of *nemesis*, and as the effect of his displeasure, who made him, and hath been offended by him. But among christians, it is so common a principle, that every child that hath learned any thing of his catechism, (as I hope you generally do catechise your children,) if you but ask them, What is the state of man by nature? they will answer, It is a state of sin and misery:—just the very meaning of the text: “Death hath passed over all, for that all have sinned.”

But how strange is it now, that so common a principle should signify so little? and again, that so evident and so certain a principle should have so little signification and efficacy with it as a principle? that, though the state of man is a miserable state, and that he lies under death, is matter of fact, it should have no more effect? Indeed, as to the most tremendous part of this death, that is out of sight with many; but, for the more sensible part, that lies open to every one's view. It can be a doubt with no man, whether he shall die or no. Death passeth over all. But how wonderful a thing is it, that a principle, a common principle, a most evident principle, and that carries the greatest certainty with it imaginable, (as to what at least doth highly deserve our consideration,) should be so ineffectual!

And as to the other part, it is generally professed, and they who make it their business, as much as they can, to disbelieve that more dreadful part, that remaining and unseen part of this miserable state, yet have not conquered the fear of it; if they have conquered the belief of it, yet, it is plain, they have not conquered the apprehension of it; there is a *formido opposito*, and cannot but be; for at least they know nothing to the contrary; they can never prove the contrary, that there is

no hell, no judgment to come. And, in a matter of this nature, men that would but act according to the common reason of men, would think that the matter did need demonstration, that there is no such thing, and not run a mad hazard and adventure; when there is nothing lost in the course, to which the truth, in this case, (supposing it to be truth,) would lead: and when, by following the contrary course, the misery and mischief that must ensue, are both unsupportable; and will shortly be irretrievable.

### LECTURE XXXIV.\*

The remaining *Use* that I intend, will be only directive.

1. To such as yet abide in this death, that have passed over all: and we have reason to apprehend that to be the case of some: and, 2. To those that have, through the grace of God, in good measure, escaped out of it,

1. To the first sort, I have a few things to recommend by way of direction. I cannot tell how to apply things to persons particularly: that you must do yourselves, as you find it to be with you. But if that be the case of any among you, that they have reason to judge so, that they abide in this death that have passed upon all, then I would have such,

(1.) To apprehend that this is the common case, and may probably be their own, as to that which is most dismal and horrid in this death, that hath hitherto passed over this world. It is (as I told you the last time) one thing to entertain a truth, as a mere notion in the mind, against which we have nothing to say, and to give but a faint negative assent to it; to wit, not to dissent or disagree to it: and another thing to receive it as a vital and practical principle, that influenceth a man's heart, forms his spirit, and governs his course accordingly thereunto. And so is this very little apprehended to be the common case, that "death hath passed over all." But labour you feelingly to apprehend it, as to what is most obvious every way; that is, that we are all subject to bodily distempers and diseases, which, are tendencies to, and will end in, death: why, about this, we can none of us be in any doubt. We are sensibly told it, even in our flesh and bones, from day to day. But the worst part of this death is what our flesh cannot feel; that is, a death

\* Preached Oct. 13, 1694.

upon our spirits; that our minds and hearts are disaffected to God, dead towards God, in direct opposition to what the case is with the regenerate, and which they ought to be judged and reckoned, as to themselves. "Reckon yourselves (saith the apostle, Rom. 6. 11.) dead indeed unto sin, but alive unto God." The death that stands in opposition to this life, is the worst and most horrid part of the death that hath passed over this world.

Labour to apprehend this to be the common case; and then consider, whether it be not your own. If the matter do look with a dubious aspect, it ought to be considered with so much the more attentiveness, and with so much the deeper thoughts. And a slight hope that there is an alteration, should not satisfy: and, indeed, you cannot reasonably think this to be a little thing, or that it should not be greatly considerable. For is it a small matter to have passed from death to life? This death passed over all; and an escape out of it, is not so little a thing, when you compare those two expressions, 1 John 3. 14. "Abiding in death;" and, having "passed from death to life:" it must be a most close and pungent question—"Which is my case? Either I have passed from death to life; or I continue still in death." And, therefore, it ought to be considered over and over, "How stands my case towards God? I have a natural life in me, in which I am capable of natural actions: but have I a holy life in me, by which I am capable of the actions that are suitable and proper to that? by which I can act and move towards God, not *simpliciter* or absolute; but *quoad hoc*: to that one end and principle it was made; for there is a deadness, no propension towards God, as regeneration would make it alive towards God. "How is it with me in this respect?" That ought to be deeply considered. "Is not this, the horrid, dismal death that hath passed upon all, still upon me?" And,

(2.) There is this further, that will be suitable by way of direction to that former case, to mind those things principally, that are most pertinent to it; and to be less concerned about lesser things. And pray let such take in this direction: Have you reason to apprehend this to be your case; (and a fearful case it is;) that that death, even the worst of it, that hath passed over all, remains upon you? Why, then think of those things that are most pertinent to that case; and consider less the lesser things. As to whatsoever you have to complain of besides, say with yourselves, "Aye, but all this is nothing to this death that is upon my soul;" and it looks like distraction, when men's minds are wholly engaged and taken up about

lesser things: but, about this greater and more important thing, they have no consideration at all. As if one should seem concerned that he hath a scratched finger; when he hath a mortal wound in his breast that he is unconcerned for: or, that he should have lost a pin, when his house is on fire; or, that a man's head should lie easy upon the block, when the fatal stroke is just going to be given. For, do but consider what this will come to at length: this death will be eternal death. The disinclination and deadness of man's spirit towards God, can have no other issue, finally, but "Depart from me," if it continue. You are departing from God; you will be continually departing: why, Depart from me for ever. This sort of death upon the souls of men, it is not a distinct thing from the state of hell; it is the same thing begun: there is no further difference than between death inchoate, and death consummate. And, indeed, every thing that a man doth, and every thing that a man saith, is all idle impertinency, while this great thing is neglected. "Seek first the kingdom of God and his righteousness," is the advice of our Saviour. You are seeking many other things; but have you observed the order, to seek that in the first place? Otherwise you have mistaken the order. What other things you may lawfully seek, you are then to seek, when you have begun duly and regularly, with the first. And, therefore, if another should tell you of such and such things that are not so well in the state of your case externally: such a man hath failed, that owes you money, or the like, you may answer him; "Alas! do not tell me of these things, I am dead towards God, what do you tell me of this or that? I am like to be lost for ever, if grace do not give a speedy help to the sad state of my case." And again,

(3.) Look upon this case of your's as being, though very sad, yet not remediless, yet not incurable; look upon it as a remediable case. For it is, indeed, all one as to any thing of real gain and advantage, not to apprehend your case to be sad, and not to consider it as capable of a remedy. Upon the former supposition, there will be no care at all exercised about it; and upon the latter supposition there will be no hope. But there must be a setting of both these on foot; you must have a care about the state of your souls; and you must have hope about it too; or else nothing will be done in you, or by you, that will be of any value. You should, therefore, consider and bethink yourselves, that there is a way of escape out of so great a death; that many have escaped you know; and they can think of it with pleasure, and take delight in their knowing of God, and conversing with him. Divers that have (it may

be) spoken to you of such things of God, as you have not found in yourselves. But that which hath been, may be: that which you see by frequent experience wrought in others, may be wrought in you. God, that hath been so rich in mercy to others, why may he not be God, rich in mercy to you also?

Thus you should consider the matter as capable of a remedy. There is a word of life sent forth; and there is a Divine Spirit breathing in this world; even upon this world that is lost in death: and it hath reached many with mighty influences. This is that which ought to be a mighty spring of hope to such as will not abandon themselves to despair. Do not say concerning yourselves, "There is a death abiding upon my soul, and therefore, it must be always so:" for that is to suppose there is no difference between earth and hell; between the state of men under the gospel, and the state of devils under an eternal doom, in the full execution of it.

I pray consider, our business is not to instruct the inhabitants of hell, but to speak to the living on this side the grave. We are teaching men, and not devils. And none should put themselves into their state and case, as if they had nothing at all to do, but merely to wait till the fulness of death should come upon them, and swallow them up. Our Lord saith, "Look unto me and be ye saved, all ye ends of the earth." And when such a voice as this hath come into this miserable earth, no man ought but to look upon himself as concerned therein, as well as others; and not to say, "God doth not mean me; he intends no such kindness to me:" but rather, on the other hand, to say, "If a vital savour hath been diffused with that voice, with that invitation of grace, in and by the word, and its vital influences have reached many, it may also reach me." There ought to be an expectation raised in us, that it may: and many are ruined for not expecting it, not waiting at the posts of wisdom's door. Prov. 8. 34, 35. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my door. For whoso findeth me, findeth life, and shall obtain favour of the Lord." This, men ought to set before their eyes, in all their attendances upon God, in his ordinances; so that they may be able to give this account, if any should ask them, What are you going for? "Why, I am going to find life; wisdom saith, They that find me, find life. Here I go to seek life for my soul."

The very order of the divine precept in this thing, is, "Hear, and your souls shall live;" which shews with what design men should hear and wait upon ordinances. "Ho! every one that thirsteth, come ye to the waters; come ye buy and eat, yea,

come buy wine and milk without money and without price, hear and your souls shall live; and I will make an everlasting covenant with you." "He hath made with me an everlasting covenant, (were David's own dying words) ordered in all things and sure; and although my house be not so with God; as to domestical concerns things are not so well, yet he hath made with me an everlasting covenant; and this is all my salvation, and all my desire." Now saith the prophet, in that Isaiah 55. 3. "Do you but incline your ear, and hear with expectation that your souls may live, and they shall live: and this will tend to bring you into an everlasting covenant, even the sure mercies of David." And yet, again,

(4.) Let me further recommend this to you, to hasten your designed escape, without deliberating and pausing long upon the matter. We are to look upon this world as deluged by death and wrath, which have overspread it, as that sulphureous flood did the valleys wherein Sodom and Gomorrah stood; and when Lot was to be saved out of that ruin, in mercy to him, for this the angel hastens him, and cries out to him, "Escape for thy life." So should you consider the exigency of your case not to be less; nay it is incomparably greater. It is not a little valley, but it is the world, that is deluged with this sulphureous flood. Here is a complication of sin and death overflowing the world; and which hath made the world a far worse region than that plain was. Now it is said to you; God doth by the voice of his word, and of his ministers, say to you, "You are to make haste and escape for your life." How many did the fiery flood of Sodom overtake quite! Therefore, this case doth not admit of any delay: for how soon this flood may overtake you, you know not. It may, so as to overwhelm you quite: and so as to make a hopeful case a desperate one. And, therefore, consider from hence, in the next place,

(5.) Of how great importance it is for you to apply yourselves to, and gain an interest in, the favour of God. Make from hence an estimate of the divine favour, and of the necessity and value of it; for if this be your case—Death hath passed over all; if any man thinks of an escape, from thence it must come: "What can I do for my soul? How can I fetch my soul from that death that is within me; that my soul is ingulphed in?" Why, "in his favour is life." There is no hope of life but in his favour. Look which way you will, and there is death overwhelming of all; and you are no more capable of getting out of this death of yourselves, than of touching the heavens with your hand, or seating yourselves among the stars in the firmament: therefore, it must be an all-favoura-

ble, and all-powerful hand, and that too, stretched out from heaven, that must save in so distressed a case as this.

Now how should this recommend to us the favour of God, as that wherein our life doth stand, when death hath thus passed over all. If you should speak to a neighbour, to a father, to any one that hath the dearest affection to you, "O! my soul is in a state of death: how shall I get it out of it?" They must all answer, as Jacob did to his wife, "Am I in the stead of God, to give thee children? Can I inspire life into thy dead soul? No; I cannot do it for thee." This you ought to inculcate to yourselves, over and over; that your life stands in the divine favour. It is he that breathes into you the breath of spiritual life, to make yours become a living soul. They are his kind looks that carry life in them. If he will breathe upon your soul, it shall live. As that hath been his way, when souls have been wallowing in their blood, to look upon them with a kind look, and say unto them—"Live:" his look doth carry life in it. He looks life into the soul that is dead. As in that 16 Ezekiel, in the beginning, and towards the latter end of that chapter, you will find how the matter ends: "I entered into a covenant with thee, and thou becamest mine." He looked upon them in their blood, and said unto them—"Live;" and enclosed them in the happy bonds of that covenant, that are vital bonds; their souls being bound up in the bundle of life. And, therefore,

(6.) That I may shut up what I shall say to this sort of persons concerning that death which hath passed over all, it ought to prepare them for the reception of the gospel, wherein are discoveries of the divine favour, and the way wherein it reveals itself for the saving and renewing of souls lost in death: what a preparative for the gospel should this be! To have this inwrought into my soul, that death hath passed over all, so amongst the rest, it hath passed over me, involved me also. Then how pleasant a sound should the gospel be to lost souls! "The Son of man came to seek and save that which was lost." The forlorn and distressed estate of this world, hath been compassionately considered by the great Lord of heaven and earth; and God hath given him life, that he might give eternal life to as many as he hath given him. And when men are once prevailed upon, to give themselves to him, as the great Prince and Lord of life, who only can deliver them out of death, then, it is without question, that God hath given them unto him, and it is with that design, that he may give them eternal life. But then,

2. As to those who through grace, have in a good measure made an escape out of that death that hath passed over all, it is obvious to yourselves, to understand wherein that death stands, which hath passed over all, and which you have made your escape from. You know, that part of it concerns the outward man; there is no escaping that which is equivalent, and more than equivalent. There is an escaping out of it; not that such shall not die, but they shall rise again: "their corruptible part, (as the apostle saith) shall put on incorruption: and their mortal part shall put on immortality; and their vile bodies shall be changed and transformed into the likeness of Christ's most glorious body." There must be a conformity between the Head and the members, so that by him they escape not from it, but out of it; emerge, get out of that state, that must sooner or later seize upon these mortal bodies.

But then, for that spiritual death that is, in this present state, naturally upon all men's souls, that you have been actually in, that you have escaped, that there must be an escape from eternal death. Now let me ask you, Have you, through grace, been enabled to escape, in good measure, out of the worst of this death that, in the present state, men are liable to; to wit, death towards God? Then, if the matter be so, there are several things I would recommend to you, and so put an end to this discourse.

(1.) Be much in grateful acknowledgment of God's wonderful mercy; make that much the great business of your lives, for it is a great thing God hath done for you, in that he hath delivered you from so great a death! think what the state and posture of your souls once was God-ward. "Why, let me have heard never so much of the most glorious, the most excellent of all Beings, in which all the excellencies of all beings did meet together, infinite love, and light, and life and purity, and holiness; yet, alas! I had no inclination towards him; no desire after him; no complacency in him; my soul was as a stone, or stick, or a log, without sense, without motion God-ward. I have heard (it may be) of his name often; but it never carried a pleasant sound to me. It was no pleasure to me, to go and shut up myself in a closet, and pour out my soul unto him. As for taking complacency in him as my best Good, so as to account him my exceeding great Joy; Alas! I knew not what this meant. It was a soul that might have been a stone, as well as a soul as to any inclination it had God-ward. But, O! blessed be God, that it is otherwise! When

I hear of that very Sacred Name, it transports my soul, to think that All of being, and blessedness, and wisdom, and purity, and light, and love, is mine. And if all the world should frown on me, and he give me but one smile, it is as life to my soul. Now, the very seasons of my converse with him, are as my repasts. What pleasure do I take when the sabbath is come; when the light of that holy day doth dawn upon me! Formerly, I knew not what to design for God. Now my end is the glory of God: if I can but speak a good word for his honour and interest, it falls in with the inclination of my spirit."

Why sure, if this be the case with you, it is the most inexcusable thing in all the world, that there should be no more of gratitude for so great a change wrought in you. Consider that God, in so altering the case, hath done that for you, which all the world could not have done. Lay all the powers of men on earth, and of all the angels in heaven together, they could never have made your hearts to love God, or desire after him, or delight in him. But he hath 'touched your hearts with a vital touch, and made them love him, and live to him.

When the difference is so vast (as I was saying to you lately) between abiding in death, and having passed from death to life. (and, whereas, every one must be in one of these two states; so that every one must say, either "I do abide in death," or "I have passed from death to life,") if we, by gracious vouchsafement, are passed from death to life, if this be our case, and we are not much in thanksgiving; O! how inexcusable is this! And, christians, I would have you to consider this, that this it is which starves religion, and is the reason why, where it is, it languisheth; for want of this exercise of thanksgiving. And know, that where such praises are ascending to heaven, benedictions will be also descending from heaven. Were there more of these acknowledgments, how would blessings descend! O! we should be more in blessing of God for heavenly things in Christ Jesus; that we should have that opportunity, from day to day, of beholding death spreading abroad its dark shadows over all the intellectual world, to wit, over the minds and spirits of men, and, I was myself a sad instance thereof: but God hath delivered me out of this miserable state; O! not to be much in thanksgiving, is the most inexcusable temper that can be! But again,

(2.) You ought, hereupon, more to pity the miserable world that is yet in death, over which death hath passed, and in which it abides, There is altogether a fault among us upon this account; we want bowels, we have not compassions, as we ought to have within us, towards perishing creatures.

“Blessed are the merciful, for they shall obtain mercy.” It is a great evidence of our having obtained mercy, our being merciful in this kind. But to be destitute of compassion for the sad case of dead souls, is a sad symptom. To say, I have a husband, a wife, a child, that are under the power of death, have nothing of the life of God, no favour of God, no fear of God, in them; nothing that looks like the grace of God; why, not to compassionate them, sure, such a frame as this hath in it no indication of divine life springing in us: we see them, and converse with them, but seldom have a regretting thought that toucheth our hearts: this is, sure, altogether a fault, and knows no excuse, admits of none. It argues, at least, a very great languor of the divine life in us, when we have so little a sense of so horrid a death, as lies upon the generality of the world. Those, in whom this divine life doth take place, they are regenerated after God’s own image: and that must intimate to them to be like minded with him. God hath shewed mercy unto us, and, therefore, mercy was his nature, it is in the highest perfection in him. If I am transformed after his image, I must imitate him in this. If I have nothing of the divine offspring in me, how am I his child? And, if I have, why should it not operate in me in this kind, in reference to those that were in the same case with me, before I obtained mercy. And again,

(3.) If you have, through the grace of God, in a good degree, escaped out of that fearful state of death, which abides generally upon the world, make little reckoning in comparison of what you suffer in lower kinds, and in lesser respects, whatsoever you have to complain of upon other accounts. Let not the sense of lesser evils enter deep into your souls. He hath saved you from the greater evils: he delivered you out of that so great a death, which overwhelmed you and all the world. It is then, very disingenuous to complain of lesser and smaller things, when, from the greatest evils of all, he hath saved us. As the apostle saith, 2 Tim. 1. 9. “Who hath saved us and called us with a holy calling.” Saved already in a degree, and, by saving us in that degree, hath made eternal salvation as sure as if we were in heaven already. And therefore, I say, reckon little of these lesser evils that may befall you in this present state. And, in the last place,

(4.) It is very suitable to such, further to consider, that the rest of the evils of the world ought not to be considered as strange, when it is to be remembered, that a universal death hath passed over all men. That such and such evils should befall in this world, should not be thought strange, since this death

hath passed over all. We hear of a great mortality (it may be) in such a country, and of a great many lives cut off in a battle, in another country. There ought to be bowels of compassion upon that account; otherwise we have put off humanity. But it is a great madness that we should make a greater matter of these things, and, at the same time, make nothing of that universal death that hath passed over all. Where are our minds, that we do not weigh the difference of things?\*

I have one thing more, before I pass to the doctrine of a Mediator, and God's method of saving souls. And I desire to speak to it from another text. And that is, to vindicate the justice of God as to this sad and calamitous state, that is universal upon mankind, by reason of the fall.

---

\* In the commencement of this subject, a III. Head was proposed—the consecution of death upon the fall—(vide page 342 and 356,) which the Author has not discussed separately; but the attentive reader will perceive it is kept in view in the preceding and the following Lecture

EDITOR.

---