

Use 1. Is to reprove those that never look after this estate.

[1.] That have nothing to incline them to look higher than the world; that are under the power of a carnal nature, that wholly bendeth them to earthly things, Phil. iii. 19; that are well enough satisfied with the happiness of beasts, to enjoy pleasures without remorse; have not sense and care of the world to come. Those whose happiness is terminated on things of the present life are so far from christians, that they are scarce men.

[2.] That have much to divert them from it; namely, unpardoned and unmortified sin. If thieves and malefactors might have liberty to choose whether there should be an assizes, would they give their vote that way? Would they look and long for the time? They are not fire-proof, or such as may abide the day of refining: 2 Pet. iii. 11, 'Seeing all these things must be dissolved, what manner of persons ought we to be in all holy conversation and godliness?' They are not at peace with God, ver. 14.

Use 2. To press believers to live in the constant expectation of this glorious day; to make us heavenly: Phil. iii. 20, 'But our conversation is in heaven, from whence we look for the Saviour.' Live as if it were always present, which by faith we look for; this will make us faithful, 2 Tim. iv. 7; persevere to the end, 1 John ii. 24; make us press forward, and make us long to be at home: 2 Cor. v. 8, 'For we are confident, I say, willing rather to be absent from the body, and to be present with the Lord.'

SERMON XXVII.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.—Rom. VIII. 20.

HERE is the reason why the creature waiteth with earnest expectation for the consummate state of the faithful: because it is for the present in a disordered estate, subject to vanity.

In the words three things:

1. The present state of the creature.
2. The manner how it came into that estate.
3. The hope of getting out of it.

Doct. The creature is made subject to vanity for man's sin.

Here I shall enquire,—

First, In what sense the creature is made subject to vanity.

Secondly, The manner how it came into it.

Thirdly, The reason why the innocent creature is punished for man's sin.

First. In what sense the creature is made subject to vanity. In several respects:

1. It is put by the order of its natural estate, or much of that harmonious and perfect condition wherein God disposed it. The perfection and harmony of the world is often now disturbed by tempests, inundations, distempered weather, pestilential airs, and noxious fogs and vapours; whence come plagues, and famine, and murrains, and other diseases. The world is a theatre whereon much sin and many changes have been acted for thousands of years; not only among men, but much destructive enmity is to be found among elements themselves, and a mutual invasion of one another; for the confederacies of nature are in a great measure loosened, though not altogether dissettled. This is the vanity of disorder. It is very observable, that when God cometh to punish a people or a nation for their sins, the prophets express it as if the whole creation were to be put into a rout and disorder; as when Babylon's destruction is threatened: Isa. xiii. 13, 14, 'I will shake the heavens, and the earth shall remove out of its place in the day of his fierce anger; and it shall be as a chased roe, and a sheep whom no man taketh up;' so Isa. xxxiii. 9, 'The earth mourneth and languisheth; Lebanon is ashamed and hewed down; Sharon is like a wilderness; Bashan and Carmel shake off their fruits;' so Isa. xxxiv. 4, when God threateneth the Idumeans and other enemies of the church, it is said, 'All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down as a leaf falleth off from the vine, and as a falling leaf from the fig-tree; for my sword shall be bathed in heaven; it shall come down upon Idumea, and upon the people of my curse, to judgment. It was but a particular judgment, yet the expressions carry it as if the whole universe were to be put into a disorder; for by the sin of man came all those mutations which we see in the world. On the contrary, you shall see in the promises the scripture speak as if the whole creation were to be restored when man is reduced to God. I shall only instance in that: Isa. li. 16, 'I have put my words in thy mouth, that I may cover thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people;' implying, that if mankind were better, the marks and prints of the curse would cease and be quite extinguished; there would not be such disorder in the creature as now appeareth; but it would seem to be planted again; man's re-establishment in a state of obedience to the creator would be a re-establishment of the order of the world.

2. There is the vanity of corruption. It is put into a corruptible condition; the creature is now frail and fleeting, and still decaying: Eccles. i. 2, 'Vanity of vanities, all is vanity;' not only vain, but vanity itself; and vanity of vanities, is extreme vanity; thus not only some things, but all things are thus fluid and vain, because of their inconstancy and mutability: so Ps. xxxix. 5, 6, 'Verily every man in his best estate is altogether vanity; surely every man walketh in a vain show; surely they are disquieted in vain.' The uncertainty, weakness, and emptiness of all earthly things is soon discovered, and within a little while the most shining glory is burnt to a snuff. We vain creatures trouble ourselves about these transitory nothings, as if they would continue with us to all eternity, and had some solid, durable

enjoyment and satisfaction in them ; whereas they wither like flowers while we smell at them.

3. Vain in regard of its final dissolution and last change, when 'the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and all the works that are therein shall be burnt up,' 2 Pet. iii. 10. 'As a vesture shalt thou change them, and they shall be changed,' Ps. cii. 26. Though this change be not an abolition, an annihilation, yet a great waste it will be, and an utter destruction of many things in the world.

4. Vain in regard of its end and use. There is a double end and use : [1.] Nextly and immediately. This sublunary world was made to be a commodious habitation for man : Ps. cxv. 16, 'The heaven, even the heavens, are the Lord's ; but the earth hath he given to the children of men.' By an original grant, God gave the use of all his creatures upon earth unto man ; indeed all things here below were either subject to our dominion, or created for our use. Some things are not subject to our dominion, as sun, moon, and stars, with their influences, yet created for our use ; therefore David in his night-meditation, Ps. viii. 3, 4, 'When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained ; what is man, that thou art mindful of him ? and the son of man, that thou visitest him ?' That all this should be made for the comfort of man, it is God's great goodness to us : but other things were not only created for man's use, but also subject to man's dominion : Gen. i. 26, 'Let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth ;' this was God's charter to man as a deputy-god and vice-king in this lower world. Man enjoyeth the benefit of those things which are not under his command, as sun, moon, stars, clouds, winds ; all in their course do us service, to give us light, heat, and influence, and rain, by which they drop down fatness on the earth ; but the other creatures we have a dominion over them, and they are to be subdued by us ; the earth by habitation and culture ; the sea by navigation and fishing ; but above all the rest, the cattle are most at our command, to afford us food and clothing, and do us a voluntary kind of homage, in their labours submitting to our direction and government. Well then, the inferior globe of earth, and air, and sea, to have the dominion and use of the creatures that are therein, were all made and given for man's use and comfort. As God hath provided the highest heavens for his own place and court of residence, so he hath made the earth for a commodious habitation for man. But when was this given to man ? In innocency ; for by rebellion against God we forfeited this lordship of ours ; and till it be restored by Christ, we have no comfortable right to exercise it (as by and by). And in part, this was manifested in renewing this patent to Noah, saved out of the waters in the ark, which was a type of Christ : Gen. ix. 1, 2, 'God blessed Noah, and said unto him, The fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea ; into your hand they are delivered.' This was the next end for which the creature was made.

[2.] Ultimately and terminatively they were made for God. For God 'made all things for himself,' Prov. xvi. 4; and the creatures are called his servants: Ps. cxix. 91, 'They continue to this day according to thy ordinance; for all are thy servants.' Man was but a fellow-creature with the rest of the world, and could not challenge a lordship over them by his own right, without God's free gift. We could not claim a dominion over that which had no dependence on us, either by creation, or by present sustentation; for dependence is the foundation of all subjection and sovereignty. Now that which necessarily dependeth upon the gift of another, must be used to the ends for which it is given; God never gave the creatures so to man as to dispossess himself. The supreme right still remaineth in him; and our grant was not a total alienation from God; for that is impossible, unless the creature were put into an absolute state of independency. No, God reserved an interest still, that all these things should be used for his glory. To pass over this right any other way, is inconsistent with the wisdom of God, and the nature of the creature: Rom. xi. 36. 'All things are of him, and through him, and to him; to whom be glory for ever and ever.' This quit-rent God reserveth to himself for all his bounty, that we should honour him and acknowledge him in all that we are, have, and do: 1 Cor. x. 31, 'Whether ye eat and drink, or whatever you do, do all to the glory of God.' Well then, these things being premised, we shall the better state the vanity to which the creature is made subject for man's sin: *vanum est quod excidit sine suo*; that is vain which faileth in its use. Now the use is to serve man innocent, and to promote God's glory; therefore the creatures, if they had reason, it would be a grief to serve God's enemies, and to such vile uses as they abuse them.

(1.) It is a part of their vanity that they are made to serve man in a state of corruption, and the most wicked of the kind, that refuse to come out of the apostasy and defection from God. The creatures naturally take the part of the creator,—are to be accounted friends or enemies to us, as God is; for the scripture speaketh of them as involved in his league and covenant; yet they are forced to serve those whom they are appointed to punish. God causeth his sun to shine on the good and the evil; and causeth his rain to fall upon the just and unjust; to serve wicked men's turns with whom they are at no peace. It is an old and a vexed question, What right and interest wicked men have in the creatures? As much as needeth to be now spoken to it may be comprised in these propositions:

First, Man never had the right of an absolute and supreme lord, but only of a steward and a servant. The supreme original right was in the creator, but the subordinate and limited right was in man, who had nothing absolutely his own, but was to use all for God, to whom he was accountable. All things are ours for God; nothing is properly and ultimately our own.

Secondly, Upon the fall, man lost the right of a servant; for when the first charter was broken, the rights that accrued thereby were lost, and by lapse forfeited into the hands of the true owner again.

Thirdly, Though the right of a servant was forfeited and lost, yet God was pleased out of his patience and indulgence to continue fallen

man the use and benefit of the creature, and some kind of right to them,—a civil right and providential right. First, acivil right; as Nabal's sheep were said to be his sheep, 1 Sam. xxv. 4, and he is a thief that should have stolen them from him. A man is a thief before God and man that robbeth a wicked man; still we have such a right to the creatures that our fellow-servants may not take from us without our Lord's consent. Secondly, a providential right; as God puts them into our hands by the fair allowance and disposure of his providence: Ps. xvii. 14, 'They have their portion in this life: thou fillest their bellies with thy hid treasure.' So Jer. xxvii. 5, 'I have given it to whom it seemeth meet unto me;' corn, houses, lands, goods, cattle. He that hath an absolute right and interest in the creature may dispose it at his pleasure.

Fourthly, Though they have a civil and providential right, yet they have not a filial and evangelical right; for that is by Christ. In him all things are ours: 1 Cor. iii. 22, 'All things are yours, and you are Christ's, and Christ is God's;' and with him he hath given us all things, Rom. viii. 32; and it is said, 1 Tim. iv. 3, 4, that 'every creature of God is good,' and created 'to be received with thanksgiving of them that believe, and know the truth.' These are heirs of promise who have right by Christ.

Fifthly. The evangelical right is that which sanctifieth the creature to us; and so thereby the creature may more comfortably serve us, our right being restored by Christ: 1 Tim. iv. 4, 'The creature is sanctified by the word and prayer.' The more we believe and acknowledge God in Christ, the more comfortable use of the creature; whereas unregenerate men, who have forfeited the right of a steward, use the creature as if they had the right of a lord; use goods, lands, moneys, as their own, and given to them for themselves, and not for God; and this is a part of the vanity the creature is subject unto.

(2.) The creatures are often employed as instruments to fulfil our lusts, which in their original use were intended for God's glory; and so God is dishonoured rather than glorified by them. Some abuse the creatures to pride in apparel, some to gluttony and drunkenness, some to base sparing; whereas those that would be good stewards for God should use wholly what God hath put into their hands for God's glory; that the creature may not be turned from the end and use for which it was first made, as it is when the provisions of this life are used, not for strength, but for surfeiting and drunkenness; our clothes not for warmth, but for pride and wantonness; and the remainder and overplus of our estates employed in pomp, not in charity. But now, when this is little minded, the creature is abused to our vain ends.

Secondly. The manner how it came into this state of vanity. It is expressed negatively and positively.

1. Negatively; οὐχ ἑκούσα, not willingly, that is, by its own natural propension. Voluntariness is attributed to the senseless creature by translation from man; and what is against the natural inclination of the creature, or the use for which it was ordained by God, it is said to be done unwillingly. The first institution of the creature was for God's glory and the benefit of man; and all creatures were fitted for the use for which they were made; and if

it be put by its natural use, it hath a resemblance of violence. Therefore if you take vanity for the disorder or perishing of the creature, you may say, *not willingly*; for all things tend naturally to their own preservation; and so what tendeth to its destruction cannot be said to be done willingly. Or if you take it for falling from its end and use, as the service of wicked men in their lusts; the creature is not subject to this bondage willingly, but forced to submit to it, as the world is now constituted.

2. Positively; *διὰ τὸν ὑποτάξαντα*. God by his judgment hath subjected the creature to this curse for man's sin; man as the meritorious, and God the efficient cause of this vanity which is brought upon the creature; so that it is brought upon them by man as a sinner, by God as a judge.

[1.] First, by man as a sinner; that brought the hereditary and old curse. As the lower world was created for man's sake, so by the just judgment of God the curse came upon the whole earth for man's sake: Gen. iii. 17, 18, 'Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles also shall it bring forth unto thee.' This was the original curse. So for the actual curse: Ps. cvii. 33, 34, 'He turneth rivers into a wilderness, and the water springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein.' Barrenness or fertility is not a natural accident, but ordered by God for the punishment of man's sin. Therefore we should lift up our eyes above all natural causes, and fix them upon God, who chastiseth men for their unfruitfulness towards him, and punisheth countries whose plenty hath been infamously abused, and spent upon their lusts.

[2.] Secondly, by the will and power of the creator; he it is who hath the sovereign disposal of the creature, and to order it as he pleaseth with respect to his own glory.

(1.) Herein we see God's justice, who by the vanity of the creature would give us a standing monument of his displeasure against sin. Creatures are not as they were made in their primitive institution; the enmities and destructive influences of the several creatures had never been known, if we had not rebelled against God; we should never have been acquainted with droughts, and famines, and pestilences, and earthquakes; these are fruits of the fall, and introduced by our sin; and by these God would show us what an evil thing sin is: Jer. ii. 19, 'Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord of Hosts.' We being in a lower sphere of understanding, can only know causes by the effects; here is an effect; it hath brought misery upon us and upon the whole creation. When God looked upon the whole creation, all the creatures were good, Gen. i. 31, 'very good;' but when Solomon had considered them, all was vanity, very vain. What is the reason of this alteration? Sin had interposed.

(2.) The power and sovereignty of God. All the creatures are subject to the will of God, even in those things which are contrary to their natural use and inclination; for therefore he employeth them to destroy one another, and man who hath brought this disorder upon them. If

God bid the fire burn, however kindled, what can withstand its flames? If he bid the earth cleave and swallow up those who had made a cleft in the congregation of the Lord, the earth presently obeyeth: Num. xvi. 31, 'As he had spoken these words, the ground clave asunder that was under them, and the earth opened her mouth, and swallowed them up.' So if God bid the sea stand up like a mountain and wall of congealed ice, it will do so, and afford passage for his people; and return again to its wonted course and fluidness and drown the Egyptians, it will do it: Exod. xiv. 28, 'The waters returned, and covered the chariots.' So for other things: Job xxxvii. 6, 'He saith to the snow, Be thou upon the earth; and likewise to the great rain, Be thou upon the earth.' Not a drop of rain falleth from the clouds but by God's permission; so verse the 12, 'The clouds are turned about by his counsels, to do whatever he commandeth them upon the face of the earth.' Nothing seemeth to be more casual than the motion of the clouds, or at least to arise from mere natural causes; yet still are at the direction of God; for it followeth, ver. 13, 'He causeth it to rain for the correction of a land, or for mercy.' Sometimes it is sent in mercy, and sometimes in judgment; this bridle God keepeth upon the world, to check their licentiousness, and awe them into obedience to himself.

(3.) His mercy during the day of his patience. In the midst of judgment he remembereth mercy. Though there be much vanity in the creatures, yet there is still a usefulness in them to mankind. Though the air might poison us, and the earth swallow us up, and the mouth of the great deep vomit forth an inundation of waters, and the fire scorch up the earth, yet it is great mercy that God hath so bound up the creatures by a law and decree, that the earth is still a commodious habitation to man; that many of the changes and commotions in the elementary and lower world conduce to our benefit, but especially the stated course of nature; that the earth doth bring forth its fruits in due season, and the sun rejoiceth to run its course; all this is goodness to poor creatures, while God offereth pardon of sin and restitution by Christ; we still enjoy the blessings we have forfeited; though with some diminution and abatement, we are restored to the use of the creatures; but these are subject to vanity. We have our lives, but not that perfect constitution of body which Adam enjoyed before his fall. Creatures are not so useful and serviceable to us as they were in their first creation. In the inward righteousness and holiness restored to man, there is a mixture of corruption. It was needful there should be some continual remembrance of sin, that we might be the more abased in ourselves, and more sensible of God's mercy; and yet for the honour of God some monument should be left of his benignity and bounty to his creature.

Thirdly, The reasons why the innocent creature is punished for man's sin.

1. To destroy the image of jealousy, or the great idol that was set up against God. Man's great sin was his forsaking the creator, and seeking his happiness in the creature: Jer. ii. 13, 'For my people have committed two evils; they have forsaken me the fountain of living water, and hewed them out cisterns, broken cisterns, that will hold no water.' He forsook God by distrust, and betook himself to the

creature out of necessity; for man cannot subsist of himself, but must have somewhat to lean unto. The first temptation did entice man from God to some inferior good more pleasing to his fleshly mind. Man was made for God, to serve him, love him, and delight in him, and to use all the creatures in order to God, for his service and glory; he was to use nothing but with this intention. But by sin, all that man was capable of using was abused to please his flesh. Now as Satan, the tempter, aimed at this, that by depending on the creature we might have no cause to look back upon God any more,—as when they break off a treaty of marriage, they set another match a-foot; or rather, as those that endeavour to draw away a man's heart from his own wife, entangle him in the love of a strange woman;—so God, to counterwork Satan, blasts the creature, and much of the beauty and virtue of it is lost, that we may think of returning to him: Hos. ii. 7, 'I will return to my first husband; for then it was better with me than now.' Disappointment in the creature sendeth many to God, who otherwise would never think of him; for they are made the more sensible of their disadvantage in forsaking him.

2. The creature is still made an instrument of sin, and therefore is involved in God's curse, as to the disorder, ruin, and destruction of many of the parts of it. For if we use these creatures contrary to their nature and end, and to the wrong of their proper lord and owner, no wonder if he blasted what is so abused. The creatures are sometimes abused as objects of worship and trust, to the alienating men's hearts from God, as in gross idolatry: 'They worshipped the queen of heaven,' meaning the sun, whom they made a female, Jer. xlv. 18. And the Lord complaineth, Ezek. xvi. 16, 17, 18, 19, that they decked their high places with gold and silver, and did set oil and incense before them. So still we set up the creature for our end and happiness, as if it were more attractive and amiable than God, and fitter to content and delight the soul; use so much of the world as is within our grasp and reach, against God and our true happiness. Besides brutish wickedness, how many sacrilegious morsels do men offer to an intemperate appetite, and abuse other things by their sinful desires,—meat to surfeiting, drink to excess, apparel to pride; wealth, power, and interest, to serve their revengful minds?

3. In the curse on the creature, man is punished. His blessings cursed, Mal. ii. 2. Those things which were made for our use and service, become first instruments of our sin, and then of our punishment. It is just with God not only to punish us in our persons, but in the things belonging us; as demolishing the houses and castles of a rebel is taken to be a part of his punishment among men. Pharaoh's house was smitten for Sarah's sake: Gen. xii. 17, 'And the Lord plagued Pharaoh and his house for Sarah's sake;' and Num. xvi. 32, 'The earth swallowed them up, and their houses, and their goods.' So God brought vanity on the creature for man's sake; murrain on the beasts and cattle; blasts upon corn and vines, and other fruits of the earth. We have interest in them, and our subsistence is by them; yea, the king himself is served by the field; their destruction is our loss; as mercy to the earth is mercy to men.

Use 1. To teach us the evil of sin. Man by sin brought a curse upon

himself, upon his posterity, and upon all the creatures; that is it we are upon; sin disordered the whole world; therefore let us work our hearts to a detestation and abhorrence of it. We see how highly God is displeased with it; the creator, who out of his overflowing bounty created all things, and delighted in them when he had made them, yet was provoked to curse what he had created, when once man had sinned; and so sin hath made a great change in the world. But because these are ancient things, and do little move us, see the judgments of every age and time, which are the fruit of this vanity, which is brought upon the creature. If a nation sin: Deut. xxviii. 22, 23, 'The Lord thy God shall smite thee with fevers, and with the sword, and with blasting, and mildew, and consume thee until thou perish. The heaven that is over thy head shall be brass, and the earth under thee, iron; the Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed.' So ver. 38, 39, 40, 'Thou shalt carry much seed into the field, and shalt gather but little in, for the locusts shall consume it; thou shalt plant vineyards and dress them, but shalt neither drink of the wine nor gather the grapes; for the worms shall eat them; have olive trees, but the olive shall cast its fruits.' These are things often fulfilled before our eyes; so Isa. xxiv. 4, 5, 6, 'The earth mourneth and fadeth away; the world languisheth and fadeth away; the earth also is defiled under the inhabitants thereof; they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.' So for our persons, it is our sin that bringeth the curse of God on all that we enjoy. Thus God by the vanity and perishing of the creature, would show how angry he is with man for sin.

Use 2. Do not cast a greater burden upon the creature; you have already brought in too much disorder and confusion upon the world. But how do we cast a greater burden upon the creature? When you sin with and by the creature; as by injustice, unmercifulness, oppression, because you have much filthy excess; by these and such-like you make the creature the object and occasion of sin; especially opposition to God, oppressing his servants, dealing cruelly and unmercifully with men, hoping your greatness should bear you out in any of these cases.

1. Consider how the creature will cry to God for revenge: Hab. ii. 11, 'For the stone shall cry out of the wall, and the beam out of the timber shall answer it;' the very materials of their buildings and unjust acquisitions shall witness against them; James v. 3, 'The canker and rust of your gold and silver shall witness against you.'

2. Those that put a burden upon the creature shall have the creature's burden put on them. By your sin they are subjected to vanity, and by their vanity you are subjected to wrath; they are ready to revenge God's quarrel, if he do but hiss for them, Isa. vii. 18; he can make 'thistles grow instead of wheat, and cockle for barley,' in heritages gotten by oppression, Job xxxi. 40.

3. The creature shall be delivered; but those that abuse the creature shall not. It is subjected in hope, but their worm dieth not, their fire goeth not out.

Use 3. Is to persuade us to turn our hearts from the creature to God; for the creature is made subject to vanity. They change, but he changeth not. 1 John ii. 17, 'The world passeth away, and the lusts thereof.' There is no true happiness to be found under the sun. Surely they that can see no vanity, nothing but glory and goodness in outward things, Satan hath bewitched them, Mat. iv. 8. Shall we fix our minds on a reeling world, ever subject to changes? Ps. lxxxiii. 13, 'O my God, make them like a wheel, as the stubble before the wind;' those things are continually rolled and turned upside down, as a wheel is turned and turned, never standeth still in a deelvity. The creature is vain, and made more vain by our confidence: Ps. xxx. 6, 'In my prosperity I said, I shall never be moved;' therefore if we love the creature, let it be after God, and for God; not in comparison with God. If the heart be set uponworldly things, it is stolen from better: Ps. lxii. 10, 'Trust not in oppression, become not vain in robbery; if riches increase, set not your heart upon them.' God is impatient of a corrival; 'I am married to you,' Jer. iii. 14. Not in exclusion of God; as when we rejoice in the creature apart from God, an heart divided from him, Luke xii. 19. Not in opposition to God; as if by the creature we were able to make our party against him.

Use 4. Let us seek after restitution by Christ. The covenant made with God in Christ doth secure us against the hurt of the creature: Job v. 23, 'For thou shalt be in a league with the stones of the field, and the beasts of the field shall be at peace with thee;' and Hosea ii. 18, 'And in that day I will make a covenant for them, with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground.' They are included in God's covenant, who concerneth himself in all our affairs; the new creature suiteth with the new world: Rev. xxi. 5, 'And he that sat upon the throne said, Behold, I make all things new.' 2 Cor. v. 17, 'Whosoever is in Christ, is a new creature;' their mercies are sweet; come not in anger, but purchased; we have a covenant-right restored.

Use 5. Is hope. If inanimate creatures are delivered from vanity, much more saints. Let us bear our burden with patience; the creature was subject to vanity, but it was not their fault, but ours; obedientially God subjected them; but God would not leave the world under a perpetual curse.

SERMON XXVIII.

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.—
ROM. VIII. 21.

IN this verse the apostle showeth what hope was appointed by God for the creature, which for a while was subject to vanity; 'Because the creature,' &c.