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Number
LIFE ETERNALL
OR,
A TREATISE
Of the knowledge of the Divine Essence and Attributes.
Delivered in XVII. Sermons.

By the late faithfull and worthy Minister of IESVS/CHRIST,
JOHN PRESTON,
D. in Divinity, Chaplaine in ordinary to his Majestie, Master of Emmanuel Colledge in Cambridge, and sometimes Preacher of LINCOLNS INNE.

The Second EDITION, corrected.

Ioh. 17. 3. This is Life Eternall to know thee, the only true God, and Jesus Christ whom thou hast sent.

Imprinted at London by R. B. and are to be sold by Nicholas Bourne at the Royall Exchange, and by Rapha Harford in Pater-nofter Row, in Queenes-head Alley, at the signe of the guilt Bible. 1631.
TO

THE RIGHT

H O N O V R A B L E,

W I L L I A M;

V I S C O U N T S A Y A N D

S E A L E, E N C R E A S E

O F G R A C E.

R I G H T H O N O V R A B L E:

O w a k i n g a n d o m-

n i p o t e n t h a t h e v e r

b e e n e t h e e y e a n d

h a n d o f G o d, t h a t

n o t h i n g b y h i m-

s e l f e d e s i g n e d t o

w o r t h a n d u s e , c o u l d w h o l l y b e

A 3    d e b a-
The Epistle

debased or layd aside. *Moses* and *Cyrus* devoted in their infancy to ruine and obscurity, were by that eye and hand kept and advanced to highest honours and employments for his Church.

Some footsteps of which care and power, we have observed, upon he birth and bringing forth to light of this Orphane: which, in relation to the painfull labour of him, who (as the Mother) brought it forth, and dyed in travell with it, wee thought might well be stiled *Bennoni*, Sonne of my sorrowes; But, when wee saw the strength and holiness imprinted on the child by *God* the father of it, wee doubted not to call it *Beniamin*, Sonne of the right hand.
hand. For, as dying Jacob laid his right hand upon the youngest son of Joseph: So God did stretch forth his on this, the last issue of the dying Author; when out of a wombe (as then) so dead and dryed, hee brought forth a Man-child so strong and vigorous: As also, when by the Parents immature departure, it seemed to be adjudged to death and darkness, that yet by the same hand it was preserved, and at last through many hazards delivered unto us, who by the dying Parent, were appointed to the Mid-wives Office, in bringing it forth to the publike view.

And, if we may estimate the writings of men, by the same rule...
whereby wee are to judge of the works of God himselfe; and those workes of God excell the rest, which doe most cleerly shew forth him the Author of them: and therefore Grace, though but an accident in the soule, is of farre more price with God, than all mens soules devoid of it, because it is the lively Image of his Holinesse, which is his beautie. We could not imagin, how this work should not bee valued when it came abroad, that presents to all mens understandings so cleare, evident and immediat expressions of God, his Name and Attributes. And indeed what vast and boundless volumes of heaven, earth & hel, hath God bin pleased to publish to make known
known his wrath, eternall power and God-head? and how long hath he continued that expensive worke of governing the world, to shew forth the riches of his goodnesse, patience & forbearance? Yet when all were bound together, so little knew we of him, that he set forth his Son, the expresse Image of his Person, as the Last, and best Edition, that could be hoped for.

And, it being much more true of God which is usually sayd of knowledge in the generall, Non habet inimicum nisi ignorantem, that being so good, he hath no enemies nor strangers to him, but those that know him not; surely then the knowledge of him is a most necessary and effectuall means to friendship with him. And
And indeed, as that God knoweth us, is the first Foundation of his Covenant of Mercie with us, 2 Tim. 2. 19. So, our true and favoury knowledge of him, is made the first entrance into covenant, continuing of acquaintance, and encreasing of communion with him, Jerem. 31. 33, 34. Yea further, as to make knowne himselfe was the utmost end of all his workes; Rom. 1. 19. So rightly to know him, is the best reward attainable by us for all our workes. Joh. 17. 3. This is eternall Life to know thee, the onely true God, and Iesus Christ, whom thou hast sent.

Which great reward we doubt not, but this servant of God attained.
VVe ho, after he had spent the most of his living, thoughts and breath in unfolding and applying the most proper and peculiar Characters of Grace, which is *God’s Image*; whereby Believers came to be assured, that *God* is their *God*, and they in covenant with him; was in the end admitted to exercise his last and dying thoughts, about the Essence, Attributes and Greatness of *GOD* Himselfe, who is their portion and exceeding great reward.

In the very entrance almost into which, hee was carried up so nigh to Heaven, that he came not downe againe, but dyed in the Mount into which (by God’s appointment) he was ascended; and before
before many of God's glorious back-
parts were passed by him, he was ta-
taken up to view the rest more fully
Face to face. So that, as he was of-
ten in his sickness wont to say, I
shall but change my place, and not my
companie; we may also truly say, he
did but change his studying
place, not his thoughts nor stu-
dies. God being the only imme-
diate subject about which the
studies of men and Angells are
wholly taken up for all eternity.

Which change, though to
him full of gaine, had been to us
more grievous, had not this little
peece, like to E L I A H S mantle
falne from him, as he was ascending.

Wherein we have those lofty
speculations of the schools (which
like
like emptie clouds flie often high, but drop no fatnesse) digested into usefull applications, and distilled into Spirit-full and quickning cordials, to comfort and confirme the inward Man.

Not onely shewing (as others) what GOD is; but also what wee therefore ought to bee. At once, emblazoning the Divine Essence, and glorious Attributes of God; and withall delineating the most noble dispositions of the Divine Nature in us, which are the prints and imitations of those his Attributes, applying as a skilfull builder, the patterne to the piece he was to frame. So, as by this unfinisht draught, it may be gathered, what inlarged and working
The Epistle

working apprehensions, and impressions of the Deitie possest his heart. He speaks of God, not as one that had onely heard of him, by the hearing of the eare, but whose eye of faith had seene him.

But needeth hee, or this relict of his, Epistles of commendation from us unto your Honour, who knew him so well? Or unto others, besides this Inscription of, and Dedication to your Name? which vvee account our onely choice, and best Epistle to the Reader; You, are our Epistle, &c. Seeing in your Honour, those more Heroicall Graces, and Noblest parts of Gods Image, which in these Sermons the Author endeavoured to raise his hearers to,
Dedicatorie.

are found already written, and imprinted not with inke, but with the 
Spirit of the Living God: yea, and not onely written, but also by 
reason of the greatnesse of your birth, the noblenesse of your de- 
portment in your countrie, known and read of all men. Such inge-
nuous simplicitie lodged in depth of wisedome: Holinesse of life so 
set in honour and esteeme, and immoveably settled with even-
nesse of vvalking in midst of all varieties: Such humility in height 
of parts: gratioufnesse of heart in greatnesse of minde. So rare, fixt 
and happy a conjunction, in an house so eminent, doth not fall 
out, without a generall observa-
To
The Epistle

To your Name and Honour, therefore, wee present it (most Noble Lord) as the last Legacie bequeathed by him to the Church, as a pledge of our service, and a counterpane of your Lordships most rayled thoughts and resolutions.

And likewise unto others, as honoured with your Lordships name; that those who study, either men or bookes, may reade these Sermons together with your Lordships Vertues, each as the coppie of the other, to invite them to the imitation of the same.

And that the World, which (like that Indian Monarch) accounts such true Pictures of the
the beauty of Holiness as this, to be but counterfeit, because not tawnie, like their owne; and looke upon so high Principles of Godliness, as emptie notions raised up by art and fancie to make a shew, may see and know in you, the true, reall, uniform subsistence of them; and that God hath indeede some such living, walking Patternes of his owne Great Holiness, and more transcendent Graces.

Which Graces, Hee, who is the God of all Grace, increase and perfect in your Lordship here, that hereafter you may be filled with all the fulnesse of him; So pray

Your Honours ever to be commanded,

THOMAS GOODWIN,
THOMAS BALL.
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GODS
GODS NAME, AND ATTRIBUTES.

THE FIRST SERMON.

H E B R E W E S 11. 6.
He that commeth to God, must believe that God is, and that he is a rewarder of them that seek him.

Having undertaken to go through the whole body of Theologie, I will first give you a brief definition of the thing itself, which we call Divinity; it is this;

It is that heavenly wisdom, or forme of wholesome words, revealed by the Holy Ghost, in the Scripture, touching the knowledge of God,
That God is.

God, and of ourselves, whereby we are taught the way to eternal life.

I call it [heavenly wisdom] for, so it is called, 1 Cor. 2.13. The wisdom, which we teach, is not in the words, which man's wisdom teacheth, but which the Holy Ghost teacheth. So, likewise the Apostle in another place calls it, The forme of wholesome words; that is, That systome, or comprehension of wholesome Doctrine delivered in the Scripture.

Now it differs from other systemes, and bod-}

dies of Sciences.

1 Because it is revealed from above; all other knowledge is gathered from things below.

2 Againe, all other sciences are taught by men, but this is taught by the Holy Ghost.

3 All other knowledge is delivered in the writings of men, but this is revealed to us in the holy Word of God, which was written by God himselfe, though men were the mediate penmen of it; therefore, I adde that, to distinguish it from all other Sciences; that, It is not revealed by men, but by the Holy Ghost, not in booke written by men, but in the holy Scriptures.

In the next place I adde the object, about which this wildome is conversant, it is, the knowledge of God, and of our selves. And so it is likewise disting-}

uished from all other knowledge, which hath some other objects. It is the knowledge of God, that is, of God, not simply considered, or absolutely, in his Essence, but as he is in reference, and relation to us.

And againe, it is not simply the knowledge of our
That God is.

our selves, (for many things in us belong to other arts and sciences) but as we stand in reference to God, so that these are the two parts of it; the knowledge of God, in reference to us; and of our selves, in reference to him.

Last of all, it is distinguished by the end, to which it tends, which it aymes at, which is to teach us the way to eternall life: And therein it differs from all other sciences whatsoever; for they onely helpe some defects of understanding here in this present life: for where there is some failing or defect, which common reason doth not helpe, there arts are invented to supply and rectifie those defects; but this doth somewhat more, it leads us the way to eternall life: for, as it hath in it a principle above all others, so it hath an higher end than others: for as the well-head is higher, so the streams ascend higher than others. And so much for this description, what this summe of the doctrine of Theologie is.

The parts of it are two:
1 Concerning God.
2 Concerning our selves.

Now concerning God, two things are to be knowne:
1 That he is; both these are set downe in 2 What he is: the Text.
1 That God is, we shall finde that there are two ways to prove it, or to make it good to us:
1 By the strength of naturall reason.
2 By faith. That we do not deliver this without ground, looke into Rom. 1. 20. For the invisible.
That God is.

That God is, that is, his eternall power, and God-head, are seen by the creation of the world, being considered in his works, so that they are without excuse. So likewise, Act. 17.27,28. you shall see there what the Apostle faith, that they should seeke after the Lord, if happily they might grope after him, and finde him: for he is not farre from every one of us: for in him wee live, move, and have our being: That is, by the very things that we handle and touch, we may know that there is a God; and also, by our owne life, motion, and being, we may learne that there is a Deitie, from whence these proceed: For the Apostle speakeoth this to them, that had no Scripture to teach them. So likewise, Acts 14.17. Nevertheless, hee hath not left himselfe without witnessse, in giving us fruitful seasons: As if those did beare witnessse of him, that is, those workes of his in the creatures. So that you see, there are two wayes to come to the knowledge of this, that God is: One, I say, is by naturall reason: Or else, to make it more plaine, we shall see this in these two things:

1. There is enough in the very creation of the world, to declare him unto us.

2. There is a light of the understanding, or reason, put into us, whereby we are able to discerne those characters of God stamped in the creatures, whereby we may discerne the invisible things of God, his infinite power and wisdome; and when these are put together, that which is written in the creature, there are arguments enough in them, and in us there is reason enough, to see the
That God is.

the force of those arguments, and thence we may conclude, that there is a God, besides the arguments of Scripture, that we have to reveal it. For, though I said before, that Divinity was revealed by the Holy Ghost, yet there is this difference in the points of Theologie: Some truths are wholly revealed, and have no foot-steps in the creatures, no prints in the creation, or in the works of God, to discern them by, and such are all the mysteries of the Gospel, and of the Trinity: other truths there are, that have some vestigia, some characters stamped upon the creature, whereby we may discern them, and such is this which we now have in hand, that, There is a God. Therefore we will shew you these two things:

1. How it is manifest from the creation.
2. How this point is evident to you by faith.
3. A third thing I will add, that this God whom we worship, is the only true God.

Now for the first, to explicate this, that, The power & Godhead is seen in the creation of the world. Besides those Demonstrations elsewhere handled, drawne from the Creation in generall, as from:

1. The sweet consent and harmony the creatures have among themselves.
2. The fitness and proportion of one unto another.
3. From the reasonable actions of creatures, in themselves unreasonable.
4. The great and orderly provision, that is made for all things.
5 The combination and dependance that is among them.

6 The impressions of skill and workmanship that is upon the creatures. All which argue that there is a God.

There remaine three other principall arguments to demonstrate this:

The consideration of the Original of all things, which argues that they must needs be made by God, the Maker of Heaven and Earth; which we will make good to you by these three particulars:

If man was made by him, for whom all things are made, then it is certaine that they are made also. For the argument holds; if the best things in the world must have a beginning, then surely those things that are subserving, and subordinate to them, must much more have a beginning.

Now that man was made by him, consider but this reason.

The father that begets, knowes not the making of him; the mother that conceives, knowes it not; neither doth the formative vertue, (as we call it) that is, that vigour, that is in the materials that shapes, and fashions, and articulates the body in the wombe, that knowes not what it doth. Now it is certaine; that he that makes any thing, must needs know it perfectly, and all the parts of it, though the stander by may be ignorant of it. As for example; he that makes a statue, knowes how every particle is made; he that makes a Watch, or any ordinary worke of art, he knowes all the junctures,
That God is.

That God is. junctures, all the wheel, and commissures of it, and not the making of him, not the father, nor the mother, nor that which we call the formative vertue, that is, that vigour which is in the materials, which works and fashions the body, as the work-man doth a statue, and gives several limbs to it, all these know it not: therefore he must needs be made by God, and not by man: and therefore see how the Wise-man reasons, Psal. 94.9. He that made the eye, shall he not see? be that made the eare, shall not he heare? &c. that is, he that is the maker of the engines, or organs, or senses, or limbs of the body, or hee that is maker of the soule, and faculties of it, it is certaine that he must know, though others doe not, the making of the body and soule, the turnings of the will, and the windings of the understanding; none of those three know it, neither the father nor mother, nor that formative vertue: for they are but as pensils in the hand of him that doth all; the pensill knowes not what it doth, though it drawes all, it is guided by the hand of a skilfull Painter, else it could doe nothing; the Painter only knoweth what he doth; so that formative vertue, that vigour that formes the bodie of a man, that knowes no more what it doth, than the pensill doth, but he in whose hand it is, who sets it on worke, it is he that gives vigour, and vertue to that feed in the wombe, from whence the body is raised, it is he that knowes it, for it is hee
That God is.

2. Because else the creatures should bee Gods.

3. Else the creatures should be without Causes.

That makes it. And this is the first particular by which wee prove that things were made, and had not their originall from themselves. The second is:

If things were not made, then, it is certaine, that they must have a being from themselves. Now to have a being from itselfe is nothing else but to be God: for it is an inseparable property of God, to have his being from himselfe. Now if you will acknowledge, that the creatures had a being of themselves, they must needs be Gods; for it belongs to him alone, to have a being of himselfe, and from himselfe. The third followes, which I would have you chiefly to marke.

If things have a being from themselves, it is certaine then that they are without causes; as for example; That which hath no efficient cause, (that is) no maker, that hath no end. Looke upoon all the workes made by man (that we may expresse it to you;) take an house, or any worke, or instrument that man makes; therefore it hath an end, because he that made it, propounded such an end to himselfe; but if it have no maker, it can have no end: for the end of any thing is that which the maker aymes at; now if things have no end, they could have no forme: for the forme and fashion of every thing ariseth only from the end, which the maker propounds to himselfe; as for example, the reason, why a knife hath such a fashion, is, because it was the end of the maker, to have it an instrument to cut with: the reason why an axe or hatchet hath another fashion, is, because
it might be an instrument to chop with; and the reason, why a key hath another fashion different from these, is, because the maker propounded to himselfe another end; in making of it, namely, to open lockes with; these are all made of the same matter, that is, of iron, but they have divers fashions, because they have severall ends, which the maker propounds to himselfe. So that, if there be no ends of things, there is no forme, nor fashion of them, because the ground of all their fashions, is their severall ends. So then, we will put them all together; if there be no efficient, no maker of them; then there is no end, and if there be no end, then there is no forme nor fashion, and if there be no forme, then there is no matter, and so consequentlie, they have no cause; and that which is without any cause, must needs be God; which I am sure none dares to affirme; and therefore they have not their being of themselves. But besides that negative argument, by bringing it to an impossibilitie, that the creatures should be Gods, we will make it plain by an affirmative argument, that all the creatures have an end.

For looke upon all the creatures, and we shall see that they have an end; the end of the Sunne, Moone and Starres is, to serve the Earth; and the end of the Earth is, to bring forth Plants; and the end of Plants is, to feed the beasts: and so if you looke to all particular things else, you shall see that they have an end, and if they have an end, it is certaine, there is one did aime at it, and did give those creatures, those severall fashions, which
those several ends did require: As, for example, Why a horse hath one fashio
A horse was made to runne, and to carry men; the oxen to plow; a dog to hunt, and so of the rest. Now this cannot be without an author, without a maker, from whom they have their beginning. So likewise this is plain by the effects: for this is a sure rule: Whatever it is, that hath no other end, but it selfe, that seekes to provide for its owne happiness; in looking no further than it selfe; and this is only in God, blessed for ever; he hath no end but himselfe, no cause above himselfe, therefore he lookes only to himselfe, and therein doth his happiness consist. Take any thing that will not goe out of its owne sphere, but dwels within its owne compass, stands upon its owne bottome to seek its happiness, that thing destroys it selfe; looke to any of the creatures, and let them not stirre out of their owne shell, they perish there. So, take a man that hath no further end than himselfe, let him seeke himselfe, make himselfe his end in all things he doth, looke only to his owne profit and commodity, such a man destroys himselfe: for he is made to serve God, and men, and therein doth his happiness consist, because that he is made for such an end: take those that have beene serviceable to God, and men, that have spent themselves in serving God, with a perfect heart, we see that such men are happie men; and doe we not finde it by experience, that those that
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that have gone a contrary way, have destroyed themselves. And this is the third particular.

If things had no beginning, if the world was from eternity; what is the reason there are no monuments of more ancient times, than there are? For, if we consider what eternity is, and what the vastness of it is, that when you have thought of millions of millions of years, yet still there is more beyond: if the world hath been of so long continuance, what is the reason, that things are but, as it were, newly ripened? what is the reason, that things are of no greater antiquity than they are? Take all the Writers that ever wrote, (besides the Scripture) and they all exceed not above four thousand years; for they almost all agree in this, that the first man, that had ever any history written of him, was Ninus, who lived about Abrahams time, or a little before; Trogus Pompeius, and Diodorus Siculus agree in this. Plutarch faith, that Theseus was the first, before him there was no history of truth, nothing credible; and this is his expression: Take the Histories of times before Theseus, and you shall finde them to be but like skirts, in the maps, wherein you shall finde nothing but vast Seas. Varro, one of the most learned of their Writers, proffetheth, that before the Kingdome of the Siclyonians, which begun after Ninus time, that before that time nothing was certaine, and the beginning of that was doubtfull, and uncertain. And their usual division of all history, into fabulous, and certaine, by Historians, is well knowne, to those
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those that are conversant in them; and yet the Historians, that are of any truth, began long after the Captivity in Babylon; for Herodotus, that lived after Esther's time, is counted the first that ever wrote in Prose, and he was above eight hundred yeares after Moses time. For conclusion of this, we will only say, that which one of theancientest of the Roman Poets, drawing this conclusion from the argument we have in hand, faith, If things were from eternitie, and had not a beginning;

Cur supra bellum Thebanum & funera Troja
Non alia alius quoque res eceainere Poeta?

If things were from eternitie, what is the reason, that before the Theban and Trojan warre, all the ancient Poets, and ancient Writers did not make mention of any thing? Doe you thinke, if things had beene from eternitie, there would be no monuments of them, if you consider the vastneffe of eternitie, what it is? So likewise for the beginning of Arts and Sciences; what is the reason that the originall of them is knowne? why were they no sooner found out? why are they not sooner perfected? Printing, you know, is a late invention; and so is the invention of Letters: take all Sciences, the ancientest, as Astrologie and Philosophy, as well as the Mathematicks; why are their Authors yet knowne, and we see them in the blade, and in the fruit? So for the Genealogies of men (for that I touch, because it is an argument insinuated by Paul, when hee disputed with the Heathens,
**That God is.**

*Acts 17.26.* That God hath made of one blood all mankind: you see evidently how one man begets another, and hee another, &c. and so goe and take all the Genealogies in the Scripture, and in all other historiographers, we shall se, that they all come to one Well-head. Now, I aske, if the world was from eternitie, what is the reason, that there is but one fountaine, one bloud whereof we are all made? Why shoulde they not be made all together? Why was not the earth peopled together, and in every Land a multitude of inhabitants together, if they had bee from eternitie, and had no beginning?

The second principall Head, by which wee will make this good to you, that there is a God, that made Heaven and Earth, is, the testimony of God himselfe. There is a double testimony; one is the written testimony, which we have in the Scripture; the other is, that testimony, which is written in the hearts of men.

Now, you know that all Nations do acknowledge a God, (this we take for granted) yea, even those that have beeene lately discovered, that live, as it were, disjoyned from the rest of the world, yet they all have, and worship a God; those Nations discovered lately by the Spaniards, in the West Indies, and those that have beeene discovered since, all of them, without exception, have it written in their hearts, that there is a God. Now the strength of the argument lies in these two things:

1. I observe that phrase used, *Rom. 2.15.* It is called...
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| Romans 1:15 | called a law written in their hearts. Every man's soul is but, as it were, the table or paper, upon which the writing is; the thing written is this principle that we are now upon, that there is a God, that made Heaven and Earth: but now who is the Writer? surely it is God, which is evident by this; because it is a generall effect in the heart of every man living, and therefore it must come from a generall cause: from whence else shall it proceed? no particular cause can produce it; if it were, or had beene taught by some particular man, by some sect, in some one Nation or Kingdom, in one age, then, knowing the cause, wee should see that the effect would not exceed it; but when you finde it in the hearts of all men, in all Nations and ages; then you must conclude, it was an univerfall effect, written by the generall Author of all things, which is God alone; and so consequently, the argument hath this strength in it, that it is the testimony of God.

2 Besides, when you see every man looking after a God, and seeking him, it is an argument that there is one, though they doe not finde him: it is true, they pitch upon a false God, and goe the wrong way to seeke him, yet it shewes that there is such a Deity. For as in other things; when we see one affect that thing which another doth not, as to the eye of one, that is beautifull which is not to another, yet all affecting some beauty; it is an argument that beautie is the general object of all, and so in taste & other senses. So when we see men going different wayes, one worshipping one God, one...
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one another, yet all conspiring in this, to worship a God, it must needs argue that there is one: for this law ingraven in every man's heart, you will grant that it is a work of Nature at least, and the workes of Nature are not in vaine; even as, when you see the fire to ascend above the aire, it argues that there is a place where it would rest, though you never saw it; and as, in winter, when you see the Swallowes flying to a place, though you never saw the place, yet you must needs gather that there is one which Nature hath appointed them, and hath given them an instinct to flye unto, and there to be at rest; so when you see in every man's soule such an instigation to seeke God, though men never saw him, and the most goe the wrong way to seeke him, and take that for God which is not, yet this argues there is a Deitie which they intend. And this is the third.

The last argument is taken from the soule of man, the fashion of it, and the immortality of it. First, God is said to have made man after his owne Image; hee doth not meane his bodie, for that is not made after the Image of God; neither is it only that holinesse which was created in us, and now lost: for then he would not have said, Gen.9.6. He that sheds mans bloud, by man shall his bloud be shed, for in the Image of God made hee man. The principall intent of that place, is (for ought I can see or judge) of that Scripture (speaking of the natural fashion of things, and not of the supernaturall graces) it is, to expresse that God hath given a soule to man, that carries the Image
Image of God, a likeness to the Essence of God, immaterial, immortall, invisible; for there is a double Image of God in the soule, one in the substance of it, which is never lost; another is the supernaturall grace, which is an Image of the knowledge, holinesse, and righteousness of God; and this is utterly lost. But the soule is the Image of the Essence of God, (as I may so speake) that is, it is a spirit immaterial, immortall, invisible, as he is, hath understanding and will, as he hath; he understands all things and wils whatsoever he pleaseth. And you see an expression of him in your owne soule, which is an argument of the Deitie.

Secondly, besides, the immortallitie of the soule, which argues it came not from any thing here below, but that it hath its originall from God; it came from God, and to God it must returne; that is, it had not any beginning here, it had it from him, and to him againe it must returne. For what is this body, wherein the soule is? it is but the case of the soule, the shell, and sheath of it; therefore the soule useth it but for a time, and dwels in it, as a man dwels in a house, while it is habitable, but when it is grown ruinous, he departeth: the soule useth the body, as a man doth a vessell, when it is broken he layes it aside; or as a man doth an instrument, whilst it will be serviceable to him; but when it is no longer fit to play upon, he casts it aside; so doth the soule, as it were, lay aside the body: for it is but as a garment that a man useth, when it is worn out,
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out, and threed-bare, hee casts it off: so doth the soule with the body. And for the further proffe of this, and that it depends not on the body, nor hath its originall of it, or by it; consider the great acts of the soule, which are such, as cannot arise from the temper of the matter, bee it never so curious: As the discourse of the soule from one generall to another, the apprehension of so high things, as God, and Angells; the devising of such things, as never came into the senses; (For, though it be true, that sounds and colours be carried into the understanding by the senses; yet to make pictures of these colours, and muslike of these sounds, this is from the understanding within:) So the remembrance of things past; observing the condition of things, by comparing one with another. Now, looke upon bruit beasts, we see no actions but may arise from the temper of the matter; according to which their fancie and appetite are fashioned; though some actions are stronger than others, yet they arise not above the Well-head of sense: all those extraordinary things, which they are taught to doe, it is but for their food; as Hawkes, and some Pigeons, it is reported, in Assyria that they carry Letters from one place to another, where they use to have food; so other beasts that act dancing, and such like motions, it is done by working on their senses: but come to man, there are other actions of his understanding and will in the soule: It is true indeed, in a man there are fancie and appetite, and these arise from the temper of the body; therefore
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fore as the body hath a different temper, so there are several appetites, dispositions and affections; some man longs after one thing, some after another, but these are but the several turnings of the sensual appetite, (which is also seen in beasts) but come to the higher part of the soul, the actions of the will, and understanding of man, and they are of a higher nature; the acts which they do, have no dependence upon the body at all. Besides, come to the motions of the body; the soul guides and moves the body, as a Pilot doth a ship, (now the Pilot may be safe, though the ship be split upon the rocks.) Looke on beasts, they are led wholly as their appetite carries them, and they must goe that way; therefore they are not ruled, as a Pilot governes a ship: but in men, their appetites would carry them hither, or thither, but the will faith no, and that hath the understanding for its counsellor. So that the motions of the body arise not from the diversity of the sensual appetites, as in all other creatures, but of the will and understanding; for the soul depends not upon the body, but the acts of the body depend upon it: therefore, when the body perisheth, the soul dies not; but, as a man that dwells in a house; if the house fall, he hath no dependence on it, but may goe away to another house; so the soul hath no dependence upon the body at all; therefore you must not think that it doth die when the body perisheth.

Besides, the soul is not worn, it is not weary, as other things are; the body is weary, and the
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spirits are weary: the body weares, as doth a garment, till it be wholly worn out: now, any thing that is not weary, it cannot perish; and, in the very actions of the soule it selfe there is no wearinesse, but whatsoever comes into the soule perfects it, with a perfection natural to it, and it is the stronger for it; therefore it cannot be subject to decay, it cannot weare out, as other things doe, but the more notions it hath, the more perfect it is: the body, indeed, is weary with labour, and the spirits are weary, but the soule is not weary, but in the immediate acts of it, the soule it workes still, even when the body sleepe: Looke upon the actions of the soule, and they are independ-ent, and as their independencie growes, so the soule growes younger and younger, and stronger and stronger, seneeens juvenescit, and is not sub-ject to decay, or mortality: as you see in a Chi-cken, it growes still, and so the shell breakes, and falls off: so is it with the soule, the body hangs on it, but as a shell, and when the soule is growne to perfection, it falls away, and the soule returns to the Maker.

The next thing that I should come to, is to shew you how this is made evident by faith. When a man hath some rude thoughts of a thing, and hath some reason for it, he then begins to have some perswasion of it; but when, besides, a man wise, and true, shall come, and tell him it is so, this addes much strength to his confidence: for when you come to discerne this God-head, and to know it by reasons from the creatures, this may give you...
you some persuasion, but when one shall come, and tell you out of the Scripture, made by a wife and true God, that it is so indeed; this makes you confirmed in it. Therefore the strength of the argument by faith, you may gather after this manner: Yee beleeve the Scriptures to be true, and that they are the Word of God; now this is contained in the Scriptures, that God made Heaven and Earth; therefore, beleeving the Scriptures to be the Word of God, and whatsoever is contained in them; hence faith layes hold upon it also, and so our consent growes strong and firme, that there is a God: After this manner you come to conclude it by faith. For what is faith? Faith is but when a thing is propounded to you, even as an object set before the eye, there is an habit of faith within, that sees it what it is; for faith is nothing else, but a seeing of that which is: for though a thing is not true, because I beleeve it is so, yet things first are, and then I beleeve them. Faith doth not beleeve things imaginary, and such as have no ground; but whatsoever faith believes, it hath a being, and the things we beleeve, doe lye before the eye of reason, sanctified and elevated by the eye of faith; therefore Moses, when he goes about to set downe the Scripture, hee doth not prove things by reason, but propounds them, as, In the beginning God made the Heaven and Earth; he propounds the object, and leaves it to the eye of faith to looke upon. For the nature of faith is this: God hath given to man an understanding facultie, (which we call, Reason)
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(son) the object of this is all the truths that are delivered in the world, & whatsoever hath a being. Now take all things that we are said to beleive, and they also are things that are, and which are the true objects of the understanding and reason. But the understanding hath objects of two sorts:

1. Such as we may easily perceive, as the eye of man doth the object that is before him.

2. Such as we see with more difficulty, and cannot doe it, without something above the eye to elevate it: As the candle and the bignesse of it, the eye can see; but to know the bignesse of the Sunne, in the latitude of it, you must have instruments of art to see it, and you must measure it by degrees, and so see it: So is it here, some things wee may fully see by reason alone, and those are such as lye before us, and them wee may easily see: but other things there are, that though they are true, yet they are more remote, and further off; therefore they are harder to bee seen; and therefore wee must have something to helpe our understanding to see them. So that indeed, Faith, it is but the lifting up of the understanding, by adding a new light to them and it; and therefore they are said to be revealed, not because they were not before, as if the revealing of them gave a being unto them; but, even as a new light in the night discovers to us that which we did not see before, and as a prospective glasse reveals to the eye, that which we could not see before, and by its owne power, the eye could not reach unto. So that the way to strengthen our.
selves by this argument, is to believe the Scriptures, and the things contained in them.

Now you shall see, why we are to believe the Scriptures; but this we must leave till the next time. We will now come to some use of the point, for we are not to dismiss you without some application, but we must insert some uses here and there.

When you heare these arguments, proving this conclusion that there is a God, the use you should make of them is, to labour daily to strengthen our faith in this principle, and to have an eye at God in all our actions, for this is the reason given in the Text, why one man comes to God, because he believes that he is, and another doth not, because he believes it but by halves; if they did believe this fully, they would serve God with a perfect heart. What is the reason, that Moses breaketh thorow all impediments, he had temptations on both sides; Prosperitie and preferment on the one side, and adversitie and afflictions on the other, yet he passeth thorow wealth and poverty, honour and dishonour, and goes straight on in the way to heaven, and the reason is added in the Text, because hee saw him that was invisible; even so, if you did see him that was invisible, the God we now speake of, as you see a man that stands before you, your wayes would bee more even, and wee should walke with him more uprightly than we doe, if we did but believe, that it is he that fills the heaven and earth; as he faith of himselfe, Jer. 23.24.
That God is.

Some may here say; How can we see him that is invisible? here is oppositum in adjecto, to see him that is invisible.

Come to the body of a man, you can see nothing but the outside, the outward bulke and hide of the creature, yet there is an immaterial, invisible substance within, that fills the body; so come to the body of the world, there is a God that fills Heaven and Earth, as the soul doth the body. Now to draw this a little nearer, that invisible, immaterial substance, the soul of man which stands at the doors of the body, and lookes out at the windowes of the eyes, and of the eares, both to see and heare, which yet we see not; yet it is this soul that doth all these; for if the soul be once gone out of the house of the body, the eye sees no more, the eare heares no more, than an house or chamber can see, when there is no body in it; and as it is the spirituall substance within the body that sees, and heares, and understands all; so apply this to God that dwells in Heauen and Earth; that as, though you see not the soul, yet every part of the body is full of it; so if we looke into the world, we see that it is filled, and yet God (like as the soul) is in every place, and fills it with his presence; he is present with every creature, he is in the aire, and in your selves, and seeth all your actions, and heareth all your words; and if we could bring our selves to a setled perswasion of this, it would cause us to walke more evenly with God than we do, and to converse with him after another manner; when a man is present,
That God is.

sens, yea, are solicitous, thinking what that sould thinkes of you, how that soule is affect to you: so if you believe God were in the world, it would make you have an eye to him in all your actions, as he hath an eye to you, and to have a speciall care to please him in all things, rather than to please men. And this is the ground of all the difference betweene men: One man believes it fully that there is such a mighty God; another believes it but by halves; and therefore one man has a care only to please God in all things, and to have an eye to him alone; the other believing it but by halves, he seeketh and earnestly followeth other things, and is not so solicitous what the Lord thinkes of him.

The thing therefore which we exhort you unto, is, that you would endeavor to strengthen that principle more and more. We speake not to Atheists now, but to them that believe there is a God, and yet we do not think our labour lost: For, though there be an alien to this truth in us, yet it is such an one as may receive degrees, and may be strengthned: for I know that there are few perfect A. theists, yet there are some degrees of Atheism left in the best of God's children, which we take not notice of; for there is a two-fold Atheism:

1. One is, when a man thinkes that there is no God, and knowes he doth so.

2. Another kinde of Atheisme is, when a man doubts of the Deity, and observes it not. There are some degrees of doubting in the hearts of all men, as we shall see by these effects, that this un-
That God is.

taken-notice of Atheisme doth produce. As, when men shall avoid croffes, rather than siname, not considering that the wrath and displeasure of God goes with it, which is the greatest evil that can befall us: What is the reason of it? That whereas the greatest croffe is exceeding light, if the wrath of God be put in the other balance, what is the reason that yet this should overweigh the other, in our apprehension, if wee be fully perswaded of this principle, that God made Heaven and Earth? What is the reason that when croffes and siname come into comparison, as two severall wayes, that we must noe one way; why will men rather tume aside from a croffe, to siname against God, and violate the peace of their confinences, rather than undergoe loffes, or croffes, or impruemon?:

Again, what is the reason that we are so ready to please, and loth to displeasemen, as a patern friend or enemie, rather than God? If this principle were fully beleived, that there is a God that made Heaven and Earth, you would not doe so. The prophet Isaiah doth express this most elegantly, "Isa. 51. 12, 13, 14. Who are they that are afraid of man that shall die, and the sonne of man, which shall be made as grasse, and forgotten the Lord thy Maker, which stretcheth forth the Heavens, and laid the foundation of the Earth?" As if he should say, what Atheisme is this in the hearts of men:

Withece ellas are also those deceits, lies, and shiftings, to make things faire with men, when they know that God is offended with it, who feath all things.
What is the reason that men are so sensible of outward shame, more than of secret sins; and care so much what men thinke of them, and speake of them, and not what God sees or knows? Doth not this declare that men thinke as those Atheists of whom Job speakes, Job 22, and doe they not conceive in some degree, as those doe, as if God did not descend beneath the circle of the heavens to the earth, and his eyes were barred by the curtains of the night, that he did not take notice of the ways of men; and looke how men doe this in a greater meaure, so much greater Atheisme they have.

Againe, if you doe beleive that there is such a God, what is the reason when you have any thing to doe, that you runne to creatures, and seek help from them, and busie your selves wholly about outward meanes, and seeke not to God by prayer, and renewing of your repentance? if you did fully beleive that there is a God, you would rather doe this.

Againe, What is the reason that men are caried away with the present, as Aristotle calls it, this same very (nunc) doth transport a man from the ways of vertue to vice, that they are to busie about the body, and are carelesse of the immortall soule, that they suffer that to ly, like a forlorne prisoner, and to sterue within them? Would you doe so, if you did beleive that there is such a God, that made the foule, to whom it must returne and give an account, and live with him for ever?
That God is.

Againe, what is the reason that men doe seeke so for the things of this life, are so carefull in building houses, gathering estates, and preparing for themselves here such goodly mansions for their bodies, and spend no time to adorne the soule? (when yet these doe but grace us amongst men, and are only for present use) and looke not for those things which commend the soule to God, and regard not eternity in which the soule must live: I say, what is the reason of this, if there be not some grounds of secret Atheisme in men?

What is the reason that there is such stupidity in men, that the threatnings will not move them, they will be moved with nothing, like beasts, but present strokes, that they doe not fore-fee the plague to prevent it, but goe on, and are punished? And so for God's promises and rewards; Why will you not forbear sinne, that you may receive the promises, and the rewards? Whence is this stupidity both wayes? Why are we as beasts, led with sensuality, that we will not bee drawne to that which belongs to God, and his kingdom? Is not this an argument of secret Atheisme, and impiety in the heart of every man, more or leffe?

Againe, what is the reason that when men come into the presence of God, they carry themselves so negligently, not caring how their soules are clad, and what the behaviour of their spirits is before him? If you should come before men, you would looke that your cloaths be neat and decent
That God is.

decent, and you will carry your selves with such reverence, as becomes him, in whose presence you stand; this proceeds from Atheisme, in the hearts of men, not believing the Lord to be hee that fills the Heaven, and the Earth: Therefore, as you finde these things in you, more or lesse, to labour to confirme this principle more and more to your selves; and you should say, when you heare these arguments, certainly I will beleevie more firmly, surely I will hover no more about it. To what end are more lights brought, but that you should see things more clearely, which you did not before? So that this double use you shall make of it:

One is, to fix this conclusion in your hearts, and to fasten it daily upon your soules.

The second is, if there be such a mightie God, then labour to draw such consequences as may arise from such a conclusion.

As, if there be such a one that fills Heaven and Earth; then looke upon him, as one that sees all you doe, and heares whatsoever you speake: As when you see a ship passe thorow the sea, and see the sailes applied to the wind, and taken downe, and hoyled up againe, as the wind requires, and shall see it keepe such a constant course, to such a haven, avoiding the rockes and sands, you will say, surely there is one within that guides it; for it could not do this of it selfe: or as when you look upon the body of man, and see it live and move, and doe the actions of a living man; you must needs say, the bodie could not doe this of it selfe, but
That God is.

but there must bee something within that quickens it, and causeth all the actions; even so when you looke upon the creatures, and see them to doe such things, which of themselves they are no more able to doe, than the body can doe the actions that it doth, without the soule: therefore hence you may gather that there is a God, that fills Heaven and Earth, and doth whatsoever he pleaseth; and if this be so, then draw nigh to him, converse with him, and walke with him from day to day; observe him in all his dealings with us, and our dealings with him, and one with another; be thankfull to him for all the blessings we enjoy, and flye to him for succour in all dangers, and upon all occasions.

(*) (*)

THE
THE SECOND SERMON.

Hebrews ii. 6.

He that commeth to God, must believe that God is &c.

Before we come to the second sort of arguments to prove this principle, that God is by faith; we think it necessary to answer some objections of Atheisme, which may arise and trouble the hearts of men.

Men are ready to say that, which you shall finde in 2 Pet. 3. 4. All things have continued alike since the creation: That is, when men looke upon the condition of things, they see the Sunne rise, and set againe, and see the rivers runne in a circle into
That God is.

into the sea, the day followes the night, &c. the winds runne in their compasses, and they have done so continually, and their is no alteration; therefore they doubt whether there be such a God, that hath given a beginning to these things, and shall give an end?

For answer to this, consider that these bodies of ours, which wee carry about with us, which we know had a beginning, and shall have an end, that there is something in them, that is as constant as any of the former; as the beating of the pulse, the breathing of the lungs, and the motion of the heart, and yet the body had a beginning, and shall have an end: Now what is the difference betweene these two? It is but small, this continueth only for some rithes of yeares, but the world for thousands; the difference is not great; and therefore why should you not thinke it had a beginning, as well as your body, and likewise shall have an ending.

See what the Apostle faith in this place, though all things continue alike; yet there are two reasons, whereby hee proves that God made the world, and that the world shall have an end:

1 The first is laid downe in verse 5. For this they are willingly ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the waters, and in the waters. That is, naturally the waters would cover the earth, as it did at the beginning; for the naturall place of the waters is above the earth, even as of the aire above the waters: Now who is it that hath drawn these
these waters out of the earth, and caused it to
stand out of the waters, and made it habitable for
men and beasts; faith he, was it not the Lord?

2 And was not this proved by the Flood,
vers. 6. whereby the World, that then was, being
overflowed with waters, perished, that is, the wa-
ters, when God tooke away his hand, returned to
their place, and covered the face of the earth.
Now, who was it that did drie the earth againe,
and now reserveth it to the day of Judgement
to be destroyed by fire? And this hee proveth by
the famous story of the Flood: You have heard
of it (faith he) but of this you are willingly igno-
rant; that is, they are such things as may bee
knowne; but by reason of your lusts, which ob-
scure your knowledge, and hide those parts of
nature and reason, which God hath planted in
your hearts; therefore, of these things you are
willingly ignorant.

And therefore, besides, wee will give this se-
cond answer to those that make this objection.
That things are not alike since the creation. For,
1 The course of Nature hath beene turned
many times, as those miracles that the Lord
wrought in stopping the course of the Sunne, and
making of it goe backward, he made the waters to
runne a contrary course, and stopped the heat of
the fire, and the efficacie of it, so that it could doe
the three children no harme.

2 Besides those miracles, look upon the things
done amongst us, and you shall see, though they
are not contrary to Nature, yet nature is turned
off
of its course, as in our bodies there be sicknesses and distempers, so there are in the great body of the World, strange inundations, stirs and alterations; now if there were not a free Agent, that governes these, why are these things so, and why no more? why doe these things go so far, and no further? why are there any alterations at all? and when any alterations come to passe, who is he that stoppeth them? why doth the sea over-flow some places, and goe no further? who is he that sets bounds to them, but only the Lord? Therefore this we may learne from it, the constancie of these things shewes the wisedome of God; (as it is wisedome in us to doe things constantly) and againe, the variety of things shewes the liberty of the Agent; for the actions of Nature are determined to one, but God shewes his liberty in this, that he can and doth change and alter them at his pleasure.

Besides, the things that are ordinary amongst us, wherein there is no such swarving, but they are constant in their course; doth not God guide them and dispose of them as he pleaseth? as the former and latter raine: doth not God give more or lesse, according to his good pleasure: which shewes, that all things have not continued alike, but that there is a God, that governes the world. And as it is thus with natural things, so in other things also; you shall see some judgements and rewards upon some, and not upon others.

Oh but, you say, the world hath continued very long, and there is a promise of his coming, but we see no such thing?
<table>
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<td><strong>Answ.</strong></td>
<td>But, faith the Lord, A thousand yeares are to me but as one day, and one day as a thousand yeares. As if hee should say, it may seeme long to you, who measure time by motion and revolution, to your narrow understanding it may seeme long; but to God it doth not: A thousand yeares with him, is but as one day. Where, by the way, wee shall answer that fond objection: How the Lord impoyed himselfe before the creation of the World? A thousand yeares to him is but as one day; and againe, one day is as the longest time, that is, there is no difference of time with him. To which I may adde this; that, who knoweth what the Lord hath done? Indeed he made but one world to our knowledge, but who knoweth what he did before, and what he will doe after? who knowes his counsels? and who is able to judge of him, or of his actions? we can know no more, nor judge no otherwise than he hath revealed, we have no other booke to looke into, but the booke of his Word, and the booke of this World; and therefore to seeke any further, is to be wise above sobrietic, and above that which is written. But whence then comes this promiscuous administration of things, which seemes to make things runne upon wheeles, they have no certaine course, but are turned upside downe: whence comes this to passe, if there bee a God that rules heaven and earth? For answer of this, looke in Ezek. i. where you have an expression of this, of things running upon</td>
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upon wheeles: wherein you may observe these things:

1. That all things here below are exceeding mutable; and therefore compared to wheele, and they are turned about as easie a wheele, so that a man may wonder at their variety and turning.

2. But yet, these wheeles have eyes in them, that is, though we see not the reason of things in them, yet they have eyes in them, they have something to be discerned; the speech is a metaphor, and a metonymie too, shewing that there is something in their events, that may shew the reason of their Turning, if we could discern it, but it is oft hidden from us.

3. And these wheele are stirred, but as the beasts stirre them; that is, there is nothing done here below, but they are done by the instruments of God, namely, the Angels.

4. And these Angels, first, have faces like men, that is, the wisdom of men; and secondly, on the other side, a face like a lion, for their strength; thirdly, there is service, and laboriousnesse in them as in oxen; fourthly, there is swiftnesse in them, as in Eagles; and this is meant of the Angels, that order and guide the course of things, and change them, as we see continually.

5. Againe, as these wheele move not, but as they are guided by them, so both move by the Spirit; that is, what God commands them, they execute; they goe, when he would have them go, and stand still, when he would have them.
6. Again, for the manner of their motion; every one of them had four faces; that is, they could looke every way from East to West, and from North to South, when as man can see but one way before him, hee cannot looke on the right side, or the left, or behind him, and therefore he may be deceived; but these looke everie way. So also the feet, on which they goe, are not like mens feet, to goe forward only, but like calves feet, that is, they were round feet, which goe either forward or backward, so, as they are easily turned; and as they see every way, so they are apt to goe every way, and this with the greatest facilitie that can be. Let a man set any thing on worke, and it must needs runne in such a channell, in such a way, he cannot change it suddenly: But it is not so with God, he can alter a thing as easiely to the left hand, as to the right, and that in an instant.

But what dependance is there between things; doe we not see strange things come to passe, that we can see no reason for, as the Churches overthrown, the godly afflicted, the wicked exalted?

Well, faith the Lord, this is to bee considered further, that one wheele is within another, and the wings of the Angels are one within another; there is a suitablenes, and an agreeablenes betweene them: so that take the changes of a thousand yeares, and if you summe them up, you shall finde them, as wheeles, one within another. Therefore I would summe up the answer thus; this
this deceives us, we look upon God's providence, in some few particulars only, that we looke but upon a wheele or two, and not as they are one within another; for then, indeed, we should see things that might cause us to wonder: as we see Joseph, an innocent man, lying in disgrace and imprisonment; and David, though innocent, yet a long time disgraced in the Court of Saul, and afterwards Shimei cursing him; yea, wee see Jesus Christ himself delivered and condemned for an imposter, and that by witnesses, and in a legall manner: so we see Paul, one that was a man, full of zeale, yet accounted one of the worst men, that lived in his time: and Naboth, an innocent man condemned to death by witnesses, & stoned, and who shall rise againe to shew his innocencie? If you looke but upon a wheele or two, you shall finde the Church ready to be swallowed up in Esters time; but if you looke upon them all at once, then you will see, that these passages have eyes in them, and that they have Angels, and the Spirit to guide them. As for example, looke on all the wheeles of Joseph's life, you shall see the envie of his brethren, telling him to the steward of Pharaohs house, and there his falling out with his mistresse, his casting into prifon, and there meeting with Pharaohs officers, he was thereby made knowne to Pharaoh; and so he became great in Pharaohs Court; and then you see it is a goodly worke. So in David, take all the wheeles together, and you shall see a glorious work; how God brought him along to the Kingdome; God was with
with him, and wrougt his works for him, when he did suit still; and when his hand was not upon Saul, then he sent the Philistines to vex him, and to end his dayes: and first hee gave David the Kingdome of Iudah; and then afterwards Abner and Ishboseth fell out about a word, and one of them was slaine; and then also came two wicked men, and tooke off the others head, and so came home the whole Kingdome of Israel into his hand. So also in Esthers time, take all the wheeles together, and you shall see an excellent act of Gods providence, when the Church was ready to be destroyed, when the neck was upon the block, and the sword drawne out ready to strike, and that that night the King should not sleepe, but that a booke must bee brought, and rather than another, and that the place should bee opened, where he should finde Mordecai his revealing of the treason against him, and thereupon the decree was revoked, and the Church delivered: I say, take all these together, and we shall plainly see, that in this strange administration of things, there is still a providence, and that there are eyes in the wheeles, and a spirit to guide them.

If there bee such a God that made the Heaven and the Earth; what is the reason then, that wee see things are brought to passe by natural causes? If there be a cause for such a thing, the effect doth follow; when there is no cause, then the effect doth not, as a wise man doth bring a thing to passe, but the foolish miscarry in them; we see the diligent hand maketh rich, and hee that labours not,


That God is.

not, hath nothing; and things that are strong prevail against those that are weak; and so God is forgotten in the world, and his wisedome and power is not seen?

It is not so: God doth carry it often another way, as it is, Eccles. 9. 11. Alway the battell is not to the strong, but chance and accident befall them all; that is, the Lord of purpose doth often change them, that his power and might may be seen. We see often, that Princes walke on foot, like servants, and servants ride like Princes, as in Chap. 10. that is, things doe not alwaies come to passe according to their causes; for when the cause is exceeding faire to bring forth such an effect, yet we see it is an abortive birth, and such things come to passe that we looked not for; as he that was diligent, many times comes to povertie; the wise doe often miscarry in bringing their enterprises to passe.

Though the immediate cause produceth the effect; yet, who is the first cause? As for example, though folly be the cause, that such a businesse doth miscarry, yet who is the cause of that folly? It is sin that bringeth destruction, and doth precipitate a man thereunto; but who is it that leaveth men to their sinnes and lusts? You see, what was the immediate cause of the losse of Rehoboams Kingdome, the ill counsell that was given him by the young men; but who was it, that fitted the cause thereunto? was it not the Lord? So on the contrary, wee see that godlinesse is the cause of good success, and makes men to prosper, but

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Answ. 1.
Eccles. 9. 11. Events are sometimes contrary to mans preparations.
Eccles. 10.

Answ. 2.
God the first cause.
but who is the cause of that cause? is it not the Lord himselfe?

But, oftentimes it is ill with those that are good, and well with those that are wicked; the wicked prosper, many times, when it goes ill with those that feare the Lord; oftentimes it commeth to the wicked according to the worke of the righteous, and contrarily. If there be a God, what is the reason that this comes to passe?

It is certaine, that whensoever, any wicked man doth an evill act, and a good man doth well, and serveth the Lord with a perfect heart, that there is a sentence of good and evill goes with it; but God doth often suspend the reward to the godly, and of punishment to the wicked; the execution of them is deferred. Besides, wee are often mistaken; for that which we thinke to be ill to us, is many times for our good; and that which we thinke is very happie and prosperous, may be hurtfull to us. As for example, when Jacob came from Laban, God said to him; Be not afraid, I am with thee, and I will doe thee good. You see, Jacob was no sooner gone, but Laban followes him, and would have done him much hurt, had not the Lord taken him off: No sooner was Laban gone from him, but Esau comes against him, and when the Lord had rescued him from him; when he was come neerer home, when he might have expected some rest after his weary journey; yet then his daughter was ravished, and his two sonnes were rebellious, and committed murther; after that Rachel died, and Deborah, who was Rebecca's
beccah's nurse, who was a good woman, and therefore a great loss to his family; after all this, a famine fell upon him; yet for all this, God said that he would doe him good; and doubtlesse, God was as good as his word, and he did him good: for that medicine is good, that doth us good, though it be bitter, and so was it with these afflictions. So Paul, he prayed that he might have an happy journey to Rome, and no doubt, the Lord heard his prayer, as appeareth by the Lords appearing to him; yet see what a kinde of prosperous journey he had, what a deale of trouble did he meet with? Being in great afflictions, he went to Jerusalem, thinking there to bee comforted by the Saints; and when he came thither he went into the Temple, thinking he had well provided for himselfe; but then he was hardly entertained, put into prison, and sent bound to Caesarea, and afterwards, was in many perills upon the sea. And this was the prosperous journey that Paul had, and surely it was happie, and did much good to his owne soule, whereby hee did good to others; a journey that led him into many experiments of God's providence, and goodness towards him: therefore wee must not judge according to the outside, or that which the world accounts of, and appeares to bee evill, for they may be causes of much good to us: therefore Saint James wills us, James 1.2.3. to rejoice when wee fall into divers temptations, because it is but a trial of your faith. These varieties of afflictions are as fire to cleanse your faith, and make it shine more,
Things are not always good or evil to us that we think are.

Object. 5.

Answ. He that believes not Christ, would not believe though one should rise from the dead.

That God is.

more, and grow more: therefore, faith he, rejoice, when you fall into variety of them; for the variety of them will cure that variety of evils and diseases in us; as poverty may do that which sickness cannot do, and imprisonment may heal that which poverty or disgrace cannot do, &c.

So on the contrary, those good things are not always good, which we account good; as when a man goes on from one good blessing to another, and is carried with a prosperous wind, and finds no change in any thing; this may also tend to his hurt and destruction, as the other to his salvation; these slay the foolish, even as the other save the godly: for these often-times doe make the soul fouler and fouler, and make it to be more rustie. This want of changes makes men to depart from God, and fall into evil; whereas the other makes us the more carefully to cleanse our ways, and to cleave more firmly to him: Therefore, let us take heed that we be not deceived about these evils.

What is the reason then, that as dies the beast, so doth man die, to our appearance, there are nonethat rise from the dead; indeed, if one should come from heaven or hell, and bring us word what is done there, we should believe it, but when did any ever heare of such a thing?

You have more, than if a man should come from the dead, from either of these two places: for you have Christ come into the world, from the bosome of the Father, and he hath brought us newes, what is done there. Besides, we have God him-
himselfe, who is, as it were, come from heaven, and hath revealed many things unto us, and hath declared his will, what he would have us to doe, as to Moses upon Mount Sinai, and hee would have done it to this day, but that our weaknesse cannot endure the mightinesse and greatnesse of his Majestie, but we would say, as the people did; Let not the Lord speake to us any more lest we die, but let Moses, let him send his messengers, let him speake no more. Againe, the Spirit whereby the Prophets and Apostles spake to us, was it not sent from heaven?

Againe, suppose one should come from either of those two places, would you beleive him? It might be a false relation, would you beleive him without further ground? But it is a direct answer which our Saviour giveth to this question, Luke 16. the two last verses, it was the objection of Dives, if there came one from the dead againe, they would beleive; Abraham answers, They have Moses and the Prophets, and if they will not beleive them, they will not beleive, though one should come from the dead: as if he should say, these carry greater evidence in them, they have more power to confirme the truth that they delivered, that it came from the great God of heaven and earth, than if a man should arise from the dead, if wee consider the many miracles which they did, and holy life which they led.

But, if you will say, that, indeed for the declaring of things, and for the confirming of truths, there is more evidence in these, than if one did arise
arise from the dead, but if one should come from the dead, this would be much to shew the eternity of things, and the immortality of the soul. If this be so, you see, that men have risen from the dead, as when Christ did arise, then many arose from the dead.
HEBREWS II. 6.

He that commeth to God, must believe that God is, &c.

Owh we proceed to that which remains; we will shew you how this point is made manifest to you by faith, that God made the Heavens, and the Earth. It is done after this manner;

When you believe the Scriptures to be true, and finde this set downe in the Scripture, that God made Heaven and earth, then you believe that there is an eternall Deity, that is the Author and Maker of all these things: and thus faith gathers the conclusion:

The second sort of arguments.

How this is proved by Faith.
If you ask me, how faith differs from reason, and how this second proofe differs from the former.

I answer, after this manner: There is a double assent: One is a doubtfull assent, which wee call Opinion, that is, when we assent to the one part, so as we feare the contrary to be true.

The other is, a firme assent, and this is two-fold: Either it is grounded upon reason, which wee call Knowledge: or else is grounded upon the authoritie of him that reveales it, and this wee call Faith. And the difference of them stands in this: The object of the first, which wee call Knowledge, are naturall things, such as God did not reveale himselfe, but they lye before us, and reason can finde them out: but Faith beleeveth things that are revealed by God, yet so, as that there is reason for them, as well as for the other. For if one come and tell you any thing, and if you beleeveth it, you can give a reason of it, and why you beleeveth it, aswell as of any other natural conclusion; as that he is a wise man, and one that I know will tell the truth, I have had experience of him heretofore, &c. Even so, when you beleeveth the Scriptures, you can give a reason for it; it is, because God delivered it, and he cannot lye; but now, how doe yee know that God delivered it? Because the men that delivered it, in his Name, did confirme it by workes, and miracles, and predictions of times; so that reason runnes along together with Faith: Only there is this difference betweene them; Faith addeth
to the eye of reason, and raiseth it higher; for the understanding is conversant, as about things of reason, so also about things of Faith; for they are propounded to the understanding, only they are above it, and must have faith to reveal them; as when Moses faith, In the beginning, God made the Heaven and the Earth: when we hear such a proposition, reason doth but looke upon it, and cannot see it at first, but Faith helpeth reason to goe further: therefore Faith is but an addition to the strength of reason; when it could goe no further, Faith makes it to goe further: as one that hath dimme eyes, he can see better with the help of spectacles: even so doth the eye of reason, by a supernaturall faith infused. So that all the things which wee beleive, have a credibility and entity in them, and they are the objects of the understanding; but we cannot finde them out, without some supernaturall help. As if you would choose a right jewell; (you know there are many counterfeit ones) how should you know a true one? The stander by cannot tell, but brings it to a Lapidary, or a Jeweller, and he knowes it, because he is skilled in it. Now as, as there are the Jewels, and they are to be discerned and differenced, but all lyes in the skill: So is it in the things that are revealed by God, and by naturall reason, to know which are of God, which not; there are the things, and they are to be scene, yea, the things themselves have characters, by which they may be discerned; but let two men looke upon them, one beleaves, and the other doth not; the reason is
is one man goes no further than reason, but the other doth, one is helped from above, and the other is not, he wants that light, that habit of skill which the other hath.

Now this being premised in general, let us see how faith gathers, that the Scriptures are true, and that all that is in them is true; and consequently, that there is a God that made the world. It gathers it by these three heads:

When a man looks into the Scriptures, and sees the phrases of the Prophets and Apostles, saying, *Thus saith the Lord*, he considers, if this be from God, then it must needs be true. But now the question is, whether it was delivered truly, and therefore he looks upon the men that did deliver it, as upon Moses, &c. and if he can find any evidence in them, that they delivered it truly, without collusion, then he believes that it is so, and so faith lays hold and pitches upon it; and gives solid assent unto it.

Now the proofs, whereby we shew that these men have spoken by the Holy Ghost; are these three:

The miracles, which they wrought: wherein this is first to be considered; that they were such miracles as were done before many witnesses, they were not done in a corner, where only two or three were, and so related to the people, as many false miracles are; but they were done before many thousand; as the standing still of the Sun, the plagues of Egypt, the dividing of the waters, the Manna, that came down from Heaven, the wa-
That God is.

That God is.

ter flowing out of the rocks, the miracles that
were wrought by Eliah, and Elisha, they were all
openly done in the view of all the people.

They were such miracles, as had a reality in
them; false miracles stand only in appearance,
they have only a shadow and not the substance,
they have no solidity in them, as the miracles
that Inchanters doe, they are but пустове, as we call them; they are only appearances, and no
more, as, if they give money, it will afterwards
prove but drie leaves; and such were the mira-
cles of the Inchanters in Egypt: but looke upon
the miracles of Moses, they were solide, as the
Mannah fed the people many yeares; the water
that came out of the rocks did refresh them, the
plagues of Egypt were real; the miracles of
Christ were all of use to mankinde, as when hee
turned water into wine, it was such as they were
refreshed by; so, when he healed the people,
when hee gave sight to the blinde, they were all
usefull, and had a reality in them.

Besides, consider the miracles which were
wrought at the delivery of the Law, Exod. 19. as
the thunder, the lightning, the sound of trumpets,
&c. whatsoever was done then, all the people
saw it, and their senses were taken up about it, so
that they could not be deceived. The lawes that
Numa Pompeius brought from the gods, he relat-
ted to the people, but they saw and heard no-
thing; but these miracles the people all saw, the
Mount burnt with fire, and thick darknesse round
about it; and there was thunder and lightning,
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<td><em>Isa 41:22,23.</em> Shew to us the things to come, that we may know that you are Gods, &amp;c. As if hee should say; If any man be able to foretell things to come, he is God: for it is the propriety of God alone; and therefore he can doe it.</td>
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<td><em>Exod 12.</em> Moreover, that prophecy, that <em>Judah</em> should have...</td>
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and the Mount trembled. And as their eyes did see things, so also their eares were busied in hearing the voice of the trumpet sounding louder and louder, a great while, and hearing the voice of God himselfe. And this was not done only in the sight of the *Elders of Israel*, but all the people saw it, and heard the voice of the *Lord*. And such were all the miracles of the *Apostles*, and of all the *Prophets*. And this argues that they came from God himselfe, because they could not be done, but by a supernaturall power.

Againe, I will adde to this the prophecies, for that is one of the wayes by which the *Lord* confirmes his word unto the *sons of men*, *Isa. 41*. 22, 23. Shew to us the things to come, that wee may know that you are Gods, &c. As if hee should say; If any man be able to foretell things to come, he is God: for it is the propriety of God alone; and therefore he can doe it.

Now I will name some prophecies, to instance in; and I will shew the difference betwenee them and the predictions of *Soothsayers*; for you shall finde that these prophecies were *Particular*, and not generall; they were *Perfpicuous* and plain, and not obscure; and they had *fixed times set*, and not left at randome: As in the prophecy delivered to *Abraham*, that the *Children of Israel*, should bee *strangers*, and in bondage in *Egypt* four hundred yeares: now, faith the Text that very night they went forth of *Egypt*; the four hundred yeares were expired.

Moreover, that prophecy, that *Judah* should have...
That God is.

have the Scepter, it was a thing could not be forebene; Judah was not the elder brother, and it was long first before it was brought to passe: therefore Moses could not see it by any thing at the present; and besides that, he should not only have the Scepter, but he should have it till Shiloh come, that is, Christ Jesus, which was about two thousand yeares after; which was not like to the prophecies of other Nations.

Moreover, the prophecie of Iericho, that hee that did begin to build it againe, should lay the foundation of it in his eldest sonne, and set up the gates of it in the youngest, which was fulfilled, 1 King. 16. last.

So likewise, the prophecie of Josiah, it was a distinct prophecie, you have it in 1 King. 13. 1, 2, 3. where the Prophet comes from the Lord, and cryeth, Oh Altar, Altar, behold a Child shall be borne, Josiah, by name, &c. he names the very man that should performe it.

The like is the prophecie of Cyrus, long before Cyrus was borne, that he should deliver the Jews, and take off the yoke of their captivitie, &c.

So likewise, come to the prophecies of Daniel, the prophecie of the foure Monarchies you see, how particular it was: Daniel, he lived but in the two first, which were the Chaldean and Persian Monarchie, it was not possible, by any thing that was then done, that he should have beene able to see the succession; yet then after them was the Grecian, and then the Roman Monarchie.

So likewise the prophecie of the captivitie,
That God is.

Seventie yeares, and of their deliverance, you see, how distinct and particular it is.

But the time of Moses is very ancient, it is out of memory, and it might be some fained storie; those things were done long agoe, they that saw them are all swept away, and who can say that they were done so?

Herein lyes the strength of the argument; If you could thinke it possible, that Moses and all the people should consent together to leave a false monument behinde them, (which was impossible) yet consider that many hundred yeares after the same was confirmed by all the Prophets, who had miracles to confirme the same, and they all agreed in one; and it is impossible that such an imposture and falsliood should be compacted together, and carried downe so strongly, for they differ not a jot: all the Prophets repeating that which was delivered by Moses. Consider the strength of this argument, for it admits of no ambiguity. If you will adde to this the holinesse which appears in their writing, and of the men, as in Moses; looke upon the holinesse in his doctrine and Law: Looke upon Paul, see with what Spirit he wrote his Epiftles; so consider the Spirits of them all in their writings, they did, as it were, *transscribere animas*, they did not forbeare to publish their owne faults; see how they were handled, they suffered persecution, and in this, what end could they have? Moses sought not his owne glory, he doth not deliver the Sceptre to his owne Tribe, but in his prophecies he speakes worse of that
That God is.

that Tribe than of any other, of Reuben, Simeon, and Levi, and this will confirm it, and take away all doubts of it. And this is the first proof.

The second Argument, by which we confirm the truth of the Scriptures, is taken from the testimonies that are given to them by our enemies; the Gentiles themselves being Judges: As, to instance in the Flood, there are many that have made mention of it. Those Floods that are related by the ancient Greek Historians come so near it, that they must needs have the relation of it from the Jews, though they have mingled it with many falsehoods, we have not the Writings of them, but fragments in the Writings of others, as of Alexander Polybius, in Iosephus and Cyril: They say that there was a great Flood, and that there was one Nisirus, to whom Saturne revealed it, and bade him make an Arke; and he did so, and gathered some of all beasts into it, and that the Arke was in Armenia, & that the fragments of it are in Heliopolis. And Abidenus faith, that it was a common opinion, that the men, whom the Earth brought forth, gathered themselves together and builded a great Tower, which was Babel; and the gods being angry with it, threw it downe with a great wind, and thence came the confusion of tongues. And for the pillar of Salt, Iosephus faith, that some of it was remaining in his time. And for Abraham, many speake of him; and also of Moses, there are many that agree in their story of him but the Chaldee Historians especially, and some of the ancientest Greek Historians. Diodorus Siculus.
That God is.

siculus relates the history of him, though mingled with falsehoods, of what he did in Egypt, and what laws he gave the people, and how he cast out the Canaanites, and that he said he received his laws from a God called Jah, and that they were such laws as separated that people from all others, and that his God was such an one, as could not be seen, &c. And Strabo faith, that he reproofed the Egyptians for worshipping visible gods, and therefore he was cast out, and his people with him. After this, when Cyrus did restore the Kingdom of the Jews, and had overcome Darius, Zenophon reports this, that when he came into Babylon, he gave commandment that no Syrian should be hurt: now Syria lies upon Judea, even as one Shire doth upon another, so that they were all called Syrians. Moreover, Megasthenes, the Chaldean Historian, relates, that Nebuchadnezzar had conquered Egypt, Phcenicia, and Syria, and all those parts he brought into captivity; and after that he made him a great Palace, which is spoken of by Daniel the Prophet, and how he ordered the people of the captivity. Moreover, Berosus faith, that afterward he was struck with madness, and Evanuit, he vanished (for that is his word) he departed from amongst men. (Indeed one Annius, a Monke, hath put forth some books under the name of Megasthenes, but they are but supposititious.) So likewise, of Senacherib and Salmanaasar warre, and of the building of Salomons Temple, they are recorded in the Annals of the Tyrians. This is related by thole
that God is.

those that are neither Iewes nor Christians; and these testimonies are fetched from those that are our enemies, which are more fit for the Press, than for the Pulpit, and to be written, than delivered in a popular congregation.

I will adde to this but this one; consider the exact Chronologie, which is found in all the Scriptures, and the agreement of them with the Heathen Histories.

In latter times there have been great confusions, but the greatest evidence, that is to be found, is the Table of Ptolomy, lately found, which doth exactly agree with the Scripture; he exactly sets downe the time that Nebuchadnezzar and Cyrus reigned; compare them with the Scripture, and you shall finde these agree with Daniel and Iere-mie, otherwise Chronologers differ very much: for in Ioseph Scaligers time, that Table they had not, but it was found since; So in the time when Jerusalem was taken, they agree exactly; and this is the greatest testimony that the Scripture can have from Heathen men.

But this Question may now be made; How should we know that these bookes, which wee have, as written by Moses, that these are they, that there is no alteration in them, or supposititious prophecies put in?

You have the Iewes agreeing with the Christians, who were enemies, and the Iewes kept it exactly, yet their bookes agree with ours.

But how should wee know that those of the Iewes are true?
They have testimony from the Samaritans, and they were enemies to the Jews, and there being once a rent made, were never reconciled again: yet in the Samaritan Bible, there is no difference at all, to any purpose. Now add to this the testimony of the Churches from Christ's time downward, still it hath continued; so as in Eusebius and Baronius you shall see plentiful testi-
monies thereof.

The third Argument is from the Scriptures themselves, if you consider but these three things;
1. The majesty and plainness of the style, and the manner of the expressions, a mere relation, and no more. In the beginning was the Word, &c. Where doth any book express it selfe, in such a manner, in the relation of any stories? So that it carries evidence it is from God; so that Iunius reading the first Chapter of John, was stricken with an amazement, by a kind of divine and stupendous authority, and so hee was converted from Atheisme, as himselfe saies in his life.

2. If you consider the purity of the doctrine. If a man would deceive the world, then the things that he teaches, must needs be to please men; but the Scripture is quite contrary, it ties men to strict rules, and therefore see how it is entertained, and how hard it is for men to keepe it in the purity of the doctrine, which is an argument it came from God. If the Scriptures were delivered by men, then either by good men or by bad; if by holy men, then they would speake the truth, and not lye; if by bad men, then they would never have se
set downe such strict rules of doctrine that they must live by, and which condemne themselves.

3 Consider the antiquitie of them, they were before all other Heathen stories, which will answer an objection, namely, why there is no more testimony from them of the Scriptures: The answer is, that when the Scriptures were ended their writings did but begin, there being little use and trading of learning in those dayes, but it seemes the Grecians were the first, or rather the Chaldees, but there were not so many books written then, as afterward.

Now when all these things are considered, we are brought to beleeve the Scriptures are the Word of God, and you can finde this in the Scriptures, that there is a God, that made Heaven and Earth, then this begets faith; and so, By faith we beleev (as heare faith the Apostle) that there is one God. I confesse all this which hath been said is not enough, unlesse God infuseth an inward light by his Spirit to workethis faith, but yet there is enough left in the Scriptures to give evidence of themselves.

THE
THE FOURTH SERMON.

HEBREWS II. 6.
He that commeth to God, must believe that God is, &c.

Here is one reason more remains, & that is from the testimony of the Church; doubtlesse, it is an argument of great strength; that so many generations since Christ's time, and before, have, from hand to hand, delivered it unto us, and that so many holy men, as the Martyrs were, and, as the Fathers were, when they lived, that these all gave testimony to this Scripture in all ages.

But
But yet we will adde something to it, because the Papists have abused this, and say, they would have the truth of the Scriptures to depend upon the authoritie of the Church, and not so much upon the testimony it hath received from all ages and generations; they would have it to be such a testimony as the present Church gives of it; because they, that can erre in nothing; therefore not in this: and therefore they say, This is the Bible, and the very Dictate of the Pope, in catedra, with his Councell (some say,) makes it so, and you must receive it for Scripture, upon this ground, without any further inquiry; though with us who doe not receive that conclusion, that the Church cannot erre; this is out of question, that the Scripture doth not depend on the authoritie of the Church, yet wee will give you this reason against it. Ask that Church, that Synode of men, what is that which makes the Church to beleive that the Scripture is the Word of God? Surely, they will give the same answer, that we shall deliver unto you; that it could be nothing else, but the Scripture it selfe, which therefore must needs bee of greater authoritie than the Church it selfe, for the declaration of themselves, and the Scriptures manifestation of themselves, bee of more force than the authority of the Church, as the cause hath much more strength, than the effect. Againe, the Church hath no authoritie to judge of the Scripture, till it be known to be the Church, which cannot bee but by the Scripture. Moreover
over, the Scripture hath a testimony more ancient, than the authoritie of the Church, and therefore cannot receive its authoritie from any; the Scripture being the first truth, it cannot be proved by any other; it is the confession of their owne Writers, that *Theologia non est argumentativa*; Theologie is not argumentative, to prove its owne principles, but only our deductions out of it: As also, they lay, we cannot prove the Scriptures, *probando, sed solvendo*, but by answerring, and resolving objections made against it. In all other things, you lee, it is so; as the Standard, that being the rule of all, cannot be knowne but by it selfe; the Sunne that shewes light to all things else, cannot be knowne by any other light but its owne: so the Scripture, that is the ground of all other truths, cannot be knowne, but by the evidence of those truths, that it carries in it selfe.

Wee have only this word to bee added more concerning the Scriptures. You shall observe this difference betweene the Writings of the Scripture, that were written by holy man inspired by the Holy Ghost, and all mens Writings in the world. In mens Writings, you shall see that men are praised and extolled, something spoken of their wisedome, and of their courage, and what acts they have done; there is no story of any man, but you shall finde something of his praise in it: but you shall finde the quite contrary in the Booke of God, there is nothing given to men, but all to God himselfe; as Moses, David, Paul,
Paul, and all the Worthies in the Scripture, you shall finde nothing given to them: But of David, it is said, that he walked wisely, because the Lord was with him, it was not his owne strength; so, when they had any victory, it was not through their owne courage, or stratagems, that they used, but the Lord did give their enemies into their hands. And Paul, that was the means of converting so many thousands, he ascribes nothing to himselfe, but saies it was the grace of God, that was with him. So, Samson was strong, but yet it is said that he had his strength from God; and therefore this is an argument, that the Scriptures were written by holy men inspired by the Holy Ghost.

Seeing wee have such just ground to beleive, that there is a God, that made Heaven and Earth, and that this word, which testifies of him, is indeed the word of God. This use we are to make of it, that it might not be in vaine to us; it should teach us to confirme this first principle, and make it sure; seeing all the rest are built upon it, therefore we have reason to weigh it, that we may give full consent to it, and not a weake one.

But, you will say, this is a principle, that needs not to be thus urged, or made question of; therefore, what need so many reasons to prove it?

Even the strongest amongst us have still need to increase our faith in this point; and therefore wee have cause to attend to it, and that for these two reasons:

Because these principles, though they bee so common, yet there is a great difference in the belefe
Because there is a great difference between common faith and that of the elect in these principles.

Diff. 1. The assent of the elect stronger.

leefe of the Saints, and that with which common men believe them; the difference is in these foure things: both of them doe believe, and they speak as they thinke, yet you shall find this difference:

A regenerate man hath a further and a deeper insight into these truths, he gives a more through and a stronger assent to them; but another man gives a more sleight and overly assent; that faith, with which they beleive them, is a faith that wants depth of earth; thersore, if any strong temptation comes upon them, as feare of being put to death, &c. they are soone shaken off, and doe often fall away, when they are put to it; they shrink away in time of persecution: for their faith wants depth of earth, that is the assent, they give to the Scripture, is but an overly, and superficial assent, it doth not take deep root in their soule, and therefore it withers in time of temptation, they doe not so ponder them as others doe; and therefore they are not so grounded in these first principles, as others are; though they have some hold, even yet not so great an hold, as the godly have: So as they are not so firmly established, so grounded in the present truth, they are not so rooted, as the Saints are.

That which breeds this assent in them, is, but a common gift of the Holy Ghost; but that with which the Saints beleive them, is a speciall grace infused, wrought by the Holy Ghost: now, that which hath a weaker cause, must needs have a weaker effect; that which is wrought by a common, cannot be so strong an assent, as that which
That God is.

is wrought by an infused habit of the Holy Ghost; therefore the faith of the Saints is stronger than the faith of the wicked.

The Saints, the regenerate men build their hope, comfort and happiness upon the truth of these principles, as that there is a God, that rules Heaven and Earth, and that the Scriptures are his Word, and whatsoever is in them, is truth, they build all upon these; therefore, if any doubts arise, they can never be at rest, till faith hath resolved them, and wrought them out: with another man it is not so; he takes these things upon trust, and believes them, as others do, but he doth not much trouble himself about them; and therefore, if any doubts come against them, he suffers them to lye there, and goes on in a careless manner. But with the Saints it is not so; they building their hope upon them, doe therefore resolve to suffer any thing for God, they will be content to lose all for Him, if occasion requires, and therefore they are upon sure ground; but the other, they do but receive upon trust, and therefore they do not cleave to him in that manner that the Saints doe.

Regenerate men have a lively and experimental knowledge, that there is a God, and that the Scriptures are his Word, from the communion that they have had with this God, and from the experience they have had of the truths delivered in the Scripture. They know very well, and that experimentally, what difference there was betwenee what they were once, and what they are now.
now; what it is to envious the Saints, and what it is to have an affection of love to them; they know the time, when they flighted sinne, when they made no reckoning of it; they know againe the bitterness and sorrow of sin, when the commandement came and shewed it unto them in its colours: they know a time when they judged puerely of the waies of God, when they had a bad opinion of them, and how now they are changed: besides, they know, how that once they did admire, and magnifie worldly excellency and preferment; but since they were inlightned, their opinion is otherwise; I say, they know all this experimentally. Take the whole worke of regeneration, they know it in themselves; and so for God himselfe, as hee is described in the Scriptures, such have they found him to themselves: Now when a man doth know things thus experimentally, it is another kinde of knowledge, than that which is by heare-say: so that though there is a beleefe in them both, yet there is a great difference betweene them.

We must labour to confirme our faith in these principles, because they are of exceeding great moment, and consequence, in the lives of men; though they seeme to be remote, yet they are of more moment than any other; as of a house, you see a faire top, but yet the foundation is of more moment, and yet cannot be seene: the streames are seene, but the Well-head cannot: so all the actions of the lives of men are built upon these principles, and as they are more strongly, or weakly
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weakly believed; so have they more or less influence into the hearts and lives of men. As take a man that believes fully, that there is a God; and that, the Scriptures are his Word: this breeds an unresistable resolution to serve, and please him, notwithstanding all oppositions hee meets with: Take the greatest things that use to daunt men, as take a man that is to die, if he considers that there is a God, with whom hee is to live for ever, what is death then? no more than the stones flying about Stevens eares, when he beheld the heavens opened; so when men speake against him and slander him; when they scoffe, and revile him, and trample upon him; yet, if God bee with him, hee can boldly say, I care not for mans day, nor for the speaking against of sinners; hee is not moved a whit with them; they passe away as a vapour, that moves him not, to when hee sees the current of the times to runne against him, yet, when hee sees that there is an Almighty God that takes notice of him, he is able to stand against and despise them all, and is not stirred an haires breadth out of the way for them, they are as waters beating against a rocke.

Consider the Martyrs, that dyed in the fire, if you had stood by when one of them suffered, you would have said; Surely, that man hath a strong faith, that can goe out of this life, and suffer such a kinde of death; but why doth he doe it? because hee believes that there is a God, that is a rewarder of them that seek him. So every regenerate man, whatsoever he doth, he doth it with the
same faith that they did, only here is the difference; the Martyrs spent all at once, and these do it but drop by drop: as when a man forbears all present joyes, which this life consists in; it is, as it were, a dying by piece-meales, a dying drop by drop, as Paul said, I dye daily. If one of us were to suffer, as the Martyrs did, what is it that would establish our soules? it is the beleefe of these principles, that enables the Saints to doe all this: you live by your faith in these principles, though you observe it not; for this is a thing that is to bee marked to this purpose, that the opinions of men, their imaginations and thoughts, they all proceed from such notions as lye more overly in their hearts, but their actions proceed from the strong setled notions, and principles that are riveted in their inward heart. And therefore, observe the lives of men; such as their principles in them are, such are their actions! For as it is true, on the one side where men beleive, there they come to God; so it is true on the other side, if men be not grounded in these first principles, if they doe not beleive, they doe not come to him; but goe on unevenly in their wayes, and forfake their profession.

Now, whence comes this uneven walking, this exorbitance of the wheeles, but from the weaknesse of the maine spring, that sets all on motion? because these are the first springs, that set all the rest on worke. For, could a man be carried away by the praise of men, by the voice and breath of man, on the one side; or could hee bee discouraged.
That God is.

discouraged by the scoffers of men on the other side, if hee did fully beleevve this principle: it is impossible he should, as Epay 51. 12, 13. Who art thou that fearest man that shall die, and forgettest the Lord thy Maker? As if he should say, It is impossible, that men should shrinke so, at the face of man, if they did not forget the Lord their Maker. Hence it is, (although you doe not observe from whence it comes) yet hence doe come all those fruits of Atheifme in the lives of men: all that unthankfulness, that men can take blessings at God's hands, and never give him thanks, nay rather, they render evill for good; hence it is, that men trust in meanes more than in God; hence it is, that men are so unholy when they come into his presence, they are not struck with feare and reverence of his Majestie, when they come before him; hence also comes that carelesness in the lives of men that feare not his Word, but walke on in a carelesse and remisse manner; and hence also is that hastinge after honours and profits, with the neglect of better things; they all arise from hence, even the weaknesses of the assent to these maine principles: for there is a double kinde of Atheifme in the heart; there is a direct thought of Atheifme, when a man doubts of the truth of these principles, and knowes he doth so. Secondly, when a man doubts, and knowes not that he doubts. But, you will say, If it be of so much moment, then what is the way to strengthen our faith in them?

It is exceeding profitable to search and examine
To confirm our faith in these principles.

Search and examine them to the full.

To pray to God to strengthen our faith in these common principles; to say as the Disciples did, 

Lord increase our faith: you see that Christ did it, when Peter's faith failed him, he prayed that it might be strengthened; and when you have found any weakness or doubting, you must remember that faith, in these principles, is the gift of God. There is indeed a common faith, which others may have, and thou mayest have, but the strong faith ariseth from the Spirit, God dispenseth it where he pleaseth; this infused faith is not gotten by strength of argument, or perspicuitie of
of the understanding; it is not brought in by custom, but God doth work it; it is not all the antecedent preparation that will doe it, but God must first work it, and then you are able to believe these principles of faith, and able to believe them to purpose.

When thou hast such a habit lying in thy soule, the more thou readest the Word, and acquaintest thy selfe with it, day by day, the more stronger doth thy faith grow, *Rom. 10.* Faith comes by hearing, and hearing by the Word of God, that is, it is a means, by which God workes it, both in the beginning and increase of it. Therefore take that exhortation, which is in *Colossians 3:16.* *Let the Word dwell in you plentifully,* &c. that is, let it not come as a stranger, looking to it now and then, (as it is the fashion of most men) but let it be familiar with you, let it *dwell with you,* and let it *dwell with you plentifully,* that is, reade not a Chapter or two, but all the Word; be not content to know one part of it, but know it thorowout. Lastly, let it be in wisedome; A man may reade much and understand little, because he knowes not the meaning of it; a childe may be able to say much by heart, and yet not have it in wisedome: therefore let the Word dwell plentifully in you, in all wisdome.

It is profitable to converse with faithfull men: As it is said of Barnabas, hee was a man full of faith; therefore it is said, he converted many: It is not in vaine, that phrase of the Scripture; hee was a man full of faith, and therefore many were added.
That God is.

added to the Lord. And you shall finde it by experience, when you converse with worldly men; they will be readie, on everie occasion, to attribute the event of things to naturall causes, but the godly they ascribe it to God. Now good words strengthen our faith, but the evil words of naturall men, they corrupt good manners. And not only the words of the godly work so, but the very manner of the deliverie of it, is emphaticall, for they doe believe it themselves: now if a man deliver an history that he believes, he will deliver it in such a manner, that he will make others believe it also: Act. 14. 1. They spoke, that a great multitude of the Iews beleived; that is, in such a manner, that many were turned to the faith. Junius professeth in his life, that the very first thing that turned him from his Atheisme, was the talking with a country-man of his, not farre from Florence, and his manner of expressing himselfe: The next was the majesty of the Scripture, which hee observed in Job. 1. but the other was the beginning of it.

So it will still be true, that walking with godly men will increase our faith, but with worldly men, it will weaken it. Therefore use all these meanes to strengthen these principles in you; for they will have many excellent effects in your lives. As;

When a man beleevs this throughly, he will take the judgement of the Scripture against his owne fancy, and the opinions of men (with which we are still ready to be misled;) so that when the Scripture
That God is.

Scripture faith of riches, that they are nothing; whereas before thou thoughtest them to bee a strong tower, now you will thinke them to bee but a staffe of reed; so of sinfull lusts, that are so pleasant to us, the Scripture faith of them, that they fight against the soule, though they are sweet for the present, yet they are lowre in the latter end; so that thou takest the judgement of the Scripture against thine owne reason. So for the praise of men, see what the Scripture faith; he is praise-worthy whom God praiseth; so thou judgest vain-glory to bee but a bubble; I say, if you could beleeve this throughly, you would set the judgement of the Scripture against your owne reasons, and the opinions of men.

Besides this, it will breed notable fervencie in prayer, when a man knoweth that there are such promisses, it will make him never give over, it will make him watch and pray continually with all perseverence, though many times hee prayeth, and hath no answer, as the woman of Canaan, yea, though he hath sometimes a contrary answer and effect to what he asketh; yet when he hath layd hold on the promisses, he will not let goe, hee will never give over, hee knowes, Hee, who hath promiseth, is faithfull; therefore hee is not like a wave of the sea, tossed up and downe with every winde.

But it is not onely a ground of all this, but it brings forth this effect: it doth exceedingly strengthen our faith in matters of justification; for it is certaine, that the same faith, whereby we beleve
The same faith both believeth that there is a God, and applyes the promises in Christ.

believes, and apply the promises of salvation, through Christ, it is the same faith whereby we believe the Scripture, and that there is a God, that made both Heaven and Earth. There is no difference in the faith; yea, that justifying faith, by which thou art saved, it ariseth from the believer of these principles; as it was the same eye, whereby the Israelites did see the mountains and trees, and other objects, and by which they saw the brazen Serpent. No man believes justification by Christ, but his faith is mainly grounded upon this Word of God; for whereas in Scripture we finde that Jesus Christ is come in the flesh, and that he is a Lamb slain for forgiveness of sins, that he is offered to every creature, that a man must thirst after him, and then take up his Cross and follow him. Now come to a believer going out of the world, and ask him what hope he hath to be saved, and what ground for it? He will be ready to say, I know that Christ is come into the world, and that he is offered, and I know that I am one of them that have a part in him; I know that I have fulfilled the conditions, as that I should not continue willingly in any knowne sinne, that I should love the Lord Jesus, and desire to serve him above all; I know that I have fulfilled these conditions, and for all this I have the word for my ground, if the ground whereon our faith is builded be the Word, then it is builded on a sure rocke, and the gates of hell, Satan, and all his temptations shall not prevale against it, but against a strong fancie it may.

Therefore
Therefore let us labour to strengthen our faith in these principles, that there is a God that made Heaven and Earth; and that the Scripture is his Word, whereby his minde is revealed to us, that so you may know what his will is, and what to expect of him, upon all occasions.

There is one thing which remains in this point, which we added in the third place; That, that God which we worship is this God: for either it is that God, whom we worship, or else there is no true God in the world; we are to propound it negatively, to take away all other false religions: For, if there was ever a God revealed in the world, he was the God of the Jews, and if he was the God of the Jews, then of the Christians, and if of the Christians, then surely of the Protestants, and not the Papists; (for they doe in most points add to the garment of Christ, and the Protestants doe but cut off what they have added before) and if of the Protestants, then surely of those that doe make conscience of their wayes, that doe not live loosely, but doe labour to please him in all things.
THE FIFTH SERMON.

ISA. 46. 9.
Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me.

The third Argument to prove that God is. There is no other God besides him.

The third thing which remains, is this, that there is no other God; and it is an argument which is often used in Scripture, to prove that the Lord is God, because there is none besides him; for so you are to understand it: I am God; because there is no other;
That God is.

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<td>Remember the former times, and you shall always finde it thus, that there is none besides mee.</td>
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<td>There is none like me, faith the Lord; take all other gods and there is a wonderfull great difference betwenee them and the God whom we professe; there is none like him. So that the point to be delivered hence is this; It is a great argument to prove the Deity, that there is none besides the Lord. To open this to you, I will shew you; 1 What reasons the Scripture useth to prove, that there is none besides him. 2 We will give you some instances of it. 3 We will make some uses of it. From the first, you shall finde in the Scripture these five arguments, to shew that there is no other God, but that the Lord is God alone, and that there is none besides him. From the greatnesse of Gods Majesty, and the immensitie of his workes, and that is the reason of the words here annexed; there is none like him: as in verse 5. of this Chapter you shall see it</td>
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is the True God.

it more plainly. So, Among the gods, there is none like to thee, O Lord, neither are there any workes like thy works. Where you see that they are both put together; there is none like to him for the greatnesse of his Majestie, nor for the immensity of his workes. More particularly, first, in regard of the greatnesse of his Majestie, there is none like him; Behold, the nations are as a drop of a bucket, and are counted as the small dust of the ballance: behold, he taketh up the Iles as a very little thing; and Lebanon is not sufficient to burne, nor the beasts thereof sufficient for a burnt offering; All nations before him are as nothing, and they are counted to him lesse than nothing, and vanity: that is, let a man looke on the greatnesse of God, and compare him with all the things that are in the world, and you shall finde a great disproportion betweene them; they are but as the drop of the bucket. A bucket, of it selfe, holds but little water, but yet that is for some use; but the drops that fall from the bucket, when it commeth out of the Well, they are so small, as wee make no account of them; and yet all the world is not so much to the Lord, as these small drops. And if that similitude will not serve, there is another; They are as the dust of the ballance: if it were but as the dust of the earth, it were but small, but as for the dust of the ballance, it is so small, that it cannot weigh the ballance this way, or that way; and yet the whole world is not so much to the Lord, as the dust of the ballance.

Againe, a third expression he useth, and that is taken from the manner of his worship: for some
might here object; If he be so great, how short then doe wee come of worshipping him, and of giving him that honour which we owe unto him? faith he; it is true, for all the beasts of Lebanon are not sufficient for a burnt offering: nay, all the wood of Lebanon is not enough to kindle the burnt offering. And take all the gods of the Gentiles, they were but men, and their Temples, and all the glory of them, they are nothing to the Lord: See another description of this in verse. 25.

And as, thus in regard of the greatness of him, there is none like him; so likewise in regard of the greatness of his workes; verse. 12. Who hath measured out the waters in the hollow of his hand, and meted out heaven with the spanne, and comprehended the dust of the earth in a measure, and weighed the mountaines in scales, and the hills in a balance? That is, looke upon the great building of Heaven and Earth, and consider what went to these buildings, what might and power he must have to handle such things as these, as the vast mountains, the huge earth, the wind, and the seas; & consider, what an hand and arme he must have, that must doe such things. And also consider the wisedome of God, that went to this work, and he did it alone; he had none to helpe him; take a man, let him set up a building, and he cannot doe it of himselfe, but he needs some body to help him; but the Lord did all this alone: therefore he concludes, verse. 18. that there is none like to him; as if it were his scope and intention in that place.

It appeares hence, that they are not gods from their
their newnes, they had a beginning, and they have an end; but God is from everlasting, I am the first and last, Esa. 41. 4. and 44. 6. and 43. 10.

The meaning is, all the other gods had a beginning, we know when they began, and their owne Historians have related it; but I was before them all, faith the Lord, and they have all vanished away, even in your owne sight.

Their ignorance and want of knowledge, and his Omniscience, is another argument, which you have used in Esa. 41. 22, 23. and 44. 7, 8. Let them bring them forth, and shew what will happen. Let them shew the former things, what they be, &c. that we may know that you are gods. The meaning is this; that there are none other gods, that doe declare former things, that tell of the beginning of the world, or of the creation, nor can declare things to come; I only can doe it, I have not spoken in secret, but my prophecies are plaine and open, I have spoken it, and I will bring it to passe. Therefore, I say, his omniscience and shewing future things, doth testifie, that there are no other gods besides him, seeing no other hath beene able so to doe.

The greatnesse of his power put forth in the continuall passages of his providence, and their want of power; which is another argument used in Isai. 41. 23. Behold, you are nothing, and your workes are of nought; that is, you are not able to doe any thing, either good or hurt to the sonnes of men, and therefore you are no gods, you are but vanitie, and of no value: which argument you have often
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<td>often repeated; as also the great changes, that God workes among the sons of men, which <em>Idols</em> cannot doe, <strong>Isai. 40.23, 24.</strong> He brings the Princes to nothing, &amp;c. that is, he is able to set up, whom hee will, and pull them downe againe; and hee gives instance in the greatest Princes, that thought themselves best rooted, faith he, when I doe but blow upon them, when I blast them, they are, as if they never had beene planted, as if they had beene never sowne, they are as if they had tooke no root in all the earth. So <strong>Psal. 107.33, 34.</strong> Hee turneth a desart into a fruitfull land; and a fruitfull land hee turneth into barrennesse, for the wickednesse of them that dwell therein; making changes of men, and things, which no Idols could doe.</td>
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<td>They are such as are dead men, and have no life in them. This is an argument that the Apostle Paul useth, <strong>Act. 14.15.</strong> that they should turne to the living God; <strong>Psal. 115.</strong> It is true of all other gods, they are <em>dead vanities</em>, they are <em>Idols</em>, and have no life in them; only God is living, he only hath life in himselfe, and gives life to all other things in the world. Therefore, there is none other god besides him.</td>
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<td>Now we come to particulars. As, Take all the religions that ever have beene in the world, besides that which we profess; take all the gods, that have beene set up by others; they are divided into two times, either before or since <em>Christ</em>; before, and they are either those gods that were worshipped by the <em>Grecians</em> and the <em>Romans</em>, the wisest</td>
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is the True God.

wiseft of the Heathens, or else those that were worshipped by the Barbarians. Now, they worshipped the Sunne and Moone, and foure-footed beasts, Rom. 1. If there be question of any, it is of those among the Romans; such as were Saturne, and Iupiter, and Iuno, &c. which are now altogether exploded; and there is enough said against them, even by their owne Writers. As;

1 They were men, and therefore not gods; this was the argument that Tertullian and Justin Martyr used to convince those, amongst whom they lived, that Iuno, Iupiter, Neptune, &c. were Saturnes off-spring, and therefore they were men; and if men, then borne of men, and their Genealogies are recorded by their owne Writers.

2 And as they were men, so they were the worst of men, given to the grossest vices, as adultery, theft, murther, &c.

And if it be objected, as it was to Laetantius, that these are only fictions of Poets:

I answer, that the Poets were their Prophets, as the Apostle faith, One of your Prophets faith so; and they did but give light to the picture; and all their other Writers agree, as Cicero and Varro, that they were subject to those vices that we named.

3 They did dye, and therefore were not gods; and therefore they would in one place shew you a sepulchre, and in another place a temple erected to the same god, which is an extreme contradiction; yet this was acknowledged even by them that worshipped them: and as for Tully, we can-
not have more against him, than he himself confesseth in his T...m, De natura deorum; as one faith, Re tollit deos, sed oratione reliquit; He took away their gods in deed, though not in word: and himself faith, Vtinam tam facile veram religionem invenire possum, quam falsam convincere. I would I could as well finde out the truth of true religion, as the falseness of the other. All which are disputed at large by Tertullian, and Augustine De civitate Dei, and Clemens Alexandrinus, who lived in those dayes: which we speake the more of, because it was that, which did spread it selfe even over the whole world for many ages together. And as for the gods that are worshipped by the Chaldeans, and the Syrians, as the Sunne and Moone, they are not worth the naming.

There is another religion that is grown up since Christ, the religion of Mahomet, which hath spread over the most part of the world, for if that computation be true, that is lately given, they have foureteen times as much as any other hath; and they arose about six hundred yeares after Christ, and therefore they have continued a long time. I speake not this, because I thinke that any here had need to be disswaded from it, but to shew that there was never any veri-fimilitude of it, but that God was always God alone. Therfore against it, I will use foure arguments:

1 Mahomet did fully acknowledge the truth of the Old Testament, and of the New; yet the things which he delivers, are contrary to both; which confirmes our religion, and shewes the false-
is the True G O D.

falseness of theirs; for he did acknowledge, that Moses received the Old Testament from God, and so did the Prophets; and he repeats most of the story; he acknowledgeth the creation of Adam, and the eating of the forbidden fruit, and the whole story of Abraham, and his calling, and the offering of his sonne Isaac; and also, he acknowledgeth the whole History of Moses, how God appeared to him, and how he went into Egypt, and of the ten Plagues that he sent upon the Egyptians, and the wonders that hee wrought going downe into Canaan; and so of all the rest, naming the booke of Psalmes, and quoting things out of it; and of Deuteronomy, acknowledging many of the Prophets, as Eliah, Samuel, Job and Jonah; and he confesseth that there were many more, which he did not name; and so hee acknowledgeth the New Testament likewise; hee acknowledgeth that Christ was borne of a Virgin, and that by the mighty power of God, without man; that he healed diseases; and that he received the Gospel from God himselfe; and that God gave power to him more than to all the Prophets that were before him, and that hee was the word and power of God, and that all, that doe beleve in him, shall be saved; and they shall follow him in white garments, and that he, which beleeves it not, shall be damned; and hee acknowledgeth the New Testament to beare witnesse to the Old; and he acknowledgeth the resurrection, the comming of John Baptist; and he speakes very honourably of Christ, except only in two things:

G 2 1 He
That our God

1. He took up the opinion of the Arrians, to deny his Divinitie.
2. And also, he denied that he was crucified, but that some body was crucified for him.

He brought in a new religion, and yet he proffeth, that hee had no miracles, or predictions of things to come. Now, when religion is not confirmed by miracles, or predictions of things to come, or holinesse of life, it is a token that there is no truth in it.

We may perceive it by the writing of the Alcoran: It is so barbarous, that there is no sense in it; and they say, that he could neither write nor reade; and so the writing shewes, that it was by one, that was an ignorant man that had no skill; and those stories that are alleaged out of the Scripture, have much falshood mixed with them; which is a signe that he never read them himselfe, but that he had them by relation; but only he speaking to a very ignorant people, they received it of him; and having inlarged themselves by the sword; so they continue to this day.

The impuritie of his doctrine, he cut off what was hard to be beleived, and whatsoever was difficult to practise, and he propounded that to the people, wherein there was no hardnesse, no difficulty, promising them a paradise, wherein they should have all pleasures, and should enjoy women; and also they should have meat, drinke, apparel, and fruits of all sorts; as also, they should have filken, and purple carpers to lye upon, &c. and also he proffeth that he had a licence given him
him from God, to know what women he would, and to put them away when he would; which licence was given to him and to no other. All which arguments are enough to shew the vanitie and fallhood of this their religion.

Seeing there is none other God besides the Lord, we should fix this principle in us, and labour to strengthen it by this other medium also. When more candles are brought into a place, the light is greater, and you may see the objects the better. Therefore, add this to the other, that there is no other god; for this expresseth not only that the Lord is God, but that it is he whom we worship: for if there be a God that made Heaven and Earth, he would have revealed himselfe to the sonnes of men, but there hath never beene any other revealed. Remember the former things, and you shall see that there was never any other. Make this chaine, and every linke of it is exceeding strong: see if ever there hath beene any god besides him;

For, if there was ever any God revealed to the sons of men, it was the God of the Jews, that was revealed by Moses, and the Prophets. For all the dunghill gods of the Gentiles, they were but vanitie, and they appeared to be so; and if it was the God of the Jews, then of the Christians, (because the New Testament is builded upon the Old;) and then surely, he is that God, whom the Protestants worship, and not whom the Papists worship. For, if you take all those things, wherein they differ from us; as in their worshipping of Images, their Purgatory, their Indulgences, their

G. 3

Prayers
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Prayers to, and for the dead; their Prayers in an unknowne tongue, and to all other points of difference, and you shall finde that they were added, and taken in, in continuance of time, now one, then another; and there are many that have taken paines to shew the pedegree of them, when they came in, and therefore they that have not seduced hearts, whose eyes the god of this world hath not blinded, may see that what our Divines cut off, is nothing but that which they have added before; the Papists agree with us in all that we teach, only the difference is betweene the additions which have come in from time to time. Therefore you must learne from hence to confirme your faith, by that argument which Peter useth, John 6.68. Whither shall we goe, thou hast the words of eternall life. There are two things which make us cleave to any thing:

1. The firmenesse of the thing.
2. When we can goe no whither else. So that looke to any time or place, and consider that all other gods they are but vanitie. For looke upon the world, and the creatures, and they have no bottom to stand on, they have no state to hold by. Therefore, let this teach us to cleave to him without separation: looke upon every side, as David did to the right hand, and to the left, and you shall see that there was no other god. Only here the foule hath sure footing; therefore say, that if the dissolution of all things should come, as death and martyrdom, (as we know not how soone they may) yet God shall be our God, we will for-
is the True God.

fake all to follow him. Consider the present time of the Church, consider how soone the times may come upon us, when wee shall be put to it; for now things are in precipitio; hasting downe to the bottome of the hill; and we know not how neere we are to that houre of temptation, spoken of in the Revelations; when it shall bee as it was in Afa's time, 2 Chron. 15. 6. Nation shall rise against Nation. These times are growing, and gathering strength more and more; therefore let us strenthen our faith, and prepare for a triall. Hither to religion and peace have walked together in one path; but when they shall goe in different paths, it will appeare then, whole servants we are. So when the times of triall come, it will be a great matter to have this principle laid. If you should come to suffer death, and to lose your lives, it will be a greater matter, to be rooted and grounded in the faith: for there is a great difference betwene those that have much earth, and betwene those that are not well rooted, that have not received this anointing, that teacheth us these things.

Only this I will say to you in the second place to comfort you, though you see the Lord laying the Churches waste, so that they are wallowing in their bloud, and yet that you might hold up your heads; consider that he is God alone, and therefore will rowse up himselfe in due time; for, Hee will not give his glory to another: therefore though you see all the Churches in Christendome laid waste, yet the Lord will raise them up againe, and the ground of it is in Esay 48. 11.
For mine owne sake, even for mine owne sake will I doe it: for, how should my name be polluted? and I will not give my glory to another; speaking there to the Churches in that time, faith the LORD, I have refined them, but not with silver, I have chosen them in the furnace of affliction; that is, I have thus and thus dealt with them, yet will I not cast them off, though they be sinful, yet will I not put them away, for mine owne sake; for my name should be polluted, if I should suffer them to lye thus: It should be thought that the other religion was true, and so I should lose my glory. And againe, will God now say, I will not doe so; for, should Antichrift prevaile, it would bee an argument that they had the truth, and not we. So 

Esay 4.2.8. I am the LORD, that is my name; and my glory will not I give to another, neither my praise to graven images. As the graven images there should have had the praise, so should the Papists now, if God should suffer his Church to be so, but for his owne sake he will not suffer it. Let this encourage you then to be earnest with him in prayer; for the time will come, when hee will turne his hand, when the just period is come, he will be seen in the Mount.

If there be no other God, then let us be careful to keep our hearts from all kinde of idolatry, not to set up any other in our heart or affections. For there are two kindes of Idolatry:

1 One is grosse, as the worshipping of Baal, Mahomet, &c. and that you are free from, because there is light enough in the Church to see the vanitie of them.

2 There
There is another kind of Idolatry, which Saint James speaks of, James 4. Ye adulterers, and adulteresses, you make riches your god, and honour, and your belly your god; and when you sacrifice to your own nets, that is, to outward and secondary means, or when we joyn any other thing with God; now this is Idolatry, which is common amongst us. Our nature is as prone to Idolatry as any, though in another kind: for man is a weake creature, and therefore hee seekes something to repose himselfe upon; and because they finde not any one thing sufficient; therefore they put their confidence in many, Rom.1. For all Idolatry is upon one of these three grounds:

1 They worship them for gods, whom they saw excellent men, that had something in them above themselves; such as were strong men, as Hercules; and those that were Law-givers, and Princes, as Saturne, and Jupiter; and they did worship Vertues likewise; and they did build a Temple to Vertue it selfe; and to Justice, and Patience.

2 Those that brought any speciall helpe, and comfort to the lives of men; as they that did invent usefull Arts, as Bacchus, Ceres, Vulcan, Esculapius; and also they worshipped the creatures themselves, as the Sunne, and Moone, and Oxen, and the like.

3 They worshipped for god, that which was stronger than themselves; therefore Tully faith, We build a Temple to Feavers, to diseases, because
What the affection are inordinate yet on we make a God.

Therefore we must take heed that we give not God glory to another. Take heed of Idolatry in your opinions; for much Idolatry there is in their hearts. Therefore, for much Idolatry there is in their hearts. Therefore, for much Idolatry there is in their hearts. Therefore, for much Idolatry there is in their hearts. Therefore, for much Idolatry there is in their hearts. Therefore,

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is the True G o d.

not the glory of God to riches; for that which a man's mind is set most upon, and which he looks for comfort from, in time of need, this they count as God: so that, whatsoever it be, riches or the favour of men, if you set your mind upon it, you make it as God, and it is to give the glory of God to another.

We must not trust in them, Psal. i 1 5. 9. but trust in G o d; O Israel trust thou in the L o r d, he is thy help and thy shield. Now then, wee exalt him, when we trust only in him, when we trust not in any of these outward things, when we think not our selves any whit the better, the more riches or friends wee have: for so farre as we trust in the creatures, so far we commit idolatry with them: but he that thinkes himselfe safe because he hath the Lord for his God, and because he is his Shield, he doth exalt the Lord, and this is to put this in practice which is here spoken of; I am God, and there is none like mee.

THE
And Moses said unto God; Behold, when I come unto the children of Israel, and shall say unto them; The God of your Fathers hath sent me unto you, and they shall say unto me, What is his Name? what shall I say unto them?

And God said unto Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel; I AM hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel; The LORD God of your Fathers,
What God is.

thers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is my Name for ever, and this is my memorial unto all generations.

Now God is knowne to us two wayes:
1. By his Essence; and:
2. By his Attributes.

Now the great question is, what this essence of God is. Beloved, you need more than the tongue of man to declare this to you; yet we will shew it to you, as the Scripture reveales it.

Now, if we should define it, (though it is capable properly of no definition) we would say, God is an incomprehensible, first, and absolute Being. These words in this place, set out the Essence of God most clearly of any place in Scripture, that I know. This is the first expression, whereby God did ever shew himselfe in his Essence. God hath before made himselfe knowne by his All-sufficiencie, Chap. 6. 3. I appeared to Abraham; to Isaac, and unto Jacob, by the name of God Almigh-tie, but by my name Jehovah, was I not knowne unto
God's Name, I Am.

unto them. This name I E H O V A H, was knowne to Abraham, and Isaac, and Jacob, as appeares in divers places; but the meaning is, it was not opened to them, they did not understand it: The Lord faith, Gen. 17. 1. I am the Almighty God, walk before me, and be thou perfect. You shall finde that Name used on every occasion, by Abraham, by Isaac, and by Jacob. El-shaddai; God all-sufficient; but not I E H O V A H. The first time that ever God made himselfe knowne by this name, was here to Moses, I am that I am. There are two things to be observed in this expression:

The incomprehensibleness of Almighty God, as it is usually said by us; when wee are asked a thing, that we will not reveale any further, or that we would not have another to prie any further into, we say, It is, what it is; so God faith to Moses, I am, what I am.

Such a kinde of speech is also used to shew the immutabilitie of a thing, as Pilat said, What I have written, I have written; I will not change it: so men use to say; I have done, what I have done, to shew the constancie of a thing, that it shall not be altered: therefore, when God would shew the constancie of his Nature, he addes further, I am, without any other word: as if hee should say; Moses, if they inquire of thee, what my name is, tell them only this; He is, hath sent me unto you; as the Septuagints translate it, εἶμι; that is, if I should deliver the most expressing name, whereby I would bee knowne to all ages, this is that which I will pitch upon, I am, or I E H O V A H; which
which comes from the same root. And if Moses should yet further inquire of his Name, he leads him into a further expression: The Lord God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you; this is my Name for ever, and this is my memorial unto all generations. As if he should say, If yet they cannot understand what this Name is, it is the same that I was knowne by to Abraham, to Isaac, and to Jacob; what I was to them, the same will I be to you. I was knowne to them by my Word, and by my works, and by my miracles, and the same shall you finde me, it is that God which hath sent me unto you. This is my Name; which words are to be referred, not onely to the latter words but to the former, I am, that I am. The words in the originall are in the future tense; yet it is fittly translated, I am; for the future tense in Hebrew is often put for the present tense; and the words are put in the future tense, to shew his immutabilitie; which translation Christ's words doe warrant; Before Abraham was, I am: therefore the Septuagints do well translate it ὦ ἡμών, signifying no more, but he which is; so that, that which we are to learne from hence is this; That I am, or Jehovah, I am, that I am, is the proper and essentiall name of God, (all Divines agree in this, I know none that differ) because it expresseth him in his Essence, without any limitation, or modification. Besides, you shall finde, that this name is never attributed to any other. The Altar, indeed, was called Jehovah; but the meaning was, to Jehovah; his
Gods Name, I AM.

his other names indeed are given to the creatures, but this is given only to him: Whence I gather this point: That,

To bee, or to say this, He is, or I am, is proper to God alone.

It is common to no creature with him: you cannot say of any creature It is; and if it be the only property of God to be, then you must say of every creature, It is not; and onely the Lord is; which is a strange speech, but yet it is true, or else it is not proper to God only.

But you will say; What is the meaning of that? for creatures have a being, though not so excellent a being, as he hath.

In comparison of him, they have no being at all, they cannot reach to his being. And therefore, what this being is we will explicate to you by these five things:

It is an immense being, such as hath all the degrees, and kindes, and extents of being in it. The creatures have not so; they have so little of this being, that it is nothing: it is not so much, as the drop of a bucket, Isai. 40. that is, it is of so small a being, that it is no being: therefore that place is to be marked, Isai. 40. 17. All nations before him are as nothing, and they are counted to him lesse than nothing, or vanity. Which place shewes, that this phrase of being doth not agree to the creatures: for having said before, they were as the drop of a bucket, hee addes, nay, they are lesse than nothing. But you will say, how can they be lesse than nothing? That is, if I should expresse it to H you,

Doctr.

God only and properly hath Being in him.

Object.

Answ. What this Being is, explained in five things.

Immense.

Isai. 40.

Verse. 17.
you, as it is, they are lesse than that which you reckon as nothing; as you doe a dust of the balance; so that in respect of the largeness of his being, they are nothing to him: there are divers degrees, and extents of being, and he hath them all in him; as, there is a being of Angels, another of men, and so of every creature; for they are defined, and you know that definitions doe limit the being of a thing. The Angels have a large and glorious being; men have a good and excellent being, but they are nothing in respect of the being of God.

It is a being of himselfe, he is a spring of being, whereas all the creatures are but cisternes of being; which they have but by participation from him, Act. 17. 28. In him we live, move, and have our being: Rom. 11. In him, and for him, and through him, are all things; he only is of himselfe.

It is not only for himselfe, but it is an everlasting being: I am the first and the last: that is, I am before any thing was, and I am the last; every thing hath dependance on me.

It is a being without succession: the creatures have not this; there is something to them, which was not before; and something shall be, which is not for the present: this is true of every creature; of men and Angels; but with God there is no succession: and therefore it is that these words are used, I am hath sent me unto you: which shewes that there is no time past with him, there is no distinction of time with him, all things are alike to him; but with the creature there is flux of time,
Gods Name, I AM.

the creatures enjoy one thing one minute, which they do not another; but God enjoyes all at once, and that is one part of his blessednesse, which the creature is not partaker of. And againe, his acts are all done at once; but the creatures doe all theirs by succession.

It is such a being, as gives a being to all things else. And this is a great difference betweene him and the creatures: The Angels have an excellent being, yet they cannot give the least being to any thing. So that by these we may plainly fee, that he only is, that is, he only is of an immenfe being, that is, he is like a mightie sea of being, that hath neither bankes nor bottom, he only is a spring of being, he only is everlasting, hee only is without succession, of time present, past, or to come. Lastly, he only gives a being to every thing. Such an one he is, all this implied, where he bids Moses goe, and tell the people; I am that I am, is hee that hath sent me unto you. But we will stand no longer hereon, onely wee will labour to reduce these speculations to use, as it is said of Socrates, he did Devocare philosophiam de caelis, bring philosophy downe to be practised in private houses.

If we should inquire the reason, why God did reveale his Name to Moses; was it, that he, and the Israelites should onely finde out argute speculations in his name, as many of the Rabbins have done? and our Divines follow them too farre; no surely, the end of names is to make things knowne. But yet he sets bounds to our apprehensions, in saying, I am that I am; as if there were
more init, as if there were some greater immensitie in his nature: therefore the use is this; 

That there is something of the Essence of God, that may not be inquired into, but to be content with that which is revealed. *Rom. 1. 18.* For that which may be knowne of God, is manifest in them; for God hath shewne it unto them: there is something that may be knowne, and something there is that may not be knowen: therefore, Beloved, looke not for a full knowledge of him, but only for a small degree of it; as *Exo. 33.* My face (faith God to Moses) thou canst not see; which place compared with that, *Ro. 1. 20.* the meaning is this; that it is very little of God, that we can know: even as when a great traine, or glorious shew, shall passe before us, and all is gone, we onely see the latter end of it. So God pasied by Moses, and he saw but a little of him: even as when you heare the latter end of a sentence, only that which the eccho refounds; the maine we cannot know. Therefore we should learne from hence, not to be searching and prying into the counsels of God; as, why so many are damned, and so few saved; to ask, how the infallibilitie of God will and the libertie of mens will can stand together: to ask the reason, why he suffered the Gentiles to walke in the vanitie of their owne mindes so long a time; why he suffers the Church to lye, as it doth at this time: for we might say as Gideon did, *if the Lord bee with us,* why are wee thus and thus? Why the Church of the Grecians, those famous Churches; why the golden Candelsticks were removed from

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from them? These, and all other such, we must be content to be ignorant of; he doth not reveal himselfe fully in this life. Thou canst not see me, and live, faith God to Moses: the meaning is this, the vale of mortality doth cover us, it hides God from us: when that shall be laid aside, wee shall know all these things; and therefore we must be content to stay the time; and till then, we are as narrow-mouthed vessels, wee are not able to receive much knowledge, but a great deale will fall beside; and God will do nothing in vaine, as Christ said to his Disciples, There are many things that I should reveale unto you, but you are not able to beare them: and therefore it should content us rather; as a weake eye is not able to behold the Sunne, as the Schoole-men well say, we cannot see it in rotâ; we cannot see the circle wherein the Sunne doth runne, but onely the beames of it; no more can you see God in his essence; you may see him in his Word, in his effects: and therefore let us be content to bee ignorant of these things. Who should aske, why deales God thus with his Church? why are so many damned? Remember that in Isai. 45. 9. Woe unto him that striveth with his Maker; let the potsherd strive with the potshards of the earth: Shall the clay say to him that maketh it; what makest thou? The meaning of it is this; we should be content to let God alone, not to inquiere into all his actions, into the ground and reason of all his workes; let the potshards strive with the potshards of the earth: if thou hadst to doe with man, one like thy selfe, then thou
I am that I am; and goe no further; as a man that stands upon the sea-shore, and sees the vastness of the sea, and dares goe no further, if he goes into the deepe, he is drowned: You may looke into God's Essence, and see and admire it; but to thinke that thou couldst comprehend God, is, as if a man should thinke to hold the whole sea in the hollow of his hand; yea, there is a greater disproportion between them: therefore you shall see, that the Apostle doth thus expresse it, Ro. xi. Oh the depth of the riches both of the wisdome, and knowledge of God; how unsearchable are his judgements, and his ways past finding out! Oneley remember this, and make thus much use of it:

When you heare this name, I am that I am; that it is the Lords will to set limits to us. When the Lord came downe from the Mount, he set limits to the people, and he gave this reason of it; I will not have them stand and gaze; so is it in this case, it is a dangerous thing to goe too farre; you know what did come to the Bethshemites, because they would be gazing: Remember that speech of God to Manoah; Why doest thou aske my name that is secret? There is something that is secret in God.
God's Name, I Am.

But, you will say; I would but see a reason of things.

But thou must stay for this till mortality be put off; and in the meantime while stand afar off, and looke on God: And when thou seest the vast workes of God, when thou seest him to span the winds in his fist, and measure the waters in the hollow of his hand, and to weigh the mountaines in scales, and the hills in a ballance, &c. It will be no great thing to thee if thou art ignorant of his counsels. It is made an argument why we should not search into his secrets, Prov. 30. 4. Who hath ascended up to heaven, or descended? who hath gathered the winds in his fist? who hath bounded the waters in a garment? who hath established all the ends of the earth? What is his name, or what is his Sonnes name, if thou canst tell? As if he should say; it is impossible that this mightie Worke-man, he that did all this, that thou shouldst know him, or know the ground of his counsels; you can see but his back-parts, you can see no more and live, and you need see no more, that you may live.

Secondly, that which is the very scope and drift of the Lords revealing his name to Moses; Go and tell the people, I Am that I Am hath sent me unto you; that is, it should strengthen our faith, and encourage us, it should raise our mindes, and stir up hope in us, in all wants, and in all distresses, that we fall into, upon any occasion: for this is the scope why the Lord reveals it here; he reveals it in a very seasonable time. A man would have thought it impossible, that they should be deliver.
red from Pharaoh, he being so mighty, yet God bids Moses goe, and tell them, that hee that I S, hath sent him unto them. Hee that I S, he that can make things to be, when they have no rudiments of being, he hath sent me.

Consider all the griefes and complaints that we have, they all arise from hence; there is something we would have, which is not; as it was the complaint of Rachel, shee wept for her Children, because they were not: now, consider what the Lord faith here, I am that I am: he is the Lord of being; hee giveth being to whatsoever pleaseth him:

As take your expressions of your ordinary wants, you use to say: oh, if that such a thing were; if an house had such a thing, it would be a goodly house; so in an instrument, as a Watch, if it had such and such a being, it were a perfect Watch: so is it in the complaints that we make for our soules, or the soules of others; if you see a man that you would have reclaimed, you say if there were a stability of minde in him, a consideration of death, a right knowledge of things, a sense of sinne, if there were grace in his heart to establish him, then he would be thus, and thus.

Consider that he who is the Lord of being, is able to make up these wants: so if our complaints be for our selves, they all come from some wants; but know that he who is the Almightye God, that makes all things to be; he can give thee constancie, he can enable thee to doe all things, and strengthen the weake hands and feeble knees, Hebr. 12. He that is full of being, as the Sunne is of light, and the
the Sea of water, thinke with thy selfe that hee alone is able to give being to every grace, and to make up every defect, and give that to thee which thou hast not, and to all whom thou hast to doe with, as thy wise, children, friends, &c. he can make things that were bad, good and usefull, and so make thy friend good also, as he did Onesimus for Paul; thinke with thy selfe that the Lord of being can doe it, and hee onely can doe it: here every creature is at a stand to make a being; therefore goe to him, and give him the praise and glory of this his Name.

And as it should move us to doe this in our wants; so it should helpe thee in all those great crosses that afflict thee: For every cross is in that which is not; as Rachel wept for her children that were not: You shall see in Abraham, he beleued in God, even in God, who quickeneth the dead, and calleth those things which be not, as though they were, Rom. 4. 17. This was Abrahams case, he was to lose his sonne, for ought that he knew, yet he comforted himselfe in this, that Iehovah, the mighty God, that is the Lord of being, he that calleth things that are not, as if they were, hee could either give him his sonne againe, or one that was as good as hee. Thus hee did comfort himselfe; and so may we upon all occasions: God can make things to bee that are not. Take Iob, when his houses, his children, estate, all were gone, and all were not, yet Iehovah, he that makes things that are not, did not he make all things to returne againe? So David, when things were not, when
when his Kingdome was not, when his good name was gone, as wee see by Shimei's cursing, what a name he had, yet God did make all to come againe. Naomi, when all was gone, her husband and her sonnes gone, and they were not, yet hee that was the Lord of being gave her a sonne, and a daughter, that brought her in more comfort than her owne sonnes would. And this is the use that I would have you to make of it.

When thou hast lost any thing, when thy sons or thy goods are gone, he can make up all: Hee who could make up the absence of Christ to the Disciples, as he did by his Spirit, so that it was better with them than before, they had more comfort and knowledge, and could doe greater miracles, that God can surely make good any other losse the most pinching. For you must remember that he is Iehovah; you shall finde that name often used on this occasion; still it is added, I am Iehovah. But to take the present Scripture, there you shall see, what ground there is for this use we now make of it, Chap. 6.6. Wherefore, say unto the children of Israel, I am the Lord, and I will bring you out from under the burthens of the Egyptians, &c. The meaning of it is this: many objections might be made by Moses, (and this is the reason, why God reveales this Name to Moses.) Alas, faith Moses, who am I? Shall I go unto Pharaoh, and bid him let the children of Israel goe? What am I to be sent on this errand? Saith the Lord, Goe, tell him, I am, or Iehovah, hath sent thee unto him: and those ob-

Exod.6.6.
jections are observable that Moses makes:

I am of a slow mouth, and of a slow speech.

Why? faith the LORD, I made the mouth goe therefore, and I will be with thy mouth, and teach thee what thou shalt say.

Againe, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

Saith the LORD, I have made thee a God to Pharaoh, and Aaron thy brother shall be thy Prophet.

Where observe this, by the way: A man would wonder why Moses, that went to such an one as Pharaoh, should complains, that he was a man of uncircumcised lips. One would think that Pharaoh being a carnall man, that uncircumcised words would please him better; but it is, as if he should say: Lord, when there is any circumcisednesse in my lips, then there is no authority in my speech. The leffe circumcision there is in any mans lippes, the leffe authority there is in his speech; as it is said of Christ, that hee spake with authoritie, for his lips were circumcised. But to take this objection away; faith the LORD, I am Jehovah, I will be with thee, I will circumcise thy lips.

Yea, but will Pharaoh be moved with words?

I am Jehovah, faith the LORD, I will make that to be, which is not: I will send plagues among them, and then he will let them goe.

But when they are gone, they are a weake and a naked people, how shall they doe to live?

Saith God, I will give them favour in the eyes of the Egyptians, and not send them empite, and I will provide food for them.
So Moses went. A strange kind of errand; as if one should goe and tell the great Turke, that the God of the Christians hath sent to let them goe: but yet Moses goeth; and all that comforted him, was the revealing of his Name.

Now apply this to your selves; when you are in any distress, know that he that made the heavens and the earth, can give a being to all these things: *Esay 50.10.* Who is among you that feareth the Lord, that obeyeth the voice of his servants, that walketh in darkenesse, and hath no light? let him trust in the name of the Lord, and stay upon his God. He that walketh in darkenesse, and hath no light; let that bee thy case, that every thing is desperate, thou feest not a jot of light, nor spark of hope, yet trust in the name of Jehovah, hee can make light, when there is none; a man that hath no grace in his heart, let him trust in Jehovah, that faith in his heart, I would I could be rid of such a lust, and that I could keep holy the Sabbath, but I have nothing in me, my heart is emptie of all; (this is the complaint often even of those that have grace:) why, if there be no light, no grace, yet he can work it; and so Paul applieth that in *Gen. i.* there was darkenesse and no light, to himselle and them, in *2 Cor. 4.5.* He that commanded light to shine out of darkenesse, &c. I, saies he, and we Gentiles were in darkenesse, and had no light; yet God commanded light to shine into our hearts, and into mine, the darkest of all the rest. So learne to apply the same to thy selfe; he that is in darkenesse, and hath no light, yet let him trust
trust in the Name of *Iehovah*; beloved, that is faith. If you should expect no more of God, than a man can doe, or a creature can doe, it is not worthy the name of faith: as this is proper onely to God, to give being to things that are not; so it is the property of faith, when things are not, to believe in the name of *Iehovah*: therefore, there would thy faith be seen.

And as for thy selfe, so for the Churches also, you see now, to how low an ebbe they are brought, and yet they cannot bee lower than the estate of the Israelites was in Egypt, and when they were in captivitie; yet consider, that that *Iehovah*, who is the Lord of being, is able to raise the Churches, and to give a new being to them: But yet it shall be a tenth, and it shall returne, and shall be eaten, as a Teile-tree, and as an Oke, whose substance is in them when they cast their leaves; so the holy seed shall be the substance thereof: That is, when you see the Churches goe to wracke, when you see them cut downe like a mightie wood that is cut downe; or that is spoiled of its glory in the Autumn: So when you see the glory of the Churches thus taken away, yet there is a holy seed, which shall be like a root or bulke of a tree. So should you see the Churches overthrowne, laid under feet, so that there were no hope of them, so far as we could see; yet be assured, that there is a holy seed, that shall rise, and spread it selfe againe, even as a little root spreads it selfe into a great tree; & how shall they doe it? faith the Lord, I am *Iehovah*, I can give a being, I can enlarge their being.
But you will say, why then is it that they are brought so low?

Consider, that it is the Lord's usual course to sit as a man in sleep, but faith he in Isa. 42. 13, 14. The Lord shall go forth as a mighty man, he shall stirre up jealousy like a man of warre; hee shall cry, yea roar; hee shall prevail against his enemies: I have long time holden my peace, I have refrained my selfe, now will I cry like a travelling woman, I will destroy and devour at once. Heuseth three expressions there, to shew what hee will doe for his Church in extremity; I will raise my selfe like a Giant, &c. and when he comes, he will come suddenly, as paines on a woman with child come suddenly, so faith the Lord; When you looke not for me, then will I come, there shall goe nothing before me, I will come on a sudden; and not only so, but he will cry as a Giant, he will doe it strongly, and he will doe it effectually; so as he will bring it to passe as a man of warre, and so he will doe for his Church againe, he that hath raised it in former times, he will doe it now; therefore let us not faint and give over hoping, for he that is Almighty, hee is able to doe all these things: Hee who could in Joel destroy the armie of Catterpillars, and leave a blessing behind him; can doe the same as well to men, (though never so many) who are the enemies of his Church.

THE
Exod. 3. 13, 14, 15.

13 And Moses said unto God; Behold, when I come unto the children of Israel, and shall say unto them; The God of your Fathers hath sent me unto you, and they shall say unto me, What is his Name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel; I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel; The LORD God of your Fathers,
If God be the Lord of being, full of being in himselfe, and giving being to every thing; learne then to give him his praise, Psal. 60. 4. Yee shall praise the Lord, and yee shall extoll him by his Name Iah. For he only brings enterprizes to passe; as hee gives being to every thing, so he gives being to all the works that are wrought by the creatures. If our being be from him; much more all our works are wrought by him, because they are but dependants on our being. Now this God takes to himselfe, as most proper to himselfe, and that from his Name, Iehovah; there be many places for this; I will doe it, for I am Iehovah, &c.

Now if the creature shall say; I have such a purpose, such a project in my heart, and I will doe it, I will bring it to passe; what is it but to arrogate that to himselfe, which is proper to Jehovah? which is a greater finne, than we are aware of; for it is no lesse than Idolatry; and the Lord so takes it; Isai. 42. 8. I am the Lord, that is my Name, and my glory will not I give to another, neither my praise to graven images; that is, I will take a speciall care, that you shall not say, that you
your images doe bring things to passe, for then they should be called Jehovah, it being proper alone to me, to bring any thing to passe.

So a man may apply it to any thing else; if a man shall say, that his owne wit, or worth, or industry, &c. doth bring things to passe, he takes that praise which peculiarly belongs to God, and gives it to the creature; whereas the Lord sayes, Jehovah is my name, and there is not the least thing, but I bring it to passe. Take heed therefore of that secret Idolatry, God hates it; it is a place which you know, Hab. i. 16. Therefore they sacrifice unto their net, and burne incense unto their Dragge; because by them their portion is fat, and their meat plenteous. Sacrifice is due onely to God: now to goe about any thing, and to say, that thy wealth brings it to passe, is to sacrifice to thine owne net, that is, to attribute that to thy selffe, which is proper only to him.

Againe, as it is Idolatry, so it is a vaine thing to doe it; for we are not able to do any thing; Psal. 37. He will bring it to passe; there the Lord takes it as peculiar to him only; therefore in Isai. 26. 12. (you may compare them both together) it is saide there, Lord, thou wilt ordaine peace for us, for thou also hast wrought all our workes in us. The scope of this place is this: Other men (saith he) they forget God, they carry themselves aloft, but it is hee that will ordaine us peace, though none else shall put his hand to it; it is he that doth all our works for us, not our speciall workes only, but all; it is not any man, or any creature that doth them, it is
is he that workes all our worke for us. And if we did beleeve this, we should looke upon him with another eye, and serve him after another manner; we should be more dependent on him, we should bee more fervent in prayer; and not when wee would do any thing, turne every stone, and knock at every creatures doore, to see what helpe they could give us; but our eye would bee towards him; for it is in vaine to runne to them; no creature can doe it, there is no enterprize but hath many wheeles, and the stopping of one wheele hinders the whole enterprize; and it is hee, that turns all those wheeles, commands all, must bring it to passe, or else the least thing will hinder our greatest enterprizes; therefore you see that the fairest blossomes of our endeavours doe often wither, and the unprobablest things doe come to passe.

See it in David, to give you an example of it; when he would trust God, he had a promise of the Kingdome, but not by himselfe; his owne power should not doe it; and yet the wheeles of Gods providence did bring it to passe. So when he staid his hand from killing Nabal, did not the Lord bring it to passe in a better manner than hee could have done? And when he had the Kingdome, Abner was his great enimie, but yet David did nothing, but that which was right; and you see how God did bring it to passe, hee tooke away his life without any hand of his. So Ishbosheth was his enimie, yet when David sate still, and did nothing, his head was brought to him; (though
God's Name, I AM.

(though they that did it, did it wickedly) yet it was an act of God's providence to him. Thus things are done for the best, when we commit them to him; but if we do them our selves, we are as they that fished all the night long, and caught nothing; but when Christ came, and bade them to cast in the net, then they inclosed a great multitude of fishes: So it is with us, when we goe about any enterprife, it is in vaine, we are not able to doe it. There is a double going about any enterprife; when we goe about an enterprife without God, and when we goe about it with him. When we goe about it without God, I confesse, that yet some things are brought to passe: and that will serve to anfwere an objection which you have fully expressed in Psal. 37.7. Rest in the Lord, and wait patiently for him; fret not thy felfe because of him, who prospereth in his way, because of the man who bringeth wicked devices to passe, &c. There is the objection.

For when we teach this doctrine of trusting in God, as David had before, verse 5. The objection then is; there are many that doe not trust in God, and yet they bring their things to passe?

1. To this we anfwere, that either they doe it not, it withers under their hand;

2. Or else, if they doe it, it is to no purpose, they receive no comfort from it. Therefore hee addes, the evill doer shall be cut off, that is, though they doe goe farre in an enterprife, yet they never come to the end, they reape not the fruit of it, hee cuts them off; so that, if you looke to

Object.

Psal. 37.7.

Object.

Of those that trust not in God, and yet doe prosper.

Anfw. to
Gods Name, I Am.

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<td>to the issue, it is as good as nothing.</td>
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<td>3 It tends to their owne hurt, to their owne ruine; if they get wealth, favour with great men, credit, &amp;c. the sword turns into their owne bowels, their ease slayes them, and it turns to their owne destruction. Therefore take heed of it; if thou dost goe about it with God, hee will give thee the comfort of it. One thing brought to passe by him, is better than a thousand by themselves without him.</td>
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<td>Learne from hence the onely remedy against the vanity that all creatures are subject to, that we have to doe withall, for what is the reason of that mutabilitie, we finde in all things? Is it not from hence, that they have no being of their owne? If you looke to the rocke, to the foundation; from whence they were hewen, and to the hole of the pit, from whence they were digged, they were made of nothing, and are readie to returne to nothing. Take a glassse, or an earthen vessell, they are brittle; if you aske the reason, they are made of brittle materialls: plate is not so; so that this is the reason of all the vanity under the Sunne, because they are made of nothing. Therefore there is no way to remedie this, but to looke up to God, Acts 17.28. For in him we live, move, and have our being. This is the meaning of it; They have not onely had their being from him at the first, but their being is in him. We have our being in him, as the beames in the Sunne, and an accident in the subject.</td>
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<td>Then,</td>
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<td>Acts 17.28.</td>
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Then if thou wouldest have constancie in any thing, thou must looke up to God. Every creature is mutable; it is so far unchangeable, as constancie is communicated to it from the unchangeable God.

Consider this for matter of grace. When thou hast got any good desires, or good purposes, at any time, remember that the being of them comes from God. Hence it comes to passe, that good purposes oft-times doe come to nothing, and like sparkes goe out againe; because wee remember not that they are from God; wee thinke that if wee have good purposes to day, if wee bee spiritually minded to day, wee shall be so to morrow; and thus you deceive your selves, you must consider that the being of them comes from God: that place is remarkeable, 1 Chron. 29.18. when David had rejoyned that the people had offered willingly, hee prayesthat God would keepe it in the imagination of the thoughts of their hearts: If we would thus hang upon him, and depend on him, when the Spirit hath breathed in us at any time, when we have any sparks of truth, and are warmed with any holy affections, if wee would give him the glory of this, that he gives being, if we would make this prayer that David doth, you would finde it a meanes to make you more equall, and more even in grace. And what I say of this, I say of all other things. It is the fault of us all, we are subject to that which is said of wicked men, Isai. 56.12. Come ye (say they) I will fetch wine, and we will fill our selves with strong drinke,
drinke, and to morrow shall be as this day, and much more abundant.

Now, whence comes this? let a man have health to day, he thinkes he shall have it to morrow; let him have peace and friends to day, hee thinkes it will bee so still. This is every mans thought; and it ariseth from hence, that we forget Jehovah, he that continueth the being of every thing. If we did remember this, we should say: I doe not know whether it bee his pleasure that gives being to them: I know, that if he withdraw his hand, they will come to nothing. It is a great fault to boast of to morrow; hereby you detract from God, and dishonour him exceedingly, you see how he complains of it, Jam. 4. 13, 14. you enter upon his royall prerogatives. It is, as if a man should challenge many 100. acres of ground, and hath not one foot; for future times are properly the Lords. Now, when we will anticipate things in our thoughts, and rejoyce in our projects before-hand, as if they were come to passe; this is a sinfull rejoycing. And thence it is, that pride goes before a fall, because that when a man begins to lift himselfe upon a creature, and to build upon that which is but vanity, then the Lord begins to take away our foundation, and hinder our purposes, and then he falls and perisheth. Why doest thou boast of to morrow? Knowest thou what is in the wombe of the day? thou knowest no more, than they know, what is in the wombe of a woman, till they see it.

Now, God hath an over-ruling hand in all these,
God is perfect.

These, and therefore hee doth disappoint us, because wee are readie to give to the creature that which belongs to himselfe; therefore, if thou wouldest have any thing to continue, depend upon him, because all things else are subject to vanity, and he only gives being, and continuance to them all.

The Attributes of God in generall.

Now wee come to declare to you, how this Essence of God is made knowne. It is by his Attributes, and they are of two sorts:

1. Either such as describe God in himselfe.
2. Or else such as declare God as hee is to us.

Other divisions there are, but this is the best that I can finde; because it agrees with the scope of all the Scripture.

For the first, those Attributes that shew God in himselfe, as when the Scripture faith, that God is perfect; as, Be ye perfect, as I am perfect. So when the Scripture faith, that hee is unchangeable, almighty, eternall; these shew what he is in himselfe: then his other Attributes shew what he is to you, as that he is mercifull, patient, abundant in merce and truth, and that he is all-sufficient to you, &c.

The Attributes of God, are of two sorts.
First then, wee will take this out of the Text, I AM hath sent me unto you.

That God is perfect; he hath all the kindes, degrees, and extents of being in him. There be divers kindes of being in the world; some have more, some lesse; some have a more excellent being, some have a lesse excellent; some have a larger being, some a lesser, and yet all are in him; and this is his perfection. Imperfection is a want of some being; Perfection is to have all the degrees of being, that belong to a thing in his kind, but all is in God.

Now God is said to be perfect:

Because hee being before any thing was, therefore, he must needs be full, without them and whatsoever they have, they receive it from him. You shall see this in Act. 17. 25. Neither is he worshipped with mens hands, as though hee needed any thing, seeing hee giveth to all life and breath, and all things. He proves there, that God is perfect; because he needs nothing, seeing hee gives to all life, and breath, and all things. That which is said of man, may be said of every thing else; What hast thou, that thou hast not received? Therefore hee that gives it, must needs bee full of it. It is said that he made man after his owne Image; and so he makes every thing else, he is the life of them all. Now the sampler and the life hath more in it,
it, than the image; and therefore the life, and first originall, the reality, and first beginning must needs be perfect in himselfe.

There is none that can set limits to God, that can set land-markes or bounds to his entitie or being. Every creature hath his severall bounds and limits, thus farre shall they goe, and no further; but who hath set bounds to him? When he had set forth his Essence in Isai. 40. he addes, To whom will you liken God? or what likenesse will you compare unto him?

There be these differences betwenee the perfection that is in God, and that which is in any creature:

All creatures have perfection within their own kinde only, and in such a degree; but he is simply and absolutely perfect, without all respect, without all comparison, he is a mighty sea of being, without banke and bottome;

They have all some imperfection mingled with it; as, take all the creatures, the Angels, take all the Saints, when they are in the highest top, and full of all their blessednesse, yet they have some imperfection, as Job faith; hee hath charged them with folly.

But you will say, they are perfect in their kind, how then are they imperfect?

They have a negative imperfection, though not a privative; they are not deprived of that which should bee in them; yet there is a negative imperfection, that is, there be many perfections, which they have not; it cannot be laid of any creature,
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<th><strong>God is perfect.</strong></th>
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<td>1 John v.</td>
<td>creature, as, 1 John 1. That in it there is light, and there is no darkenesse at all: Of him only can it be said, there is no creature so perfect, but it hath some imperfection.</td>
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<td>3</td>
<td>Vncapable. of sin and miserie.</td>
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The creature though it be perfect, yet it is capable of sinne and misery, and it is in possibility to lose that perfection it is in; but God is not in possibility to lose that perfection he hath, neither can he be capable of sinne.

Take the best, and most exquifite creatures, the Angells; their perfection is made up by some things, that are no substances, by circumstances, which are not substances, which may be separated, (though they are not;) there is something in them which is better, something which is worse; a substance and an accident, and every accident is separable, it may be lost; you see the evil Angels, they fell, they lost that they had: but God is a perfect substance, wholly substance; there is nothing in him, by reason of which it may be said, there is something in him that is best, something that is worse.

Though they have perfection, yet they have always need of something; now God hath need of nothing. The creatures though full of perfection in their kinde, yet still they have exceeding great need of something. As you say of a river, you will say it hath need, though it be full, it hath need of the fountaine to maintaine it; so may I say of the creatures, though they be full of perfection in their kinde, yet they have need of that fountaine, from whence their perfection commeth,
God is perfect.

commeth, which if it be stopp'd, they will come to nothing.

Thus *God* is infinitely perfect and immense, having no limits: For all limits are either from the matter or from the forme; the forme is limited, because it wants matter to carry it to a further extent; and the matter is limited, because it is bounded with such a forme; but in God there is neither matter nor forme; as there is nothing without him, so there is nothing within him to bound that largeness of him which he hath.

But now to apply this:

If *God* be thus full of being, as the sea is full of water, and a thousand times fuller; then all that you can doe, reacheth not to him; *Psal. 16.4.* *It extends not to him.* the sinner that you commit hurt him not; all the righteousness you performe, doth not pleasure or benefit him: and if it be so, then consider what little cause you have to murmure against him at any time, upon any occasion. For all discontentment among the creatures comes from hence, that their expectation is not satisfied; and what is the reason, why it is not satisfied? but because they thinke that there is some reason why they should bee respected. Therefore examine your owne hearts, whether there be not a secret popery in your hearts, that you think, that you can do something that reacheth to *God*, that he should respect you for: but if *God* be thus full, thou canst doe nothing, that can reach to him. But you shall see how prone men are to this; are we not ready to say; *Why am I not in*
God is perfect.

So great a place as another? Why have not I more gifts? Why have I not greater employments? Why have I such imperfections? Why am I thus subject to diseases and crosses? Whence comes this? Because we expect something; because we think we are not well dealt with; and why do we think so? Because men think, that there is something in them, why they should be lookt after, they think that they have carried themselves so, that they think there is something in justice due to them. But if thou canst say with David, and Job, and as Christ faith to his disciples; When you have done all, that you can, say that you are unprofitable servants. What if God will not have David to build a Temple, but his sonne must doe it? Or Moses to lead the children of Israel into the Land of Canaan, but Joshua must have the glory of it? They must be content, yet they did more for God, than ever thou canst doe; therefore thou must labour to bee content also. The creature doth but take of him whatsoever it hath, and therefore it can give nothing to him; and shall the River bee beholding to him that drinkes of it, because hee comes and quencheth his thirst? Or shall the Sunne bee beholding to him that hath the use of his light? When thou hast done all that thou canst, say thou art an unprofitable servant, thou canst doe nothing that reacheth to God; therefore labour to be vile, and low in thine owne eyes, and willing to be disposed of, as it pleaseth him.

Simile.

Again, if this be so, then consider the free-
nesse of his grace, in all goodness which he bestowes: for to have done any thing for a man before-hand, doth lessen the benefit bestowed. Now consider, that thou hast done nothing to the Lord; therefore labour to magnifie the Lord, that hath bestowed it upon thee: For this cause the Lord will have justification by faith, and not by workes, that he might be magnified: And so he will have sanctification, not by the power of free-will, but by the infused grace of his Spirit, that no flesh might boast. It is the Lord that is full, it is hee that gives it to thee, thou canst do nothing to him; Rom. 11. 35, 36. Who hath first given to him, and it shall be recompenced him againe; for of Him, and through Him, and to Him, are all things, &c. As if he should say, the Lord out of his free grace had shewed mercy to the Iewes, (for of them he there speakes) they were wet, like Gedeons fleece, when all the world was drie. Afterwards it pleased him to bedew the Gentiles, when the Israelites were dry; well, hee hath done this, fayes Paul; and what hast thou to say to him? Did he any wrong? Is hee not free? May not he doe what he will? This is one use. Another is, that you should bee content with his disposing; he owes nothing to any; for of him, and through him, and for him are all things; to him be glory for ever; Amen.

If hee be thus full, that the creature doth nothing to promerit at his hand, then thou mayest goe to God, though thou hast no worth in thee; though thou hast done little service to God, yet goe
goe to him, and say, Lord, I have done nothing; if I had done much, yet it would not reach to thee; thou art full of perfection, and blessed for ever: therefore a man may goe to him with great faith, and ask great things of him, though he be little worth, and hath done little service for him. For, if thou didst God any good, thou mightest goe to him and say, I have done this and that for thee, therefore recommence me. But seeing it is not so, therefore labour to goe to God in faith, and when thou goest, thinke with thy selfe, why may I not have it as well as another? Doe not say, I am not so holy, and I cannot doe as Paul and Moses, their workes did nothing to him. Thinke with thy selfe, that when he first chooseth a man, he doth it freely; and thinkest thou that he is not the same afterwards? Therefore, now thou mayest go to him on this ground with boldnesse, because whatsoever thou doest it is nothing to him.

Moreover, if the Lord be thus full in himselfe, then he hath need of nothing. He therefore faith to all the men in the world, and to all things; he faith to Princes, I have no need of you; to rich men, I have no need of you, or of your wealth; he faith to Schollers, that have excellent parts, I have no need of you: therefore say not, I am undone, or the Churches are undone, because Princes are not for you; because men helpe you not, for God can helpe them alone; hee doth not need Princes: When there was none, faith the Lord, I stirred up my selfe like a mightie Giant, hee needs no
God is perfect.

no helpe, he is most perfect, full of being, able to doe whatsoever he pleaseth.

Againe, consider with thy selfe, that if thousand thousands perish, it is nothing to him; hee cares no more for the destruction of the whole world, than thou dost for the throwing away of a little dust; he is full of excellencie and perfection; you see how often hee swepepe away whole kingdoms with the some of destruction, nay, hee swept away the whole world by the Floud, as you doe swepepe a little dust out of your houses. Therefore do not thou dispute with God, and aske why are so many damned? why are so many swept away? thinke with thy selfe, that hee, that was before all things were, will be when they are gone: therefore learne with Paul, to reverence his judgements, to feare and tremble before him. He is full of being, and though thou perish, what is that to him? Wilt thou dispute with God? thou art but a particle of dust. What art thou that contendest with him? let the Potsheards strive with potsheards of the earth, but not with God. Shall the clay say to him that fashions it, what makest thou?

Againe, if God be thus full, then consider why hee hath laid such a commandement on thee, to doe such and such things. Is it for himselfe? no, for thy righteousness, thy keeping of his Law reacheth not to him. What is it for, then? Surely it is for thy selfe, and for thy good. If for thee he hath commanded, and every commandement is for thy wealth; then consider what reason thou
thou hast to walk in his ways; he faith, as kinde parents to their children, when they exhort them to good courses, it will bee for your owne good; and if you doe it not, it will bee for your hurt: as it is said of the Sabbath, It was made for man, and not man for the Sabbath; that is, God appointed the Sabbath for mans advantage, he would be undone else; he would grow wild, and forget God: and as it is said of the Sabbath, so it is true of every Commandement; therefore that is put to every Commandement; The Commandement, which I command you for your wealth, Deut. 6. 24. that is, when ever I command you any thing, it is not for mine owne sake, not, that I might be served and worshipped, (though that is joyned with it) but it is for your profit, whatsoever I command. This then should stirre us up to goe about holy duties willingly, after another manner than we doe. No man will serve himselfe unwillingly, (though, it may be, he will other men.) Now, all the Commandments of God doe tend to our owne advantage: for to that end hath he appointed them. Kepe the Commandements, and live in them: you live in them, as fire doth by wood, and the creatures by their food. If a man did consider this hee would doe this in another manner; wee goe about our owne business with intention, because it is our owne; so if wee were persuaded, that what God did command, it were for our owne good, you would doe it with all diligence; you would not only goe, but runne the wayes of his Commandements; you would not only take hea-
God is perfect.

Ven, but you would take in with violence, and with all your might and strength, you would do whatsoever he commands, for it is for your own benefit, and not for his.

If God be thus full, then you should give him the praise of his perfection, and stay your thoughts upon him. It is a thing that we come short of, for the most part, for we are ready to ask, what is God to us? what profit, what good is it to us? (for that is the base nature of ours:) but grace teacheth us otherwise, we must learn to know God, to honour and magnifie him in our thoughts for himselfe. Some men have a greater knowledge of God, some lesse; he that hath more, he is able to set him up higher in his apprehension, and to give him the more praise, Psal. 68.1. Exalt him in his name I A H, that is, consider that he alone is full of being, and gives being to all things, therefore (faith he) praise him, and extoll him for this, and let your thoughts be upon him.

But must it be a bare and empty thought of him onely?

No, you shall know it by these four things, if you think aright of God indeed:

Thou wilt esteeme his enmity and friendship above all things; thou wilt not regard the creatures at all, either in the good, or hurt that they can doe thee: if thou canst see the fulness of being that is in him, and the emptiness that is in every creature; then, if he be thy friend, he is all in all to thee; and if he be thine enemie, thou wilt consider that hee that is full of all strength, and power...
power, and being, that he is thine enemy, and that his enmity is heavy, for he which is, is against thee. If the creature be let against thee, it is but as a little clay or dust, they cannot hurt thee, unless his arme go along with it; and then it is not that creature, but his arme that doth it: As when they came to take Christ, it is said, he passed through the midst of them; they were to him as a little dust, and as the armie that came against David, Joshua, and Elisha, they were to them as a little water; but when God comes against a man, then every little thing, if he pleaseth to extend and joyn his power, he is able therewith to quell the strongest man. Then, one man shall chase a thousand, and a thousand shall put ten thousand to flight, Deut. 28. He is a mighty river, that caries all before it, Nahum 1. Therefore regard the enmity of the creature, as small things, his enmity is only to be respected.

If thou thinkest of him thus, then thou wilt be satisfied with him; for thou hast him that is, and thou wantest only the thing that is not; and therefore thou must say, when thou hast lost any thing, I have lost that which is nothing; when thou hast gained any thing, say, that thou hast gotten that which is nothing: it is a hard thing to say so, but yet it is so; as it is said of riches in the Prov. 23. 5. So it is true of honour, pleasure, profit, &c. Indeed riches to men are their substance; so they call them, but to God they are nothing; and so he calls them riches, honour, &c. they have but a little diminutive being, as if they were nothing.
God is perfect.

thing. And they are nothing in two respects:
1. In comparison of God, they are nothing.
2. Because they are able to do nothing.

So other comparisons argue, as that they are flowers, and false treasures, and shadowes: now doth any man grieve, if his shaddow doth disappear, or that he hath lost a flower. Therefore learne to magnifie God, for he is all; thou wantest nothing, if thou hast him; he is all in heaven, and why should hee not be so here? Because when Peter said they had left all; Christ tells them they should have an hundred fold, and why? because they had a full communion with God; and therefore, they had all the comfort that friends or lands, could afford; hee was in stead of all to them, as Paul, when hee was in prison, was not God all to him? and what need had he of riches, or lands, or friends? for friends are but to comfort a man, and money, it can doe no more than man can doe; and prasse, and honour doe but knit mens hearts to us; now if we have the light of God's countenance, we need not mans helpe; if God will put forth his power for us, what need we any thing else? if he will heale us, what needs the Phyfitian? if hee will cloath us, and give us meat and drinke, then what needs wealth?

Therefore labour to be satisfied with him, to prize and esteeme him, and to thinke him to be all in all.
Exodus 3: 13, 14, 15.

13 And Moses said unto God; Behold, when I come unto the children of Israel, and shall say unto them; The God of your Fathers hath sent me unto you, and they shall say unto me, What is his Name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel; I AM hath sent me unto you.

15 And God said moreover unto Moses,
Thus shalt thou say unto the children of Israel: The **Lord God** of your Fathers, the **God** of Abraham, the **God** of Isaac, and the **God** of Jacob hath sent me unto you: this is my Name for ever, and this is my memorial unto all generations.

Consider, whether your minds gather an holy magnanimity even from hence, that you have the **Lord** for your **God**; for, if he be most perfect, if he hath the fulness of all things in him; then if you have him, the minde is ready to grow to an holy kind of greatness; for it is the greatness of the object, that makes the minde great: and the greatness of the minde appears in this, that it doth not esteem small things.

*Animo magno nihil est magnum.* When a man can, out of this consideration, that the **Lord** is my Sunne, and shield, and exceeding great reward, contemne and reckon all things else as matters of small moment; it is an argument that he hath, in truth, apprehended **God**, as he ought to apprehend him. If say, this is true holy magnanimity: there is a false magnanimity; when as mens mindes are great, because they grow great with men, because of their great hopes, and riches, and great learning; this is a false greatness, because it drawes men from **God**; it is such a greatness as the
the arme hath, when it is swelled, which riseth not from the strength and true greatness of it, but from the weakness of it. This is of an ill kinde; but there is another kinde of greatness, when the minde growes therefore to an holy magnanimity, because it is set upon the great God: as David, he had such a magnanimity, Psal. 27. 1. 3. The Lord is my light, and my salvation, whom shall I feare? The Lord is the strength of my life, of whom shall I be afraid? Though an host of men should incampe against mee, my heart should not feare, &c.

If there bee any thing in this world to bee regarded, it is an host of men; because it is the powersfullest thing amongst men; but I will not regard it. Why? not because hee was stronger than they, but because God was his life and strength; when his minde raised it selfe to such a greatness, upon this consideration, then he was able to contemne these things, that were to be contemned. Such was the greatness of minde, which was found in Moses, Hebr. 11. He cared not for the favour, or disfavour of the King, because hee saw, enjoyed, and bore himselfe upon him, who was invisible.

Consider, whether you exalt him as God, you shall know it by this, by seeking to him to fill up all those defects and imperfections, that we meet with in our lives, from day to day. Beloved, there are many things that we want; as if we lose a friend, we complains of a want; if we lose father or mother, it is a want; yea, if we losenothing,
<table>
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<th>Colossians 3:2</th>
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<td>There are many defects which we would have made up: now, what is the way to do it? If thou thinkest to make them up by the creature, thou wilt finde it to bee but a small bush that will not stop the gap; but if thou goest to him that is all in all, Colossians 3:2, if thou seekest to make it up in him, when any thing is lost: when the bucket is broken, if thou goest to the fountain; if a beam bee cut off that was given and shined thorow the creature, if thou goest to the Sunne, that can give the like beam thorow another creature; if thou seekest to have communion with him, then it is an argument that thou esteemeest him as thou oughtest to doe.</td>
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| Every man will say; I seek to the Lord, I looke for all my comfort from him. Yea, but how doest thou bestow thy labour? Isaiah 55:2: Wherefore doe you spend mony for that, which is not bread? and your labour for that, which satisfieth not? hearken diligently unto mee, and eat that which is good, and let your soule delight it selfe in fatnesse. Let a man consider in this case, how he bestowed his paines: if hee thinke to have all in God, he will save his paines, and not lay it out upon vanitie, but he will bestow it to some purpose; that is, hee will take much paines to seek his favour in all things, and looke to him for a supply of all, and not to the creatures, because they can doe but little, they have no power, no strength to doe any thing, they are of no moment; but if God be pleased to make up the defect, then if he have but little wealth, he will make it to serve his turne; if he
he have but one friend, it shall be to him, as if he had many; if he have but a little credit, it shall be to him, as if he had a great name, &c. all things else will be but of a little bulke without him.

But the creatures are of great moment, experience shewes them to bee something: for, who lives without them? Againe, are not we commanded to pray for outward blessings: and we are not to pray for that which is nothing. Again, doth not the Scripture reckon them so: they are things for which wee must be thankfull, and the want of them doth affliet us, and we must esteeme it as a chaftisement. Now, no man will be thankfull, or affliet himself for that which is nothing; and therefore there is something in the creature, they are not altogether nothing or vanitie.

To this we will give a threfold answer:

Though they be something; yet their efficacie is not from themselves, but from the Lord. An horse is able to doe something, but to save a man, it is a vaine thing; the builder builds, but it is nothing, and the watch-men watch in vaine, without the Lord; the efficacie that they have to do us hurt or good, is from him, and not from themselves: If God will say to the creature; Goe, and doe such a man good, it will doe it, because there goes a concourse of efficacie from him to doe it: So, if hee say to a creature, Goe to such a man, and affliet him, it will doe it, though it bee never to small and meanesse a creature; therefore of themselves they neither doe good nor hurt, the efficacie that they have is from him, and not from them.
**God is perfect.**

Answ. 2. They are at his command.

*Prov. 23.*

Simile.

Answ. 3. They can doe little good at best, and that which they doe is of no continuance.

themselves: they are meere instruments; and if *God* withdraw his blessing and cursing, they can doe us neither good nor hurt.

We say that they are nothing, because they are at his command; if he would doe us good, hee never wants one to send of his errand; if he will make a man rich, he wants not wealth, it is at his command; if he will give a man friends, hee can fetch them againe; if all thy friends bee present, yet they stirre not, unlesse he command. *The rich and the poore, they meet together, but the Lord makes them both.* And in this regard, riches are said to be nothing, *Prov. 23.* *Riches take to themselves wings,* and *fly away.* And, *why dost thou set thine heart upon that which is nothing?* That is, they goe and come at his command, and therefore they are to bee counted as nothing. *If a man see a flocke of the best fowle on his land, yet he looks upon them as nothing to him,* because they have wings and will fly away; and you should thinke so of all things else; that they have wings, that they goe and come at his command, that they are nothing, because they are nothing to you.

They are nothing, because as they can doe but little good; so that which they doe, is of no continuance, and therefore they are said to bee vanity. So that put the case that they have some efficacie in them, (when yet they are acted by the *Lord*;) yea, put the case that they were at their owne command (as they were not) yet they can doe but little good, and that is of so short continuance, that therefore they are vanity, they are nothing.
God is perfect.

nothing; because they are little more than nothing; as Salomon calleth them; all things under the Sunne are vanitie; they are emptie things; and that which is under the Sun cannot reach above the Sunne; and therefore they are said to bee vanitie.

But if you say that they are great things, and therefore you see how the Prophets did magnifie them, and did set forth the greatnesse of afflications in the want of them.

I answer, that they are of use indeed, in regard of the weakenesse of the creature, and the continuance of this life; but if they be compared to eternitie, they are nothing; and againe, if the Lord be with us in the want of them, they are nothing; if the Lord send us afflications, and give us his favour and the light of his countenance, all is nothing; if he send us into prison, if hee be with us, it will be nothing: As, on the contrary, if a man had a brave Palace, and God was not with him, if he did withdraw his favour from him, it were nothing.

(* * *)
The second Attribute of God.

The next Attribute, which likewise may be drawne from this place, is this:

That God is the first without all causes, having his being, and beginning from himselfe. This I finde set downe in Rev. 1.8. I am Alpha and Omega, the beginning and the ending, faith the Lord, which is, which was, and which is to come, the Almighty; that is, what Alpha and Omega are in the letters, that I am to the creatures; I am the first, and the last; that is, if I should suffer the creatures to fall, then I should be the last, and I am He they would returne unto, Rev. 3.14. Christ, according to his God-head, is said to be the beginning of the creation of God, Isai. 44. 6. I am the first, and last: The meaning of it is, that hee is without all causes, that he is from himselfe, and by himselfe, and of himselfe, and for himselfe, Rom. 11. 36. that is, hee is the first, hee never had any efficient cause, as all the creatures have; that which hath no efficient cause, hath no end; that which hath no end, hath no forme; (for the forme doth but serve to carry a thing to such an end) that which hath no forme, hath no matter, for the matter is dependent on the forme; and so consequently, he is without all cause. But wee will shew you the grounds of this, they are these three:

He is without all cause: for, if there were any cause of him, that cause must needs bee caused, either
either from some other, or from itself, not from any other; for then there should be something that is before the Lord, that is better than he, from whom he receives all things; but that cannot be: for, then it should be God, and not the Lord; and it is not from itself, because nothing is the cause of itself, for then it should be before itself, and it should be better than itself; for the cause, though it give the same that is in itself, to the effect, as the father to the sonne; yet the cause is better, because that which gives is better than that which receives.

Againe, it should be different from itself, for the cause is different from the effect: therefore it must needs be, that he is without all cause, and the first, and the beginning of all the creatures of God.

Wheresoever you see any thing, that hath but a part of another, it must needs receive it from some whole; and if it doth receive it from that which is but a part; yet by degrees it must come to some whole, as to the fountain; as for example, if iron or wood be on fire, &c. they have but a part of that element, which argues that there is some whole.

But it may be said, it hath that part of itself originally.

That cannot be, because whatsoever hath any thing originally, must have the whole, and not a part; as the Sunne, because it hath the light originally, therefore it hath not a part, but the whole, though afterward it gives light to many; so a fountain.
fountaine, that hath water originally, hath not
the part, but the whole, though afterwards it
runnes into many brookes; and if there were but
one fountaine, as there is but one Sunne, then all
the water would be in that fountaine, as the light
is in the Sunne.

Now to apply this, looke upon all the crea-
tures, and you shall find that they have all but part
of being; the Angels have one part, men another,
and other creatures another part, &c. which is an
argument that there is a whole, which is God
blessed for ever.

Besides, it argues that he hath that wholnesse
of being from himselfe; for he that hath but part
of a thing, both borrow it, and therefore must
come to the original; for nothing is borrowed
but it is from another, and not from itselfe; ther-
fore, seeing the creatures have but a part of being,
it presupposeth that there is a whole, that there is
an immense being, that is of himselfe, and from
himselfe, and hath it not from any creature.

Lastly, there is nothing that the eye hath seene,
or that the eare hath heard, but it is possible not
to be; there is almost nothing but is subject to
corruption; but if it be not so, yet they have a
possibility not to be; as the heavens, though they
are not corrupted, yet they may be; now what-
soever hath a possibility not to be, it is certaine
that it was not, & that which was not, is brought
to a being by him that is, so that you must come
to something which is, that is the cause, that is
the beginning and ending, that is without cause,
God without all Causes.

that is $\alpha$ and $\omega$, he that was, and that is to come.

Now we come to application.

If the Lord be without all cause, this we may gather then, that he doth not will any thing, because it is just, or desire it, because it is good, or love any thing, because it is pleasant; for their is no cause without him, all perfection is in him originally.

The creatures indeed desire things, because they are good; and love them, because they are pleasant; because they seek for perfection out of themselves, because they are caused by that which is out of themselves: but this is not so in God, who is the first cause, because, of the first cause there is no cause; and of the first reason there is no reason to be given. Looke what soever is in the creature, what justice or excellency, it comes from God; and if he should will any thing for this cause, because it is good, there should be a reciprocation, which is impossible. I speake this for this end; that in our judging of the waies of God, wee should take heed of framing a modell of our owne, as to thinke, because such a thing is just; therefore the Lord wils it: the reason of this conceit is, because we thinke that God must goe by our rule; we forget this, that every thing is just because he wils it; it is not that God wils it, because it is good or just. But we should proceed after another manner, wee should finde out what the will of God is; for in that is the rule of justice and equity; for otherwise it was possible that the Lord could erre, though he did never erre.
God without all Causes.

erre: that which goes by a rule, though it doth not swarve, yet it may; but if it be the rule it selfe, it is impossible to erre. As, if the Carpenters hand be the rule, he strikes a right line. The Angells and creatures have a rule, and therefore may erre; but it is not so with God, and therefore what God wills is just, because he is the rule it selfe; therefore in the mysteries of predestination, wee are to say thus with our selves; Thus I finde the Lord hath set it downe, thus he hath expressed himselfe in his Word, such is his pleasure; and therefore it is reason, and just such against which there can be no exception.

If God be without all cause, when he may doe all things for himselfe, and for his owne glory; because he that hath no cause above, or without himselfe, he needs not doe any thing but for himselfe. The Angells, they have a cause above, and without themselves, therefore they must doe nothing for themselves, but for another, Rom. 11. last, Of him are all things, therefore to him be glory: that place shewes us a ground of this, why wee must not expe& that God should doe any thing for any other end, for any other creature in the world; for having no end above himselfe, it is impossible that he should have any end but himselfe, Prov. 16.4. The Lord hath made all things for himselfe; yea, even the wicked for the day of evil. Whereas this objection might be made; Will he cast men to hell? will hee damnethem for his owne glory? Yes (faith hee) all his actions even that also is for his own sake; Rom. 9.22.
there it is more large: What if God willing to shew his wrath, and to make his power knowne, endured with much long-suffering the vessels of wrath filled to destruction? &c. This is enough, he hath no end, no cause above himselfe, and therefore it is reason enough, he doth it because he will doe it. And this is a thing to be observed out of the 19. and 20. verses, where the same reason is given that we now speake of, Who hath? &c. faith the Apostle, if you looke on God, and the creatures, you shall finde this difference betweene them; all the creatures are made, as pots are made by the potters; and therefore, as they have an author of their being, so they doe serve for another end; so that the potter he may appoint what end hee will, and no man can say, why doest thou it? So God, because hee is the first cause, hee may have what end he will, and no man can say, why doest thou so: hee may make some vessels of honour, and some of dishonour, and all for himselfe, and his owne glory: therefore, when you see that he did not spare the Angels, but cast them downe into hell, there to be reserved in chaines of darkness till the last day; when you see him not sparing the old world, when you see him sufferinge the Gentiles to walke in their owne wayes; when you see him to suffer a great part of the world to be damned, and to perish; when you see him let the Churches to be made havocke of, you should be ready to say thus, To him be glory for ever: that is, you should not murmure against him, but glorifie him, and reverence him for ever: for he may doe
doe all things for himselfe. And this is the reason that is rendred, Matth. 20. 15, 16. May not I doe what I will with mine owne? He gives it there as the reason, why many are called and few chosen, why the Iewes were first, and the Gentiles last: why he lets goe many probable men, and chooseth the worst; faith he, May not I doe with mine owne what I will? Beloved, this difference is to be observed betweene the creatures and God; there is no creature can lay of any thing, that this is mine owne, because he made it not, they are not the masters of them; but God may doe what hee will, what he pleaseth; because they are his owne. If God will take a few out of a Nation, and destroy all the rest, who can say any thing to him? they are his owne; as he is without all cause, so he is without all end. Now, as this is of use to justifie God, in that it is his property to be without all cause; so it may teach us;

That man may not doe any thing for his owne end, but he is bound to doe all for an higher end, as hee that made us hath appointed, for the efficient can make a thing to what end he please. You see it is so with men, as a knife is made to cut, a key to open, &c. and yet they are all of one materiall: so the Lord looking downe from heaven, he made of one heape of clay severall creatures, and appointed to every one his severall end, which end they must observe and aime at; and if they doe not, they wrong him that made them; and therefore it is hee destroys them. And so it is with every thing that is made for an end; as fire, that
that is made to warme a man, if it doe burne the house, we put it out; a vell that is made to keep wine or beare, if it doe corrupt it, we lay it aside, and put it into one more wholesome: so doth God, he puts to every man his severall end, and therefore he gives them severall gifts, and severall callings; himselfe, indeed, is the generall end, but besides the generall, he appoints to every calling a particular end, to a Minifter he faith, Go, and feed my sheepe; if he goes, and feeds himselfe, and not the people; if he feed them with stubble, and not with hay, hee doth not attaine his end; and so may I say of every thing else, of a schooler, a Magistrate, a husband; they have severall places, and divers gifts given them, and all for their severall end, and if they aime not at their end, but worke for themselves, they are worthy to be destroyed: as a man, if hee hath an instrument that is crooked, and unfit for use, then hee casts it away, and taketh another; but if it be fit, he will lay it up for use, and hee will lay, let it not be lost: so doth the Lord with men, if they be pliable to him; if they will worke for the end that he hath appointed them, then he saves and preserves them; but if they will doe things for their owne end, it is the next way to destruction.

For observe this; for any man to do any thing for his owne end, is to arrogate that to himselfe, which is the Lords, who is without cause, which is an high kinde of idolatry. Let them consider this therefore, that labour that they may be rich, that labour that they might have outward excel-

lencie,
lencie, and to be something in the flesh, that labour only for outward honour, for places of employment, and credit in all things; so a scholler that is negligent, he faith, I shall make a shift to live; but hast thou not another end? art thou not made? art thou not a creature? is it enough for thee to live, and no more? so they that have their estates provided for them, they care not for learning, they say, they can live without it; but art not thou made? and is it not this thine end, to serve God and men? So he that shall choose a calling or course of life, according to his owne fancie, not that which shall be serviceable to men, but that which pleaseth himselfe, let him aske himselfe this question; Am I not made? Am I not a creature? have I no other end, but my selfe? Therefore let men consider this, and looke to it; have I not chosen this course of life, and have I not an end appointed to me? That end is to be serviceable to God, and profit men: But if a man shall thinke with himselfe, what is the best way to live and provide for my selfe, and to get profit and wealth; these are idolatrous and sinful thoughts. God may doe all things for himselfe, because he hath nothing above himselfe; but if thou dost so, thou provokest him to wrath exceedingly.

But you will say, I doe all for this end, to serve God and men?

Thou that dost pretend this, that thou dost things to be serviceable to God and men, and not to thy selfe, thou shalt know it by this:

1. If thou puttest thy selfe to things that are above
God without all Causes.

above thee, it is a signe that thou dost it not for his sake, that hath appointed thee, but for thine owne.

2 If thou art fit for an higher place, if thou restest in things that are beneath thee, for thy greater profit, thou seekest thy selfe, and not the Lord.

3 If thou dost resist the providence of God, that when thou hast a calling, and art put in it, and thou puttest thy selfe out again for thy advantage, then thine end is thine owne selfe. Paul when he went to Macedonia, hee found but bad entertainment there, but he went, because he was sent. So John, he went to Pathmos, where the people were but few, and barbarous, yet he obeyed God, and went. So Eliah, when he was sent to Ahab, and to prophesie to the Israelites, among whom, for all that he knew, there was not one soule, that did not bow his knee to Baal. Ezekiel and Isaiah, when they went to harden the people to destruction, yet they went willingly, because the Lord sent them; it was an argument that they did it not for themselves. A servant is not to doe his owne worke, he doth it as his master will have him to doe it; if he doth the things that his master bids him, and faith, I am his servant; and if he bid me to goe, I will goe, or if he bid me come, I will come; if he bid mee to keepe within doore, and to doe the meanest works, I will doe them; this is an argument that he doth not seeke himselfe. When a man is thus dependent upon God, willing to take employment, not above him, nor below him,nor

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Himselfe, to things too high

2 Resting in things too low.

3 In putting a mans selfe from Gods employment for his owne advantage.
<table>
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<th>In minding too much his own employment neglecting God's service.</th>
<th><strong>God without all Causes.</strong></th>
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<td><strong>4</strong></td>
<td>resist his providence, but willing to be guided by him, it is a signe that he seekes the Lord, and not himselfe.</td>
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Besides, let a man consider what he doth in these services that immediatly concerne the Lord himselfe. If a man shall study much, and pray little; if a man shall spend all his time in his calling about worldly businesse, and little time for duties to build up himselfe in knowledge, as in prayer and reading, &c. it is a signe that he doth it, not for the Lord, but for himselfe; for he that seekes not the Lord, in that which is done to his person, he doth it not in that which is done in outward workes; he that will not be faithfull in the greater, and that which God doth immediately command in his worship, he will never be faithfull in those things which are further off, that are of lesse consequence, Act. 6.4. It was an argument they gave themselves in integrity to the ministry of the Word, because they gave themselves to prayer as well as it; they did, as it were, divide the time between both; if we were to preach only, say the Apostles, we could then wait upon Tables, but one halfe of our time is to be taken up in prayer, the other in preaching: and if you thus divide the time, it is a signe you look to the Lord. |

5 Besides, consider what it is that troubles thee? what a man aimes at, if he lose his end, that grieves him, when his worke is done; if this bee thy trouble that thou hast lost some credit, or profit, then thine end is thy selfe; but if this bee thy griece, that thou hast not done it in such a man-
manner, that others may receive profit and advantage by it, it is a signe that thou diddest it not for thy selfe, but for *Gods* glory.

6 Besides, if a man considers what it is that doth make things pleasant, and gives amabilitie to that, which is harsh in it selfe. Labour in it selfe is sweet to no man, unless there be something in it that sweetens it; now consider what that is, if in it thy eye is upon thy wealth, that comes by it; if thou studiest hard, and if thou preachest much, and it is for the praise of men, thou seest thy selfe, and thy reward is in it; but if thou lookest up to the Lord, if thou dost it, because he sees it, and knowes it, and that he may say, *I know thy workes and thy labour*; it is a signe that thy end in it, was the Lord, and not thy selfe.

7 From whence dost thou looke for wages from *God* or from men? Whence come those complaints of the unthankfulnessesse of friends and pupils, and those wee doe good to? but because we looke to men, and not to *God*. For if we did looke to *God* for our reward, their thankfulnesse or unthankfulnesse would be of small moment to us: for doth the Nurse nurse the child for it own sake only? doth shee looke for reward from the child, or from the mother that putteth it to nurse? if you looke for your reward from men, they are your end; but if you looke for it from the Lord, their encouragements or discouragements will not much move you.

8 Againe, consider wherein thy minde resteth, for that which a man makes his end, therein his minde

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6 In sweetning his labour by somewhat that concerns himselfe.

7 In looking for reward from men.

Simile.

8 In resting in that which concerns himselfe.
God without all Causes.

minde resteth, and in nothing besides: a husbandman, though he doth plow and sow, &c. yet he rests not til he comes to the harvest: he that hews stone, and squares timber, doth it, and resteth not till the house be built: therefore, doe thou consider with thy selfe, in all thy workes, what it is that gives rest to thy thoughts; if thou dost say, I have now wealth and riches enough, and means enough, I have gotten what I aimed at, and now my soule is at rest; if thou sayest, I have now honour and name enough, my children be well provided for; and therefore your soules rest in this: then this was your end, and not the Lord; whereas you ought to say, though I have provided for my children, yet doe they feare the Lord? are they brought home to him? My trade hath brought mee in much, but how serviceable have I beene with it? I have much credit and estate, but what glory hath it brought to Jesus Christ? So he that is a Minister; it is true, I have enough, enough credit, enough for estate, but what is this? have I brought any glory to the Lord? have I converted any? if thy heart can have no rest, but in the Lord, and in the things that belong to the Lord, it is an argument that thine eye was upon him.

Remember this, that seeing we are made, seeing we have an higher cause, and that to be without cause belongs to God alone; therefore wee must carry our selves as servants; as it is said of David, hee served his time; hee did nothing for his owne end, but he carried himselfe as a servant, he did
God Without all Causes.

did not say; I will have so much pleasure, and then serve God; he did not cut the Lord short, but hee served his time, hee gave the Lord the whole day. It was the comfort that Iesus Christ had, when he was to goe out of the world, John 17. 4. I have glorified thee on earth, I have finished the worke that thou gavest me to doe; that is, I was as a servant, and I chose not my worke, but it is that which thou gavest me, and I have not done it by halves, but I have finished it; therefore glorifie thou me. So if thou canst say it, when thou goest out of the world, that will be thy comfort at that day; but if not, remember that it is the Lords manner of dealing, when men will seeke themselves, and their owne end; hee layes them aside, as wee doe broken vessels, fit for no more use, and he takes another. If there be any here, that can say so, that the Lord hath laid thee aside, and taken thy gifts from thee; remember, consider with thy selfe, that hadst thou used them to his glory, and made him thy end, be sure that he would not have laid thee aside, but that he would have used thee. Beloved, we see it by experience, that men of small parts, yet if they had humble hearts, and did use them in the simplicitie of their spirits to Gods glory, then he hath enlarged them, and used them in greatest imployments. Againe, on the contrary side; men of excellent parts, they have withered, because they did not use them to Gods glory, therefore he hath layd them aside as broken vessels.
Exodus 3:13, 14, 15.

13 And Moses said unto God; Behold, when I come unto the children of Israel, and shall say unto them; The God of your Fathers hath sent me unto you, and they shall say unto me, What is his Name? What shall I say unto them?

14 And God said unto Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel; I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus
The Eternity of God.

Thus shalt thou say unto the children of Israel: The Lord God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is my Name for ever, and this is my memoriall unto all generations.

The third Attribute of God.

We come now to a third Attribute, and that is the Eternity of God; for God doth not say, He that was, but He that is, hath sent me unto you. He that is without all cause, the efficient and finall, he must needs be eternall; he that hath no beginning nor end, must needs be eternall: and besides, in that he saith, I am that I am, not I am that I was, it must needs be that hee is without succession.

Therefore from hence we may gather, that God is Eternall.

In handling of this point, we will shew you, First, wherein this consists.
The reason, why it must be so.
The differences.
The Eternity of God.

The confections, that flow from these distinctions of eternity.

For the first, you must know, that to eternity these five things are required:

It must not only have a simple, but a living and most perfect being. For eternity is a transcendent property, and therefore can be in none, but in the most excellent and perfect being, and therefore it must be a living being. This we have expressed in 1 S a i. 57. 15. Thus saith the high and lofty one, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, &c. As if he should say; there is no house fit for him to dwell in, that is high and excellent, but only the house of eternity. Where eternity is compared to a house or habitation, to which none can enter, but God himself, because he onely is high and excellent; all the creatures are excluded out of this habitation.

It is required to eternity, that there be no beginning; which description you shall see of it in Psal. 90. 2. L o r d, thou hast beene our dwelling place in all generations; before the mountaines were brought forth, or ever thou hadst formed the earth, or the world; even from everlasting to everlasting thou art G o d.

And here also you have the third expression; and that is, to have no ending, he is not only from everlasting, but to everlasting.

There is no succession: as, suppose all the pleasures that are in a long banquet, were drawne together into one moment; suppose all the acts of mans understanding, and will, from the beginning
The Eternity of God.

The meaning of his life to the end, could be found in him in one instant; such is eternity. *God* possesseth all things altogether, he hath all at once, *Joh. 8.58.*

Verily, verily I say unto you, before Abraham was, I am: As if he should say, there is no time past, present, or to come with me: he doth not say, before *Abraham* was, I was, but I am, and therefore he is eternall.

He is the dispenser of all time to others: he is *Lord* of all time, al times do but issue out of him, as rivers from the sea; he dispenseth them as it pleaseth him, *Psal. 90.* compare verse 2. and 3. together. Before the Mountaines were brought forth, &c. even from everlasting to everlasting, thou art *God.* Thou turnest man to destruction, and sayest; return ye children of men. He sets time to the fonnens of men; where we shall see that this is the property of him, that is eternall, to set times and leasons to men, &c.

The reason why *God* must be eternall, is this, because he is what he is of himselfe, he is without all cause, and therefore can have no beginning or ending; and therefore he must of neccesitie be without all motion, and without all succession, for all succession presupposeth motion, and all motion presupposeth a cause and effect; for whatsoever is moved, is either moved from no being to a being, or from an imperfect, to a more perfect being; that is, to be moved to an higher degree: now *God* that hath nothing in him to be perfected, is not capable of a further and higher degree.
The third thing is the difference between the eternitie of God, and the duration of all creatures, which consists in these particulars:

They, even the best of them, have but an halfe eternitie, they are not from everlasting, though they are to everlasting.

That eternall duration that they have, is not intrinsecall to them, it is dependent, they receive it from another.

They cannot communicate it to another, nor extend it beyond themselves; the Angels, though they bee eternall, yet they cannot make other things to be eternall; God onely can doe this.

All the acts of the creatures, all their pleasures and thoughts, and whatsoever is in them doe admit a succession, a continuall flux and motion; but in God it is not so; he is as a rocke in the water that stands fast though the waves move about it; lo is it with God: and though the creatures admit of a continuall flux and succession about him, as the waves doe; yet there is none in him. And these are the differences between the eternity of God, and the duration of all the creatures. Now follows the fourth thing.

The consequenties that flow from hence, they are these two:

If this be the eternity of God, then to him all time, that is to come, is, as it were, past, Psal. 90. 4. A thousand yeares in his sight are but as yesterday, when it is past: that is, a thousand yeares that are to come, they are to him as past; they are nothing to him. And againe, a thousand yeeres that are
| 1 Tim. 1.17 | **The Eternity of God.**

To God no time is either long or short.

Eternity makes good things infinitely good, evil things infinitely evil.

Eternity makes that which is good, to be infinitely more good than it is, and that which is evil, to be much more evil; and that not only in respect of duration (that which is good for a week, is better for a year; and an evil, when it

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are past, are as it were, present to him, as we heard before: Before Abraham was, I am. For he possesseth all things together; by reason of the vastness of his being, to him all things are present. As he that stands upon an high mountain, and looks down (it is a simile that the Schoolmen often use;) though to the passenger that goes by, some are before, some behind, yet to him they are all present. So though one generation passeth, and another commeth; yet to God, that inhabits and stands upon eternity, they are the same, they are all present. There is no difference. And then this follows from hence, that to God no time is either long or short, but all times are alike to him; therefore he is not subject to any delayes or expectancies; he is not subject to any feares, for they are of things to come; nor to the translation of griefe, or pleasure, or the losse of any excellencie, that before hee had not, as all creatures are; therfore we should consider of the excellencie of God, to give him the praise of it: this use is made of it, in 1 Tim. 1.17. Now unto the King eternall, immortal, invisible, and the only wise God, be honour, and glory for ever and ever, Amen: As if he should say; this very consideration, that God is eternall, should cause us to give him praise; and so is that in Isa. 57.15.

Eternity makes that which is good, to be infinitely more good than it is, and that which is evil, to be much more evil; and that not only in respect of duration (that which is good for a week, is better for a year; and an evil, when it
continues an infinite time, it is infinitely more evil, but also in regard of that collection into one, which is found in those things that continue to eternitie: as when all joyes are collected into one heape, and all griefe into one center; so that you shall joy as much in one instant, as ever hereafter; so that though the thing be still but the same, yet the continuance makes it infinitely more good.

Seeing eternitie is a proprietie of God, wee should learne hence, to minde most the things that are eternall, for they are, of all other things, of the greatest moment, because they doe most participate of this transcendent proprietie of the almighty. God is eternall, the soule is eternall, heaven and hell are eternall; therefore they are more to be regarded of us. You shall see this in 1 Ioh. 2.17. as a reason why we should not minde the things of the world; because the world vanisheth, it passeth away, and the lusts thereof (faith the Apostle;) that is, looke upon all the things below, and both the things passe, and your affections and desires passe, that which you love to day, to morrow you will not love; therefore love them not, regard them not, for they are of a flitting and passing nature, but he that doth the will of the Lord abides for ever; and therefore we are to minde such things most: such as the King is, such are his subjects, and such are the rewards and punishments that he gives. Now God, hee is eternall, 1 Tim. 1.17. To the King eternall, immortal, invisible, and only wise God, be honour and glory.
glory for ever. And as he is an eternall King, so he hath given to us, his subjects, to be eternall, as the soule is; and he hath given punishments, and rewards eternall; hell is an everlasting prison, and heaven is an eternall Palace; therefore these are the things most to be regarded of us. And if wee would but throughly consider that these things are eternall, it would effectually draw our mindes to the things that are above. A man that comes to an Inne, if he can get a better roome, he will; if not, hee can be content with it, for hee faith, it is but for a night; so your habitation here is but for a night: if you can have a better condition, use it rather, but if not, be not much moved, for it is but for a night. In worldly things the shortnesse of them makes us to undergo them cheerfully. An apprenticeship that is hard, a man will indure it, for hee faith it is but for a time; so things that are pleasant, if they be but of short continuance, wee regard them the lesse. Now our time that we have here, in respect of eternity, is shorter than an apprenticeship, nay, than a night, nay, shorter than an houre. Now put the case, that a man should have an houre given him; and it should be said to him; as thou spendest this houre, so thou shalt live all thy dayes; what would not a man doe, or what would he be not suffer? how carefull would he be to spend this houre well? Now this life is not so much as an houre to eternitie; and therefore why should we not be carefull how we spend this houre, seeing it shall be with us for ever according as wee spend
Every one that striveth for the mastery is temperate; now they doe it to obtain a corruptible crowne, but we an incorruptible. Thus he reasoneth, If men that use these Olympian gains, if they will endure so much hardship and abstinence, accustome their bodies to heat and cold for the race before-hand, and doe all but for a crowne, that will last but this life at the most; and shall not we (faith he) for an incorruptible crowne? Beloved; If wee would fit downe but one halfe hour, and consider seriously what eternity is, it would make us to neglect all temporary things, which now we are so affected with. It is eternity, my brethren, and the consideration of it, that doth set an high price upon grace, and gives the just weight to sinne, but it makes all other things exceeding light; for this is a true rule; that until we come to apprehend sinne, as the greatest evill in the world, we are not truly humbled, and it is eternity that makes it to be so; for (as was said before) eternity makes an evill infinitely the greater. Now if you looke upon all other things, as honour, and disgrace, and the favour of men, they reach but a little way, but to the end of this life, at the utmost; but if you looke to the reach of grace and sin, they reach (as it were) a thousand thousand miles beyond it. Grace reacheth to eternity, and sinne reaches to eternity, and therefore these are the things that a man should be busied about. What a shame is it for a man to grieve for some outward crosses, and to rejoice much for...
for some preferment here; and not to regard or be affected with eternity: It is the phrase that the Apostle Paul useth, he calls it _mansion day_; I care not to be judged by _mansion day_; and indeed it is but a short day; and what is it to that eternity I look for? What is it to that God, with whom I must live for ever? therefore I care not what men say of me, but I rather thinke what the eternall God thinkes of me, and what will be thought of mee in that Kingdom where I must live for ever. If a man were in Turkie, or in some other remote place, to traffike there a while, hee would not care what the men of that place thought of him, for hee faith, this is not the place where I must live: so doe you but consider, that this is not the place where you must live, and then of what moment will it appeare to you, what men say of you? Beloved, if the soule were mortall, there were some reason that you should make provision for it here; but seeing it is immortall, you ought to make a proportionable provision for it, even for ever: for the body you are apt to make provision, a _viaticum_ beyond the journey; but consider, that you have an immortall soule, which must live for ever, and you must make some provision for it, to carry it so long a journey. It is our Saviours exhortation, _Ioh. 6. 27._ Labour not for the meat that perisheth, but for the meat that endureth to everlasting life, &c. As if he should say; if you had no other life to live but this, then you might seeke the things of this life, as glory, honour, pleasure, &c, but these things perish, and the
the taste of them perisheth, as the sweetness of meat in the eating; but (faith our Saviour) seek these things that will abide for ever: you have an everlasting life to live, therefore you must make some provision answerable thereunto: As for the body, the soule weares it but as a garment, and when it is wore out, the soule must have a new suit of apparell one day.

Well, seeing God hath brought this point to our hands this day, let me but prevale with you so farre, as to set some time apart the following weeke, where you may enter into a serious consideration of eternitie, the very thinking of it, will be of great moment to you; for looke what the object is, such is the soule, about which it is conversant; high objects lift up the soule to the Lord, and make the minde answerable to them; and low objects make the minde like to them. Now eternitie is an high object, and it will worke in men high mindes: and hence it is, for the want of this consideration, that when a man comes to die, and sees eternitie before him, how it doth then so amaze the soule of man? I have seene it by experience: I knew one who said, *If it were but for a thousand yeares, I could beare it, but seeing it is to eternitie, this amazeth me.* Behold, if you would consider, that after many thousands of yeares are past, yet you are to begin as at the first; if men did consider this seriously, would they let their eternall estate depend so upon uncertainties. And let them consider this, that are yet strangers to the life of God, that if death should come, they should not.
not escape eternall death: it is good to keepe our thoughts upon this, and it would make us not to hasten after the things of the world, as we doe; and for thy sinne thou dostest on so, there are three things to be considered in it: First, the pleasure of it, is as the speckled skin of the Serpent: Secondly, the sting of sinne: and thirdly, the eternity of that sting. Now looke not thou upon the pleasure of sinne, that endures but for a season, but consider the hurt that comes from sinne, and then consider the eternity of it: a candle in a darke night makes a great shew, but when the Sunne comes, it vanisheth, and is nothing; so would all these things that wee doe so affect now, if they come before eternity in our thoughts: it is great wisdome in this kinde to husband our thoughts well, 1 Cor. 7. 29, 30, 31. Vse this world, as not using it, for the fashion of this world passeth away: that is, minde them not much, be not much affected with them, one way or other, either in joy or grieu, let them be such as if they were not, for why? they are temporall things, passing things, things that continue not: for that is the thing I gather out of that place, that the Lord would not have our thoughts to be bestowed upon them, but so remissely, as if not at all, because there are eternall things, and let your minde upon them, for the time is short: As if he should say, thou hast not so much time to spare; the time is short, and you have businesse enough another way, there is water little enough to runne in the right channel, therefore let none runne beside; and the things that
that should take up your minds, are fin, and grace, things that are eternall. It is a pitifull thing that the noble intentions of eternall mindes should be bestowed so ill upon these flitting things, which are nothing to eternity? A man that hath not much mony in his purse, but onely for to provide necessaries; when one comes and askes him to borrow any, he will say; I have no more than to buy me food and rayment, or if he hath his rent to pay, and no more; if one should come to borrow any of him, he faith, no, I have no more than to pay my rents. So faith the Apostle there; you have no such spare time, no such spare affections, that you can bestow them else-where, but bestow them upon things that endure to eternall life.

And further to move you to this, consider the shortnesse and vanity of this life, how all mankinde are hurried and rapt with a sudden motion to the west of their dayes. Our fathers went before us, we follow them, and our children follow us at the heeles, as one wave followes another, and at last we are all dashed on the shore of death: and withal, consider the vanity that al conditions are subject unto; whether they be mountaines or valleys, if mountaines, they are subject to blasts, to be envied; or if valleys, to be over-drowned, oppressed, and contemned; yea, the things that we prize most, honour and pleasure; what doe they but weary us, and then what our appetite to a new edge? Consider the men that have beeone before us; many men that have beeone like a greenetree, but now the floud of their wealth is dried

Motives hereunto.
Eternity of God.

God then hath time enough to fulfill his promises and threats; therefore not to be offended though he stay long.

I dried up, they and their goods have perished.

Consider the Strand, upon which you are near and neglect that which is so precious; do we esteem this life that is but a Span long, blest in it? And if we deplore the life to much, why compounded and contempt, and there is no variety found subject to vexation; but that life is sure, being the body is compounded with distinctions, and the soul is everpresent in the second place, where eternity is.

The Eternity of God.
fore say, that your rewards are neglected, or judgement passed over, and that God hath forgotten. For here you see, that with God no time is long or short, there is no succession with him: you have the same use made of it, Isai.40.27,28. Why sayest thou O Jacob, and speakest O Israel? My way is hid from the Lord, and my judgement is passed over from my God? There is the objection, that which is in the hearts of men: Now you shall see what answer is made to it in the following verse, Hast thou not knowne? hast thou not heard that the everlasting God the Lord, the Creator of the ends of the earth fainteth not, neither is weary? there is no searching of his understanding. The meaning is this; To us indeed the time is long, either when reward is deferred, or when the punishment, or the execution of sentence against evil works is deferred; but with God it is not so. Now that which makes it seeme long to us, is,

1 Partly the passions, and restlesnesse of the mind, (for that is motion,) but God, he is without all motion or passion, and therefore nothing is long.

2 Againe, not only we are subject to motion, but the things that we have to doe with, they are subject to motion, and passe away, and therefore they seeme long to us; for time, you know is nothing else but the measure of motion; and therefore where there is motion, there is time, and no while else. Now to us that are in motion, and to the things that we have to doe with, a thousand yeares are a thousand yeares; but in God there is no motion, nor flux; and therefore a thousand yeares
yeares with him, are but as one day: God is nei-
ther in motion himselfe, nor are other things as
in motion to him; but wee are moved, and the
things we have to doe with, are moved; and if ei-
ther, there must be motion, for if the ship moves:
though the waters stand still; or if the waters
move, though the ship stand still, there is motion;
but God stands still, and all things stand still to
him likewise. 

Doe not wonder therefore that the Churches lye so long in misery, that the in-
juries of the Saints are so long unrevenge	ed, doe not accuse God, doe not mistake him, doe not
thinke amisse of him, doe not thinke that hee is
forgetfull, and doth not remember, that hee is
flacke, and doth not regard, that hee cannot, or
will not helpe. Beloved, it is not so; you shall see
the very fame use made of it, 2 Pet. 3. if you
compare verf. 4, and 8, 9. together: In the latter
dayes there shall come scoffers, &c. saying, where is
the promise of his comming? for since the Fathers
fell asleepe, all things continue as they were from the
creation, verf. 8, 9. But be not ignorant of this one
thing, that one day is with the Lord as a thousand
yeares, and a thousand yeares as one day. The Lord
is not slacke concerning his promise (as some men
count slacknesse) but is long-suffering to us-ward, not
willing that any should perish, but that all should come
to repentance. It is not slacknesse in God: For (faith
the Apostle) a thousand yeares with him are as one
day. We thinke it a great matter, that the Church
should lye so long, and cry, How long Lord! and yet no remedie, faith the Apostle, thinke not much
much at it; For a thousand yeares with him are but as one day.

If God be eternall, then consider with whom you have to doe, even with him whose love and enmity are eternall; with him, whose sovereignty and power is eternall: if a man be angry, we regard it the lesse, if we know it is but for a fit; but consider what it is to have to do with him whose love and enmity are eternall. Therefore learne, not to regard men as we doe, but to regard the Lord only, and that in these three respects:

1. Learne to trust the Lord, and not man, for God is an everlasting refuge, Psal. 146.3,4. Put not your trust in Princes, nor in the son of man, in whom there is no helpe, &c. that which they can doe for you, is but for this life at most; trust in him that is able to defend you for all eternitie; for he that made heaven and earth, he continues for ever. This use you have made of it in Psal. 90.1. Lord, thou hast beeue our habitation for ever and ever: as if hee should say, Lord, thou waft an habitation (that is, a refuge, as our house is) to the Churches; thou waft so in Abrahams time, in Pharaohs time. Consider, that God is not onely an habitation to his Church from generation to generation, but also from everlasting to everlasting.

2. Learne from hence likewise to feare him; feare him that can cast body and soule into hell for ever; his eternity should make us to feare him. Feare not man, Isai. 5.13,14. Why? because he is of short continuance: and if he can do you any hurt, it is but for a short time, for he shall be made as the grass.
The Eternity of God.

To serve God, and to doe his will.

1 Ioh. 2. 17.

To serve God, and to doe his will.

Vse 4.
To comfort our selves against the mutabilitie of things here below.

Psal. 102. 11, 12.

My dayes are like a shadow that declineth, and I am withered like graffe; but thou, O Lord, shalt endure for ever, and thy remembrance unto all generations. Why doth he put these two together thus: my shadow, and God's enduring for ever, &c. as if he should say, this is my comfort, that though I am of short continuance, yet God with whom I shall live for ever, hee is eternall, and abides...
The Eternity of God.

abides for ever. It is as if the beame should reason thus, though I am bricke and fading, yet the Sun that maintaines me, abides for ever: or, if the streame should reason thus, though I may be dried up in Summer, yet the fountaine that maintaines me continues for ever: So, though men be subject to change, yet the Lord, that maintains them, is immutable, and abides for ever. You that have the life of Christ in you, have the beginning of this eternity; and though the old building be pulled downe, yet you have a building not made with hands, eternall in the heavens; even as when one skin falls off, another comes on: and what though the outward man perish? yet the inward man growes daily more and more, till it come to perfection. This is not only a comfort to us, but also it is a great motive, and we should use it as a great argument to God; that because we are subject to change, yet because hee is immutable, therefore he should helpe us, Psal. 102. 26, 27.

The heavens shall wax old, as doth a garment, but thou endurist for ever and ever; therefore cast me not off in the midst of my dayes: as if he should say, Lord, thou hast Time enough to bestow, thou art full of eternitie; the heavens that seeme to be of long continuance, yet are nothing to thee; therefore I pray thee to fill up my wants, and make me eternall with thee; so because thou inhabitest eternity, therefore comfort mee, Isai. 57. 15. Seeing God is eternall; learne hence to know that he is the Lord of all Time.

Doe not thou looke upon Time as belonging to
God is the Lord of all time, ap
doints feasons,
and we are not
to looke on
time to come
as ours.

Psal. 90:5.

James 4:13, 14.

The Eternity of God.

to thee, but to him, he overflows all; it is the
phrase used in Psal. 90:5. Thou carriest them away
as with a floud, they are as sheepe, &c. that is, all
times are subject to him, he over-reaches them,
and makes them long or short, as it pleaseth him;
he is not only in himselfe eternall, but hee is the
lord of all, and hee disposeth all times, and ap-
points the seasons to every thing: if hee be thus,
then take heed of looking upon future times,
as thine owne; thou breakest in now upon the Lords
prerogative, if thou looke upon future times as thine,and layest with the rich man in the Gospel,
now soule take thy rest; this is sacrilege against God.
It is, as if a man should say, I have three thousand
acres of land, when he hath not three foot, or if a
man should say, I have three thousand pound, and
hath not three pence. It is the use made of it in

James 4:13, 14. Go to now yee that say, to day, or
to morrow, we will goe into such a Citie, &c. Where-
as yee ought to say, if the Lord will, we shall live,
and doe this or that, if hee will give us leave to
come in upon his ground. This phrase is out of
use with many men, as clothes that are out of use,
we are unwilling to weare them; but Christians
should bring them into use againe, and say, if the
Lord please; let them labour to doe this in feare
and trembling. Thou shouldst thus thinke of
time, thou shouldst looke upon it, as on a large
field, given by God, and nothing of it belonging
otherwise unto thee; and looke what ground the
Lord God gives thee, thou art to sow seed in it, and
apply it to seeke him, that thou mayest receive an
harvest
harvest in future time; and let men not say, I will repent and turne to God hereafter; but doe it presently in seare and trembling. Boast not of time; why doest thou deferre the time? thou breakest into the Lords right, and oftentimes he cuts thee off for it, because thou breakest into that, which doth nothing belong unto thee.

(* * *)
And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, what is his name; what shall I say unto them? And God said unto Moses, I AM, THAT I AM: And he said, thus thou shalt say unto the children of Israel, I AM hath sent me unto you. We come now to the next Attribute, and that is the Simplicity of God: he is without all composition, without any parts, not having soule and body, as wee have, not being compounded of substance and accident, as wee are, but hee is A a simple,
The Simplicity of God.

<table>
<thead>
<tr>
<th>Simple, without all composition. Which I gather out of these words; I AM, WHAT I AM: that is, whatsoever is in me, it is my selfe. I am a pure act, all being, a whole, entire, simple, and uniforme being, without parts, not like to the creature: for the best of them is compounded of actions, and qualities, but whatsoever is in me, it is my selfe.</th>
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<td>Now in this simplicity, and immixture of God, wee will first fall upon that which the Scripture sets downe in plaine words, John 4.24. God is a Spirit: that is, hee is not mixt, hee is not compounded of body and soule, as men are, but he is a Spirit. The word Spirit, both in the Hebrew, Greke, and Latine tongue, doth signify, breath. A breath is indeede a body, but because it is the finest body, the most subtile, and most invisible, therefore immateriall substances, which we cannot otherwise conceive, are represented to us under the name spirit, or breath.</td>
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<td>Besides, this is to be added, though God be said to be a spirit, yet he is not properly a spirit as Angells are; for an Angell is a creature, and though it want a body, and be a spirit, yet it is a created substance: but yet because that is nearest to the pure, and incompounded nature of God, therefore he calls himselfe a Spirit, as Angells are, and our soules are.</td>
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<tr>
<td>To shew you what a spirit is, these foure things are to be considered.</td>
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<tr>
<td>1. It is proper to a spirit to be invisible, impalpable,</td>
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God a Spirit.

Palpable, not to be discerned by any sense. Therefore Christ bids his Disciples to feel him: Behold my hands and my feet (faith he) that it is I myselfe, handle and see; for a Spirit hath not flesh and bones as I have. A Spirit is that which is withdrawne from the perceivance of any corporeal sense whatsoever; and in this sense God is called a Spirit, because he is invisible: and therefore Moses is said to see, him that is invisible, not by any bodily eye, but by the eye of faith.

2. Every Spirit moves it selfe, and other things also: The body is but an earthy piece, that is not able to stirre it selfe at all, as you see it is when the soule is gone out of it; it is the Spirit, that both moves it selfe, and carries the body up and downe where it listeth, and it moves it selfe with all speede, and agility, because it findes no resistance. Bodies, beside their elementary motion upward and downward, have no voluntary motion, they cannot move themselves whither they will, as spirits doe: And this I gather out of Ioh. 3. 8. the holy Ghost is compared to the winde, that blowes where it listeth.

3. It is the property of every Spirit to move with exceeding great force and strength, and with much vehemency, so that it farre exceedes the strength of any body. Therefore in I say 31. 3. speaking of the strength of the Egyptians, hee faith, that they are flesh, and not spirit: as if hee should say; all flesh is weake, but a spirit is strong. Therefore you see, the Divells, that


2. It moves itselfe and other things.

Ioh 3 8.

3. It moves with force and strength.

Isay 31. 3.
are spirits, what strength they have; as the man in the Gospell, that was possessed, it is said that he could breake the strongest bands, and you see it commonly in those that are possessed, and you reade, how he threw downe the house over Job's children. This is the strength of a spirit, exceeding the strength of any body.

4. It insinuates it selfe, and enters into any bodily substance, without all penetration of dimension; that is, it is not held out of any place, by reason of a body that is in it; it may be in it, though the place be otherwise full: as, you see, the soule is in the body, you shall finde no where an empty place, the body is every where whole; yet the spirit insinuates it selfe into every part, and no body can keepe it out. And so God, hee is invisible, not seene by any eye, hee moves himselfe, and all things in the world, as he lifteth; and he doth what he doth with exceeding great strength; and, he fills every place, both heaven and earth; what bodies soever be there, yet hee may be there notwithstanding. And thus you see in what sense this is to be understood, God is a Spirit.

Now we will come to apply this.

If God be a Spirit, first then this we may gather from it:

1. That his eye is chiefly upon the spirits of men. There are many things in the world, which his hand hath made: but that which he chiefly lookes to, is the minde, and spirit of man. Whereas a man consists of two parts, a body
body and a spirit, it is the spirit that is like to God: and in regard of the spiritual substance of the soul, it is said to be made after his Image, and therefore in Heb. 12. God is called the Father of spirits. He is the Father of the body also, he made that, but the meaning is, that he is πατὴρ τῆς Χώρας, Father over spirits, because he guides and nurtures them, being most like to himself: as the son is like the father, so they are like to him, and therefore he most regards the spirits of men. As you may see when Samuel went to anoint David King, and all the sons of Jesse came before him, those that were much more proper than David, God tells him, that he did not look upon the persons of men, nor upon their outward appearance, he heeds them not; what then? he sees the soul and spirit of man: the Lord looketh upon the heart, and according to that he judgeth of them; 1 Sam. 16.7.

Now, if his eye be chiefly upon the spirit, thou shouldst labour to let thine eye be chiefly still upon thy spirit, and so thou shalt most please him. Let thy eye be upon thy soul, to keep it clean, that it may be fit for communion with him, who is a spirit. This should teach you to look to the fashion of your souls within, because they are likest to him, and carry his image in them; he is a father of them in a special manner, and they are that whereby you may have communion with him, in that which is most proper unto him, in spiritual exercises and performances.
**Object.**
How that is to be done.

**Answ.**

1. Thou must scour and cleanse them from all filthinesse. 2 Cor. 7. 1. Having therefore these promises, (dearly beloved,) let us cleanse our selves from all filthiness of the flesh, and spirit, perfecting holiness in the fear of God. There is a pollution, which the Apostle speakes of, which pollution he divides into two kindes, of the flesh, and of the spirit: both of these thou must labour to be cleansed from, but specially that of the spirit, if thou wouldest have it fit to have the Lord to delight in: for he being a spirit, doth most regard those actions which are done by the spirit, and therefore that is the thing that mainly thou shouldest looke to.

But what is that pollution of spirit, or what is that which doth defile it?

Every thing in the world defiles the spirit, when it is lufted after. 2 Pet. 1. 4. Having escaped the corruption that is in the world through luft: that is, the world, and all things in the world, and all the parts of it, they doe then corrupt the spirit, defile, and soile it, when the soule of man hath a luft after them. You might meddle with all things in the world, and not be defiled by them, if you had pure affections, but when you have an inordinate luft after any thing, then it defiles your spirit; therefore in Titus 1. 15. the Apostle speakes of a conscience defiled. And in
faith our Saviour, Out of the heart
proceed evil thoughts, murthers, adulteries, fornications, thefts, false witness, blasphemies; these are the
things which defile a man. Hee doth not speake
onyly of actuall adultery, or murther, but even
of the sinfull dispositions of the soule: even
these are things that defile the spirit in God's
right, who lookes upon them as you doe upon
outward filthinesse with the eyes of your body:
So that every inordinate lufting of the soule,
doth defile the soule.

But is not this rule too strait? We are com-
manded not to murther, nor to commit adul-
tery: this is the commandement: and why should
you say, that every disordered affection doth
defile the soule, and that it is more regarded by
God than the outward actions?

You must know that the tenth commandem-
ment doth strike against these abominations;
Thou shalt not lust: and so it is translated, Rom:
7. So that these lustings of the spirit, are those
that defile the soule. You see that God hath spent
a whole commandement against them. And
indeede, all the actuall sinnes committed by us
simply considered in themselves, as committed
by the body, are not so hated of God, as the pol-
lution of the spirit is. Nay, I dare be bold to
say, that the act of adultery, and murther, is not
so abominable in God's eyes, as the filthinesse of
the spirit; this is more abominable in the sight
of God, who is a spirit, than the act of the bo-
dy; for it is the spirit that he mainly lookes to.

Indeed the body
Indeed the act contrads the guilt; because the lust is then grown up to an height, so that it is come to an absolute will and execution. Therefore, if these lustings doe press into the soule, wee should put them out againe, and reject them with shame and griefe: for God is a Spirit, and beholdes the continuall behaviour of thy spirit.

Againe, the injury which you offer to others, though in itselfe it be a great sinne, yet that inward brooding of it in thy heart, plotting mischief, that boiles within thee, while it hatcheth rancour and revenge, this is that which he hates, though thou shouldest never commit any actual sinne this way. Iam. 4. 5. you have this phrase used, The lust of the spirit to envy: that is, the bent of the spirit, and inclination of the minde, which lookes upon the gifts of others, that outshine them, so that they lust to have that light put out, that their candle might appeare above it; though they act nothing, yet this is abominable to him.

And that I might not deliver this without ground, consider:

There is nothing so pleasing to God as a broken heart, Isa. 57. Now the breaking of the heart is nothing else, but the severing betwene the heart and sin. As when you see an artificers worke, wherein many parts are glued together; if it should fall downe, or the glue be dissolved, then they all breake to pieces; so when the lusts that are in our soules are thus severed,
this pleaseth the Lord: not that the affliction of a man's spirit is pleasing to the Lord, but the separation of sinne from his soule, when the soder that joynes a sinfull action and the heart together, when this is dissolved, this doth please the Lord. And by the rule of contraries, if this be true, then it is true, on the other side, that when the spirit is glued by any lust to any inordinate thing, it is most hateful to God: and the stronger the lust is, the stronger is the glue; and therefore a man the more he is tied to this world, and hath such strong lusts, the more he hath this uncleannes and pollution of spirit in him. And therefore as a broken heart is most acceptable to God: so a spirit that is knit to any inordinate object, by the thing that it cleaves to, it becomes most hateful and abominable to him.

2. Consider, that although a lust left at liberty, when God hath taken off the chaine, and suffers it to doe what it will, doth contrast more guilt, and doth indeed more hurt to mankind; yet he that hath a heart as full of lust and filthinesse, is no lesse abominable, and odious in God's sight. Take a wolf, that runnes up and downe, and kills the shepe, that wolf is abominable, and every one cries out against him; but a wise man that sees a wolf tied up in a chaine, hates that as much as he did the other: for he knowes that he hath the same nature, and would doe as much hurt if he were let loose. So we may say of men, whose hearts are full of lusts, God it may be, hath tied them up, so that they breake not forth;
forth; yet these lusts are abominable and hatefull in his sight, though they doe not so much hurt, nor breake so many commandements. Therefore let them consider this, that live under good families, or good Tutors, or in good company, commonly they are as wolves tyed up, they cannot breake forth so into outward acts, it may be, they are restrained by reason of some bodies favour that they would not lose, or the like, but yet they give way to the spirit within, that rangeth and lusteth up and downe; and this is therefore defiled in God's sight.

3. Consider, that these lusts of the Spirit are full of the spawne, and egges of sin: that is, they are the mother sin: they are very pregnant with actual sinne. *Iam. 4. 1.* From whence come wars and fightings among you? come they not hence, even of your lusts that warre in your members? Concupiscence is but as the lust of the Spirit, which concupiscence is full of actual sinnes, and brings them forth when occasion is given; *Iam. 1. 15.* And therefore it is more hated than an act is, which is but one, which hath not so much spawne in it: and therefore you ought to cleanse your spirit from this pollution.

But how shall we doe this? to get our spirits thus cleansed?

You must search out the pollution of the spirit. For the spirit of a man is a deepe thing, and hidden, full of corners and crannies, a lust and pollution will easily hide it selfe in it; therefore thou must finde it out and confesse it. Doe as

David

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3. Lufts of the spirit full of the spawne of sin. *Iames 4. 1.*

*Iames 1. 15.*

**Quest.**

**Answ.**

Directions for cleansing the spirit.

1. Finde out the pollution.
God a Spirit.

David did, goe to God, and say, Lord search, and try me see if there be any wickednesse in me: as if he should say, if I could, I would search my owne heart, but I cannot doe it enough, it is too deepe for me, therefore doe thou come and doe it; I will open the doores, as a man useth to say to the officers that come to looke for a traytour. Do you come in, and search if there be any here, I will set open my doores; so faith David here. So, when a man would cleanse his heart from the pollutions of his spirit, let him doe on that manner; remember, that to hide a traytor is to be a traytor thy selfe: therefore labour to find it; and when it is found, confesse it to the Lord, and lay a just weight upon it. What though it never breaks forth into outward actions? say to the Lord, O Lord, I know that thou lookest to the spirit, and art conversant about it; to have a polluted spirit, is an abomination to thee. This is a thing that wee should doe, and wee are oftentimes to blame in this, in our prayers: for wee confesse our actuall sinnes, and doe not confesse the pollution of our spirits to the Lord.

But you will say, we would faine have some directions to finde out this uncleannesse of our spirits.

Consider what ariseth in thy spirit, when it is stirrred at any time, and there thou shalt finde what the pollution of the spirit is. Set a pot on the fire, & put flesh into it, while it is cold, there is nothing but water and meat, but set it a boiling, and then the scum ariseth. It is a similitude used
used in Ezek. 24. 11, 12. I say, observe what arises in thy spirit, at any time, when there is some commotion, when thy spirit is stirred more than ordinary, now every temptation is, as it were, a fire to make the pot Boyle, any injury that is offered to us, this makes the leam to arise, now see what arises out there, and when any object comes to allure thee to sin, see what thoughts arise in thy heart, as the thoughts of profit or preferment, so that when such an opportunity comes, it stirs the spirit, and sets it on boiling; consider what then arises in thy heart, and thou shalt see what thy spirit is. And that which thou art to do, when thou findest it, is to confess it to the Lord, and suffer it not to come into outward act; cast it out, suffer it not to Boyle in:


When thou hast done this, thou must not stay here: but thou must labour to loathe and hate that pollution of spirit. There are two things to be hated by us; the sin, that we look upon as a pleasant thing, but there is besides, thy inclination to that thing, and that is the pollution of thy spirit, and that thou must hate and loath; thou must not only hate the object that is offered to thee, but above all thy selfe also, and the uncleanliness of thy spirit. Thus it is with every one, whose heart is right, Ezek. 36. 21.

You shall loathe your selfes in your owne sight for your iniquities: that is, when a man begins to looke upon himselfe, and see the pollution of the spirit in him, he begins to grow to an indignation.
tion against himselfe, (as that is the fruit of godly sorrow, 2 Cor. 7.) he findes his heart so disposed, that he begins to quarrell with his heart, and to fall out with it; and to say, What? have I such a heart that will carry me to sinne? that will not onely carry mee to sinne, but to hell? Hee begins to loathe himselfe, hee would not owne his owne selfe, if he could; he would goe out of himselfe, he is weary of his owne heart: such a hatred and loathing thou must have of this pollution of spirit that is in thee.

And this thou shalt doe, if thou wilt but consider, what evill this pollution doth bring thee, and what hurt filthineffe hath done to thee: a man can hate a disease of the body, and cry out of it, and why should not men doe so of the soule? It is our sinne: that is the cause of all evill, it is not poverty, or disgrace, or sicknesse, but it is sinne in thy poverty, sinne in thy disgrace, sinne in thy sicknesse: so that if a man could looke upon sinne as the greatest evill, and that doth him the greatest mischief, he would hate that above all things. And here remember not onely to doe it in generall, but to pitch thy hatred chiefly upon thy beloved sinne. Be ready to say of that, as Haman of Mordecai, what availeth it me, if Mordecai yet live? If we could doe so with our beloved lusts, and come to such a hatred of them as Haman had of Mordecai, to hate that beloved pollution, which cleaves so fast to thy spirit, this were a blessed thing, and all is nothing without it.

Thou
Thou must yet goe a step further, that is, to get it mortified, to get it utterly cast out, slain and killed, not to suffer it to live with thee: thou must doe with such a pollution of thy spirit, as thou dost with thine utter enemie, whom thou followest to death, and wilt have the law upon him, and wilt be content with nothing but his life: So when thou hast found out thy sin, then goe this step further, to have it out before the Lord, and cry against it, and say, that it is his enemie, and thy enemy, and an enemy to his grace; it hath fought thy life, & thou wilt have the life of it before thou hast done: and give not over till thou gettest it utterly cast out, and an utter separation betweene thy soule and it; so that if there should come a temptation to it againe, if there should be pleasure presented on the one hand, and threatenings on the other, that yet then thou mightest be able to say, rather any thing than this sin, than this lust, it is my greatest enemie, that hath done me thus much mischief; so that thy soule not only loathes it, but thou wilt not suffer it to live in thee; this is that which we ought to doe, if we would cleanse our spirits.

When a man hath done all this, thou must goe to God, and beseech him that hee would melt that soder, as it were, that he would make a dissoluation, that he would sever thy soule, and the lust that cleaves fo fast to it. That which made the soule, and the object to cleave so fast together, is lust, that is the soder; which like unto soder must be melted with fire: "Isay 4. 4."

When
When the Lord shall have washed away the filth of the daughters of Sion, and shall have purged the blood of Jerusalem from the midst thereof, by the Spirit of wisdom, and by the Spirit of burning: that is, the holy Ghost, who is as fire, that melts the soder, and loosens it; & also the word, Jer. 23, 24. & so also in Mal. 3. Christ there is compared to fire, and to Fullers sope, and all to express the divers ways that the Lord hath to cleanse our spirits from sin. Sin cleaves to the soule as dross to the gold: now the Spirit of burning cleanseth and purifies it; yea it doth it violently; and therefore it is said to be a hammer also in Jeremiy. Againe, sin sinks in as a deep stain, therefore Christ is as sope to cleanse it. And therefore goe, and say to God, Rather than I should not be cleansed, Lord cleanse me with the fire of affliction: as it is also called, Zach. 13. 9. And I will bring the third part, saith the Lord, through the fire, and will refine them, as silver is refined, and will try them, as gold is tryed. It were best (my beloved) if you would yeeld to the Spirit, and the Word, that they may cleanse you before his sight: For if they will not do it, he will come with the fire of affliction, & it is better that you should be so dealt with, than that your soules, being still unclean, should perish for ever.

To fit thy spirit for the Lord, that is a spirit, and the father of spirits, thou must goe yet one step further, thou must labour to beautifie it, to seek to adorne it with all spirituall excellencies. Now if thou wouldest beautifie it by any thing, seeke not for outward excellencies, as clothes, fine
Ike Simplicity

fine apparel, or adorning in the sight of men, but seek such an excellency as is suitable to the spirit: seek not other things, for they are such things that God regards not. So that, as every man seeks some excellency or other, that which thou art to seek is, to get spiritual excellency, such as may beautifie thy heart; for that which is outward, God regardeth not. You shall see an excellent place for this, Isaiah 66:2. All these things hath my hand made, faith the Lord, but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. When the Lord lookes upon all things here below, My hand hath made them, faith he, and I can dispose of them as I will: but what is it, of all them, that I doe esteeme? a spirit that is fashioned, and beautified with inward ornaments, so that it trembles at my word, that is the thing which I regard. So 1 Peter 3:3. you have a comparison there of outward excellencies, and of the spiritual decking of the inward man, which the Apostle preferreth, because that is a thing that is esteemed of by God. Whose adorning, faith the Apostle, let it not be that outward adorning, of plaiting the haire, and of wearing golde, or of putting on of apparell: But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meeke and quiet spirit, which is in the sight of God of great price. So it is said of wise-dome, Proverbs 3:22. It shall be life to thy soule, and grace to thy necke: that is, wise-dome adornes the soule in the sight of God, therefore that is the excellency

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excellency that is chiefly to be sought by us, even thus to adorne thy soule.

And there is good reason for it: for if thou consider what thy body is, and what thy spirit is, thou shalt see, that all these things that doe adorne the outward man, are not the excellencies to be sought after. Indeed there are divers kindes of those excellencies; they are of three forts. First, excellency of clothes, and building, and such gaudy things, which children and vaine men and women are sensible of. Secondly, great titles, and honours, and great rewards, which a higher fort of men are capable of. Thirdly, the excellency of learning, and knowledge, and skill in arts and sciences; and this also is but an outward excellency: for though it be seate in the spirit, yet it inables onely to outward things. These are not the excellencies that thou shouldest seeke for: but it is an excellency of the spirit thou art to regard: looke to thy spirit what that is: for as the spirit is, such is the man. *Perfectio mentis est perfectio hominis,* this is the proper excellency: the body is but, as it were, the sheath for the soule; a man is said to be more excellent, as his soule is excellent: the excellency thereof is a mans proper excellency, and every one should labour to excell in his proper excellency. Other excellency is but an outward excellency, this excellency is that which is intrinsicall to a man; the other are but adventitious, they are not proper, and are not that which makes the difference, as this doth. *The righteous*
is more excellent than his neighbour: as if hee said, there is a difference of honour, but all these are but accidentall differences, as men differing in cloath: the essentiall difference is the spirit, and that is it which God regards, and by this thou excellest thy neighbour. All other excellencies are but as when a mule or an ass having goodly trappings, should boast it selfe against the horse, which is a goodly creature, because it hath goodly trappings; or as if a mud-wall, that the Sunne shines upon, should boast it selfe against a wall of marble that stands in the shadow. Therefore consider of this, that so thou maist labour to beautifie thy spirit; if there were no other reason, but that he is a Spirit, and that he beholds the excellency of the spirit, this were sufficient. Take all other excellencies in the world, they make thee onely excellent in the sight of man, but this makes thee excellent before God, this is a solid thing, all the glory of the world is but re\(\text{v}^{\text{n}}\) do\(\text{g}^{\text{n}}\), empty glory, as being esteemed vaine and empty men, but that which makes thee excellent before God, is this. As it is, 

**Iam. 2. 5.** Hath not God chosen the poore of this world rich in faith, and heires of the kingdome which hee hath promised to them that love him? As if hee should say, that which makes men glorious, is their faith and holinesse within, that is the thing that makes us excellent in Gods sight, and inables us to doe higher workes; all other things habilitate us but to the things of this life, but grace makes thee strong, and makes thee to serve.
Serve the Lord with fear and reverence, Heb. 12. 28. And therefore saies the Apostle, If there be any vertue or praise, thinke of these things: Phil. 4. 8. though the world seeke other things after their owne fancie, yet seeke you after these things; this is the excellency that wee should seeke, for this adornes thy spirit. And now if I should aske any man, whether is it not better to have Gods image renewed in him, and to be like to him, than to have the excellency of humane knowledge? every one would say, that to have Gods image renewed in them, were the best: but then why doest thou not busie thy selfe about it? why doest thou not labour for it? why doe you studie much, and pray so little? So if I should aske another, whether grace, or outward excellency were better? he would say, grace: but then why doe you not bestow some time about it, to get it? It is a great signe that the heart is right, when wee can judge aright of things as God judgeth of them, and of the excellency that is to be sought by us. 2 Cor. 5. It is made a signe of a new creature, that hee doth judge aright of spiruall things. Iam. 1. 10. It is made a signe of a man converted to God, when hee is brought low, that is, hee is drawne from that high esteeme of outward excellency, which before he had; when hee sees that they are but fading flowers, things of no worth: and thus the soule gets strength to it selfe.

When thou haft cleansed thy spirit, when thou haft adorned it with such spiruall beauty, so that Let the spirit rule.
that God is delighted in thee: then thou must goe yet further: thou must let it have rule, and dominion; thou must let it have the upper hand of the body in all things. Let thy spirit be still advanced, that is, let it not be drowned with the body, but be emergent still above it, kept from all base affections, let it be cleare from all those mists and corporeall drosse, that is, from those bodily affections of meat, drink, uncleanness, sports, pastime, &c. wherewith the body is delighted: for this spirit is the most excellent thing in thee, therfore it is meet that it should have dominion, that it should not be brought into subjection, no not by any spiritual lust, that ariseth from the spirit, that the body is not capable of; much more then a shame is it to be brought into subjection by any bodily lust, that wrongs the Father of spirits. 1 Cor. 6. 12, 13. All things are lawfull to me, faith the Apostle, but I will not be brought under the power of any thing. Meat is for the belly, and the belly for meat, but God shall destroy both it and them. His meaning is this, I see that it is not convenient for me to eate flesh; I doe not deny but that I have a desire to eate flesh as well as others, but because it is not convenient, therefore I will bridle that appetite: for, Meat is for the belly, and the belly for meat, but God shall destroy both it and them. If that appetite should prevaile, the body would rule over the soule: but that I will not suffer, that my spirit should be brought into subjection by any bodily appetite. And consider, what an unrea-
unreasonable thing it is, that the spirit should be brought under the body. There are but two parts of a man, and they draw us two ways: the spirit draws us upward to the Father of spirits, (as it is a spirit:) and the body draws us downward. Now consider which should have the upper hand, they will not goe both together. Now know this, that if the spirit be under the body, it will breede confusion, and be thy destruction in the end. It is so in other things: looke into the Common-wealth, if you should see servants riding, and Princes going on foot: looke into nature, if the fire and aire should be below, and the water and earth above, what confusion would there be? So is it in this case. The Apostle compares them to bruite beasts, 2 Pet. 2, 12. (and the wise man compares them to a City, whose walls are broken downe, so that there is an utter ruine.) Saith the Apostle Peter, in the place forenamed, that they as naturall bruite beasts made to be taken and to be destroyed, who speake evill of the things they understand not, and shall utterly perish in their owne corruption: that is, if a man will come to this, to suffer such a confusion as this, they shall even be served as bruite beasts are: Indeed, if it were with us, as it is with beasts, we might give liberty for these corporall appetites to rule over the soule: as, take a horse, if he hath no rider, then you blame him not, though hee runne, and kicke up and downe, for he is a beast, and hath no rider to sit him; but when he is under the bridle, then, if hee doth not doe that which
which he should doe, you blame him. But a man hath reason to guide him, and he hath grace to guide reason: now to cast off both these is more than brutish. Consider also, that all things, the more refined they are, the better they are; for they come nearer to the nature of a spirit. So then doest thou looke upon thy selfe; and say with thy selfe; the more that the spirit within me is advanced, the more it is suffered to rule, without impediment, it is the better for mee.

To give you an instance or two, that you may see the practice of the Saints in this case: Job, hee faith, I esteemed thy word as my appointed meales, &c. I will rather restraine my body in this, than I will suffer my soule to want that which belongs to it, as he faith for eating and drinking, so faith David for sleepe; Mine eyes prevent the morning watch, that I might be exercised in thy statutes: that is, rather than my soule should not doe its duty, I will deprive my body of sleepe.

So Iesus Christ, John 4. 34. Iesus faith unto them, my meate is to doe the will of my Father, and to finish his worke: (this he said when the time of eating was past, and they brought him meate to eate:) his meaning is, I will be content to neglect my body, to doe that which is the worke of my spirit, the worke of my Father. And such is his owne advice; seeke not the loaves, faith he, nourish not your bodies, labour not for the meate that perisheth: but looke that thy soule get the better in all things.

But how shall I know this, whether my soule doth rule or no? When
**God a Spirit.**

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<th>When the bodily appetite, and inclination shall arise so high, as to rule the sterno of the soule, and the actions of it, then the body gets rule over the soule: but when these shall be subdued, and ruled, and guided by the soule, when they shall be brought to that square, which the spirit within shall set downe, then the spirit rules over the body.</th>
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<td>But inclinations of my body are strong, incessant and prevailing, and I cannot rule them: what must I doe then?</td>
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<td>Thou must doe in this case as Saint Paul did, who kept under his body by violence, as men use to tame horses; wee should kepe it downe, wee must take heed of carnall lufts, they will kepe the body too high, as a horse may be too lustie for his rider: yet so, as on the other side it must not be kept too low, but onely the soule must have dominion over it, for it is the instrument of the soule, and therefore it should alwayes be subject to the principall agent: As it is saide of a servant, that hee should not be supra negotium, nor infranegotium, but par negotio, not above, nor below, but fitt for his businesse: so ought the body to be the soules servant. Beloved, consider this, doe but thinke what your soules are, that you should suffer them to be thus in sujection, thinke what a shame it is, that these bodily affections should so overrule the spirit that is made like to God, the soule, that shall live for ever, the soule for which Christ dyed, that is better than all the world besides; thinke I say, with</td>
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The Simplicity of God.

with your selves, what a fenceless and unreasonable thing it is, that this heavenly borne soul should be subject to a little walking earth, and that a pece of clay should rule over it. Are not men, in this kinde, like to beasts, subject to sensuality, that eate that they may play, and play that they may eate? and the soul is not considered all this while, how it is a spirit, that is like to God himselfe, who is a Spirit. Alas, what is the body to it? It is in it as in a prison: such is the body to the soul, not to be regarded in comparison of it. Therefore adde this to the other, that the soul may still be advanced, and that it suffer not bodily actions to bring it into subjection, lest you be as brut beasts, subject to sensuality, made to be taken, and to be destroyed.

FINIS.
God a Spirit.

THE ELEVENTH SERMON.

Exod. 3. 13, 14.

And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent mee unto you, and they shall say unto me, what is his name; what shall I say unto them?

And God said unto Moses, I AM, THAT I AM, &c.

Second use from this point is this: If God be a Spirit, then his dominion, government, and providence is chiefly exercised on the spirits of men. It is true, his providence is over all things that belong to us: but, as he is in himselfe a Spirit, so he puts forth, and exerciseth this power of his principally in guiding the spirits of men, and in
in that you are chiefly to observe his providence toward you. And that you shall see in Romans 14:17. The kingdom of God, that is, his rule and government, is not in meat and drink, for they are outward things, and he that is a spirit, regards them not; but it is in righteousness and peace, and joy in the Holy Ghost: that is, in the things that belong to the spirit, therein is his kingdom, and dominion chiefly exercised. So also, Psalm 33:14, 15. From the place of his habitation he looketh downe upon all the inhabitants of the earth: he fashioneth their hearts alike, he considers all their works. Marke it, when God lookes downe from heaven, and beholdes the children of men, the chiefest thing that he doth, wherein his government is exercised, is, that he fashioneth their hearts and spirits: and therefore those eternal subjects of his that live with him for ever, are spirits, as the Angels, and the souls of men. Therefore if thou wouldst observe the will of the Lord toward thee, and wouldst see, wherein his providence is chiefly exercised, looke upon thy spirit upon all occasions; that is, what bents, what inclinations, what hopes, and desires he hath put into thy soule. If you looke upon men in the world, you shall see them divers in their spirits; one man lusts after riches, honour and preferment; another after gaming, sporting and drinking: now looke upon this temper of spirit as the greatest judgement of all others. Again, looke upon the spirits of other men, they are fashioned a contrary
contrary way, to deny themselves, to seek grace, and avoid sin; to be content to have God alone, to do his work, to leave their wages to God, to live a painfull life, serving God, and men with their sweetnesse: this is a quite contrary spirit, and this is the greatest blessing, as the other the greatest judgement. Therefore you shall see, that when the Lord is angry with a man, so that his anger is wound up to the highest peg, then he gives him over to this judgement: as it is, Ps. 81.12. So I gave the over to their own hearts lusts, and they walked in their own counsells: that is, my judgement shall be executed upon their spirits, to leave them to an unjustified mind. Again, on the other side, when the Lord would doe a man the greatest kindnesse, then he fashions his spirit another way. Deut. 30.6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord with all thine heart, and with all thy soule, that thou mayst live: as if he should say, when I mind to doe you a kindnesse, then I will thus fashion your hearts aright. So Ezek. 36.26. A new heart also will I give unto you, and a new spirit will I put within you, and I will take away the stony heart out of your bodies, and will give you an heart of flesh. The Scripture is plentiful in this. Therefore if thou wouldest observe what the Lord is to thee, looke how he fashions thy spirit: if thou findest that hee leaves thee to unruly affections and lusts, and leaves thee to be glued to that from which thou shouldst be divorced; or that he hath left thee in bondage.
to the fear of men, as a snare to thee, there is no greater judgement in the world than this, as the contrary is the greatest mercy. Therefore in 2 Tim: 4. 22. Paul prays, The Lord Jesus Christ be with thy spirit: as if he should say, this is the greatest mercy that I can wish thee, and the greatest good that God can doe thee, and therefore hee wisheth God to be with his spirit.

Now to set on this point a little further, and to make this plaine to you: you shall see it in these three things.

1. Because all other things, as riches, poverty, health, sickness, &c. he dispenseth these promiscuously, so he gives riches to wicked men, &c. because as it is Eccles. 9. 1. His love, or hatred, cannot be knowne by these things. Whence I reason thus: That wherein the love and hatred of God is most seen, therein his providence chiefly exerciseth it selfe: but in the fashioning of the spirits of men, there, and there chiefly, is his love and hatred most seen; for other things come alike to men, to him that sacrificeth, and to him that sacrificeth not.

2. The disposing of other things is much in the power of men. A Prince, or a man hath power to kill, or to save, hee can give riches, and honor, and take them away at his pleasure: But to rule the spirits, to compose, and guide the apprehensions, and affections of the soule, that belongs to God alone; a man is no more able to doe it, than to rule the raging sea. For
as it is proper to God alone, to compose the winde, and to rule the waves: so it is proper to him alone to rule the turbulent affections, to compose, and guide them. If there be any disordered affection in the heart, as an immoderate love of any thing, or an impatient desire to any thing, who is able to remove it, but the Lord who is a Spirit? So, who can implant holy affections in thee, but he alone? as, for example, to think a good thought, a man cannot doe it without him, who is the Father of spirits: so to persuade a man, no man can doe it, it must be the Lord, as Noah faith; God shall persuade Iaphet to dwell in the Tents of Sem. So to see the hainousnes of sin, and the evill of it, no man can doe it but by the spirit of God: as it is said, Joh. 16.9. The Spirit convinceth men of Sin. So to will this, or that, which is good, it is he that works both the will and the deed. A man cannot mourne for sin without the Spirit of God, and he cannot choose but be swallowed up with worldly griefe for worldly losses except God keepe him, he cannot feare God, and he cannot choose but feare men, except God guides his spirit; for this is one of God's prerogatives royall, to rule in the affections, and apprehensions of men.

3. Because the guiding of a mans spirit, is of the greatest consequence of all other things else. Now God is a wise commander, and therefore he will not exert, and put forth his power, but in things of greatest moment: and indeed the guiding of our affections is all in all to us. For, in a mans
The apprehension makes every thing heavy or pleasant.

The Simplicitie of God.

The apprehension makes every thing heavy or pleasant.

Lam. 3. 65.

Give
Give them sorrow, or obstinacy of heart, thy curse upon them: the words signify, which is thy curse upon them. Therefore if you see an obstinate heart in a man, that is the greatest curse of all. As in receiving the Sacrament, there we do pronounce a curse to him that receives it unworthily, and profanes the Lords body: but, it may be, he goes on and sees it not; but now looke upon his spirit, and see how God deals with that, whether his heart doth not grow harder, and more obdurate, which is the greatest curse. You may observe this every where. If thou seest one that hath a vaine and idle spirit, that cannot study, that cannot pray, that cannot choose but be carried away by an unruly lust to this or that thing, believe it, this is a greater judgment than all the diseases in the world, than all shame and disgrace, that we account so much of, than poverty and crosses: as it is the greatest mercy on the other side, when a man is able to serve God with an upright heart, & to be sincere in all his carriage. Thus it is with men, and this thou shouldst observe in thy selfe also from day to day. Let us not observe so much, what accidents befall us, what good is done to us, or what crosses we have, (it is true indeed God is scene in all these things:) but chiefly looke what God hath done to our spirit, what composing of minde, or what turbulency of affections, or what quietnesse, what patience, or what impatience, and for this be chiefly humbled, or be chiefly thankfull: for to take away from Christ the praise of sanctification,
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cation, is as much as to take away the praise of his redemption. Herein thou shalt see his love or hatred manifested to thee, his greatest judgement, or his greatest mercies.

The third use is that which the Scripture makes of it, John 4. 24. If God be a Spirit, then worship him in spirit and truth. What it is to worship God in spirit and truth, you shall see if you compare this place with that in Rom. 1. 9. For God is my witness, whom I serve with my spirit in the Gospel of his Sonne; that without ceasing I make mention of you always in my prayers. The meaning of it is this. When Paul had taken this solemnne affirmation, God is my witness, &c. doe not think, faith he, that I have done this feignedly, I am no such man; for in preaching the Gospel of Jesus Christ, I serve God in my spirit: that is, I doe it not for by-ends, not in appearance and sight of men, or the like, but I doe it in my spirit, that is, plainly, heartily, and sincerely. So that to worship God in spirit, is, to have a plainness, and sincerity in our worshipping him, that is, to doe it heartily what we doe to him, in our praying, and worshipping him; when it is not formally, and customarily done, but our spirit seconds it within, this it is to worship him in spirit. So that the scope of our exhortation is, that you would worship God chiefly in your spirits. As it is said of singing Psalms, Col. 3. 16. Admonish one another in psalms, & hymnes, & spiritual songs, singing with grace in your hearts, &c. that is, let your spirit joyne with the outward performance. And the ground
ground of it is, because God is a spirit, and therefore hee beholds at any such time, when you come before him, the inward behaviour of your spirits: that is, he observes when you come to preach, or pray, what squint-eyed ends, what vain glory, what respect to men you have. Yea, he observes how farre natural conscience leads you, so that you doe it as a task, out of custome, &c. hee observes what worldly-mindednesse, and carnall affections creepe into the soule, at that time, that makes you either to post off the duty, or else to doe it in a customary manner. All this doth he behold, he looks to the inward carriage of the spirit: and therfore do you look chiefly to the inward carriage, to the inward frame of your minde.

But what is that more particularly?

I will shew it to you in these three things.

1. See that thy spirit be as neare him as thy lippes are. Isay 29. 13. Hee complains of a sort of people, that draw nigh unto God with their mouth, and with their lips doe honour him, but have removed their heart farre from him, and their feare towards him is taught by the precepts of men. So Ier. 12. 2. Thou oh Lord art neare in their mouth, and farre from their reines. Now if thou wouldest worship him in spirit, see that thy spirit be as neare him as thy words are. As, for example, in prayer thou confessest thy finnes, and professest that thou doest hate them, thou prayest for mortification, and grace, & for weanednes from the world; herein thy words and Gods will doe agree,
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agree, they are consonant, when yet, it may be, the inward inclination of thy heart is far enough off from these expressions; therefore bring thy spirit neare to God as thy lips are, and then thou worshippst him in spirit. To shew you more plainly what this Farnessse off of the spirit is, take a covetous man, & put him upon the rack of any exigent, where hee must part with all to save his life, he wil say as much as need to be in this case, that hee is willing to part with all; but his heart is set as close to his wealth, as ever it was before, so that he is loath to part with any thing. And take a thiefe that comes before the Judge, he confesseth his fault, and begs pardon, and faith that he will do so no more: but yet his heart sits as neare to his theft, he is as farre from honesty as ever he was before. So take a man, when he comes into some exigent, (for that usually is the time) as at the receiving of the Sacrament, or at his day of death, he comes and profeffeth to the Lord, that hee will follow no more his wicked courses; but he will become a new man; here his words draw neare: but looke to the bent and inclination of his heart, to the radicall constitution of it, and that is farre from holinesse, there hee sits as close to his sinne as he did before. Therefore, if thou wouldest worship God in spirit, take care that thy spirit draw neare to him upon all such occasions, as thy words doe. A man in his ordinary course, it may be, prays, and his prayers are good; but how farre his heart is from God, that his life chewes.
God a Spirit.

It is a strange thing, that at the Sacrament, men come and make confession of their sins, and yet their spirits are far from it, and that their practise shewes. Consider this, if any such be here, you are the men that the Prophet doth speake to, you draw neere to God with your lips, but your heart is farre from him. And this is the first particular.

When you worship God with all the might and strength, and indeavour of your minde, and all the faculties of them, this is to worship God in spirit. 2 Sam. 6.14. It is said of David, that hee danced before the Lord with all his might: it was a worship of God, a spirituall worship of God, wherein David, by his outward act of dancing, did expresse his exultation, and rejoicing in the Lord. Now the text faith, that he did this with all his might, with all the might of his spirit: (for so you must understand it.) It is a Metaphor taken from the body, when a man useth all his strength and might to doe any thing, hee unites all the forces of his body to it: so a man worshippeth God in spirit, when all the faculties of the soule are concentrated and united together in the performance of such a dutie. And therefore it is called a wrastling with the Lord, as Iacob did: and it is called a striving with God, as Paul faith, that you strive together with me in prayer, Rom. 15.30. that is, when the soule, and the minde are joyned all together, when he bends the whole soule to the worke, as a man when he wrastleth, puts forth all his strength.

Rom: 15.30.
The Simplicity of God.

Acts 20.

Strength, this is to worship God in spirit. Such an expression you have, Acts 20. where Paul went bound in the spirit to Jerusalem: that is, his spirit did not hang loose, but it was girt up in a resolution to goe through with the worke, whatsoever came of it, his spirit was bound. Now, when thy spirit hangs loose upon the duty, halfe on, and halfe off, when a man cares not whether hee doth it or no, this is not to worship God with thy spirit; but when thy minde is girt up, and thou doest it with all the intention of thy soule, when thou doest it heartily: as it is Col. 3. 22. Servants obey in all things your Masters according to the flesh; not with eye-service, as men pleasers, but in singlenesse of heart fearing God: where eye-service, and heartily are opposed. Eye-service is, when a man doth it in the outward shew, and appearance onely, and what is the other, to doe a thing heartily: That is, when a mans strength and his soule doth goe with the duty: and the contrary to this is, the loosenesse of the minde, and the wandring of it about other things, when the body, and the words are well employed, but the minde doth not goe with them; this is not to worship God in spirit, when the spirit fits thus loose to God. And this is the second thing, wherein this worshipping of God in spirit doth consist.

The third which hath not much, but yet some difference from the former, is this, when the spirit of a man beholds God alone; when his eye is upon him when hee comes to worship.
ship him, and upon nothing besides. If a man will have an eye to men, to the praise, or dispraise that shall follow the performance of the duty, hee doth so farre worship men. But hee serves God and worships him in spirit, when his heart is left naked, and stripped of all other respects in the world, and so filled, and overawed with the presence of God, that all other respects doe vanish. This it is to worship God in singlenesse of heart; and this is opposed to outward performance, Col. 3. 22. for eye-service is but onely a bodily and outward worship; but when a man doth it with singlenes of heart, then it is not eye-service, that is, it is not outward onely. Now, singlenesse of heart is this, when the minde hath but one single object to looke upon; so that to looke, not upon any creature, but upon God, and none besides; this is to worship God in singlenesse of heart, which is the same with holinesse. As the holiness of the vessel in the old law was when it was set apart from all other services to God alone, so the holiness of a mans spirit is, when it is separated from all by-respects and aims, and is wholly devoted to him; (whence our word, Devotion doth spring:) and when a man worships God with this nakednes, with this singlenes and holiness of spirit, then he worships God in spirit. But when thou commest to performe any duty, as to preach a Sermon, or to pray, and thou lookest what men will thinke of thee, and what praise and credit thou shalt get by it, this pollutes your spirit; so
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farre as you doe this, there is not singlenes, but doublenesse of spirit, and here is eye-service in God's account.

Therefore looke alwayes to worship him in spirit, remember the argument here used, God is a Spirit: that is, looke how the corporeall eye of man beholds thy body, when thou commest to Church, and can see the negligence of thy behaviour, and uncomely gesture; so God, that is a spirit, he beholds the vanity and loosenes of thy spirit within, the turning and roulng of it this way, or that way; therefore take diligent heed to thy spirit; labour to approve thy selfe to him, care not what any creature faith or thinketh of thee; and this is to worship him in thy spirit.

Now here are two Questions to be answered:

If God must thus be worshipped in spirit, and it is the behaviour of that which he looks to, what necessity is there then of a bodily, comely, and outward gesture? how farre is this required in his worship?

The spirituall worship of God is never well performed, but when it is signified by the comely gesture of the body, as farre as we may. I say, they must concurre, the body must goe with the spirit, (though indeed he chiefly lookes to the spirit,) for they are both his, 1 Cor. 6.20. he must be served in both. Besides, the body doth exceedingly helpe the spirit, and it doth testifie, when you come before others, that holinesse and reverence, which you have of God's glory.
glory and majesty. Therefore to perswade you to this, you must know, that when ever you come to worship God, there ought to be a great solemnity in every part of his worship, which cannot be without the concurrence of the body and spirit of man, they cannot be disjoyned: And you shall see the necessity of this, in these 3 things.

1. Because, though holinesse be seated in the spirit, yet it doth and will appeare in the body at the same time. You know, the light of the candle is seated in the candle, yet it shines through the lanthorne, if it be there; so, though holiness be seated in the spirit, yet it will appeare in the body, if it be there. It is so in all other things, and therefore must needs be so in this: As, take any affections that are in us, as a blushing affection, when occasion is, will appeare in the body, whether we will or no; so an impudent face is discerned and perceived also; so awfulnesse, and feare, and reverence, they will shew themselves, and looke out at the windowes of the eyes, and appeare in the face, except we willingly suppress them. Now, if these will doe so, surely it holdes in this also. If there be a reverence of the minde, it will be seene in the behaviour of the body. Therefore you see;

Elias, when he prayed earnestly, the disposition of the body went with it, he put his face downe betweene his legges. So Iesus Christ, when he prayed for Lazarus, hee groaned in his spirit and wept. Now if he did so, (who might be exemplified,
2. Consider this; If thou findest thyselfe apt to a careless, negligent behaviour, and carriage of the body, when thou commest to God, and pretendest this, that hee is a Spirit, and must be worshipped in spirit; I say, consider whether this be not an excuse that thy flesh makes to this end, that it may be lazie, and have some ease to it selfe, from a false application of that principle, God is a Spirit, which makes thee give way to an outward lazinesse of thy body. Therefore looke narrowly to it, thou shouldest stirre up the outward man, that thou thereby maist stirre up the inward man, when thou commest before God in any worship.

3. Consider, that to make any thing an ordinance, there must be an application of the whole man to it; otherwise, it is but a lame performance, and God will not reckon it as the obedience of an ordinance. For this truth must be remembred; That an ordinance of God performed as it ought to be, doth usually carry a blessing with it. A prayer made, a Sacrament received as it ought, a fast kept as it should, moves the Lord to give a blessing, and if thou dost not
God a Spirit.

Ponere obicem, thou shalt not goe away empty; for it is alwayes accompanied with a blessing: as it is said to Ananias, Acts 9. Go to Paul, for behold he prays: when it is a prayer indeed, God can hold no longer. Doe you think, that Paul never prayed before, when hee was a Pharisee? who made long prayers. Yes; but it was not as hee ought, he never prayed indeed till now; now consider, when thou commest before the Lord to performe any duty to him, thou wilt say, it may be, that my spirit is well disposed, though the gesture of my body be not answerable: but I say, deceive not thy selfe with this, but looke that it be a thorow performance. For as it was in the olde law, a lame sacrifice was accepted as none: so a lame prayer, a lame hearing the word, a lame performance of any exercise God reckons as none. Therefore in these things God sends them away empty as they came. What better are they? doe their hearts get any thing? Beloved, God is a fountaine, and if he mee ... but if he meet with a foule pipe, and obstructed, there he doth not conferre any blessing.

Now, if thou faist, I have thus behaved my selfe, and have not beene answered? Doe not deceive thy selfe; for if it be truly performed, you shall be answered: so that looke, if it be truly done, expect a blessing, God will not suffer his ordinance, at that time, to be a pen without ink, or a pipe without water. I hope there
there be none of us here that neglect prayer to God morning, and evening, that live as if there were no God in the world, as if they were not his subjects: if there be, God will wound the hairy scalp of such. But these are not the men I speak to: but they are those that do it from day to day, they pray from time to time, and omit it not; these are the men, whom wee are to advertise in this case. Take heede, though you pray every day, yet it may be thou hast not made a prayer all thy life yet, and this is the case of many. For, if thou considerest what an ordinance is indeed, thou shalt know that the Lord doth not reckon all petitioning as a prayer, nor set it downe for the ordinance. And it may bee the case of the Saints sometimes, (though we spake not now to them;) they may pray often, and yet the Lord not register, nor set it downe for a prayer, and therefore it may never come into remembrance before him. And this I take to be Dauid's case in the time of his impenitency for his adultery; the ground of which you shall see, Psal. 51.16, 17. Open thou my lips, (O Lord) and my mouth shall set forth thy praise: &c. Dauid, before he came to repentance, had, as it were, mistaken himselfe, hee thought that he had prayed, and offered a sacrifice, but, faith he, I was deceived all this while, I was not able to open my mouth to any purpose; therefore, Lord, open thou my mouth; I brought sacrifice in, but thou regardedst it not, till my heart was humbled: And then, a broken and a contrite heart,
heart, O God, thou wilt not despise. Therefore you deceive your selves, that goe on in a customary performance of holy duties, and thinke that you pray, or that thinke this worship to be in the spirit onely, when your outward man carries it selfe negligently; both are but a lame performance, they must goe both together. Therefore looke that it be the obedience of an ordinance, which then it is, when not onely the spirit of a man is well set, but the whole man is applied to the duty, that is, when all the strength of a man goes to it.

If you say, May not a man pray sometimes, when he is walking, or lying, or riding by the way, or the like?

I answer, There be two times of prayer, one is ordinary, and in private, when you may have all opportunity to doe it in a holy, and solemne manner, and then you ought to doe it solemly. The other is, when you pray occasionally; and there the occasion and disposition doth not admit such outward solemnity: as when a man gives thankes at meate, or prayeth when hee rides, here the Lord accepts the will for the deed: God requires not this upon all occasions; yet when you may, you ought to doe it, in a reverent manner, not onely of spirit, but of the body also. You may gather it from Christ, he fell on his face and prayed, Luke 22.42, and Daniel, and Abraham, it is said that they bowed themselves to the ground: And it is said of Christ, that hee lifted up his eyes to heaven, when
when he blessed the loaves. Why are these set downe? If any man might be freed, Iesus Christ might; but it pleaseth the holy Ghost to set downe that circumstance of him, that he fell on his face, and that he lift up his eyes to heaven. Indeed, in this case when it is hurtfull to the body, there it may be omitted; the Lord will have mercie rather than sacrifice, even mercy upon your bodies. So also, when you finde that it hurts the inward man, and hinders it, when the heart doth it without deceit, that it may performe it the better, then there is a liberty left unto you to dispense with it.

As I say for prayer, so for other duties: when a man comes to heare the word, hee faith, my minde is intent enough, though I make not such a shew; yet notwithstanding know this, that thou must behave thy self reverently when thou commest before God. You shall see in Luke 4. when Christ preached, it is said, that the eyes of all the people were fastened upon him. Why is such a corporeall gesture noted in the text? is it in vaine? No, because it is a comely gesture, therefore it is to be regarded.

How should we conceive of God in prayer, seeing hee is a Spirit, and a Spirit we never saw: what conceit and apprehension of God should we have then when wee come to call upon his name?

Wee may not conceive him under any corporeall shape, for he is a Spirit: and therefore they that thinke they may worship the humanity
of Christ disjоyned, are deceived: we are not to worship it as separated from his Deity; for we are to worship the Trinity in the Unity, and the Unity in Trinity, which we cannot do, if we worship his humanity as separated from his Deity. Therefore when you come to pray before God, you must remember * that he is a Spirit, filling heaven and earth, strong, gracious, merciful, full of goodness and truth, &c. concerning whom three things are to be considered.

First, That he is a Spirit.

But how shall I conceive of a Spirit? How dost thou conceive of the soule of another man when thou speakest to him? thou never didst see it, yet thou knowest that there is such a spirit that fills the body, and that doth understand what thou saiest, and speaks to thee again; so remember this of the Lord, that he is a Spirit: and remember that expression concerning him, Jer. 23. 24. with this: Can any man hide himselfe in secret places, that I shall not see him, saith the Lord? Doe not I fill heaven and earth, saith the Lord?

Secondly, therefore, the Lord filling heaven and earth, as the soule fills the body, thou must think of him as one that sees all things, and heares all things. Indeed the Lord is not in the world, as the soule is in the body, but in an in-comprehensible manner, which we cannot express to you, yet this is an expression which we may helpe our selves by, and is used every where in Scripture.

Thirdly,

* How God describes himselfe to Moses: Exod: 34. 6. and also elsewhere.

I

Object.

Answ. How to conceive of a spirit.

Ier: 23. 24.

2

The Lord fills heaven and earth.
Thirdly, fixe thy minde chiefly on his Attributes, that he is a Spirit filling heaven and earth, and hee is exceeding fearefull, powerful, allmighty, exceeding gracious and long-suffering, abundant in mercy and truth, that he hath pure eyes, and cannot see any iniquity: Deut. 24. So Exod. 34.6. As Moses could not see him, God would shew him no shape, but his Attributes, his backe parts; so thou must conceive of him, as a Spirit, that is exceeding strong, potent, and fearefull, one that will not holde the wicked innocent, but shewes mercy to thousands of them that feare him; and to sinners, if they will come in unto him: And thus you must conceive of him, when you come before him.

FINIS.
Exod. 3. 13, 14.
And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, what is his name? what shall I say unto them?
And God said unto Moses, I AM, THAT I AM, &c.

Having finished that point, that God is a Spirit, which is a particular expression of the Simplicity of God, we come to speake of the Simplicity it selfe: which is that Attribute, by which he is one most pure and entire essence, one most simple.
Simplicity, being without all composition, so that there is no substance, and accident, matter, and forme, body and soule; but hee is every way most simple, nothing in him, but what is God, what is himselfe. The rise that it hath from hence, we shall see hereafter. All those phrases of Scripture, where God is said to be love, truth, light, and wisdom it selfe, all these shew the Simplicity of God: for of no creature can you say so. The creature is wise, and just, and holy, and true: but to say, it is truth it selfe, love it selfe, light it selfe, or wisdom it selfe, that cannot be attributed to any creature. So that this you must know, that God is one most pure, intire, and uniforme being or essence: I A M, shewes that hee is a being; and if we should ask, what kinde of being he is, he is a most simple and uncompounded being. And that hee is so, wee will make it cleare by these reasons.

Because, if there be many things in him, they must not be the same, but different; if different, one hath some perfection which the other wants; if so, there must be something imperfect in God: for if the defect of that were made up, it would be more perfect.

If there be two things in God, then there is multiplication; now all multiplication ariseth from some imperfection, from some want and defect: for if one would serve, two would not be required. As if one could draw a ship or boate up the streame, two were needless: if one medicine would cure, two would be unnecessary;
The Simplicity of God.

necessary; so in all things else: so that the reason of multiplication is, because one will not serve the turne. Therefore God being all-sufficient, it is not needfull, yea it cannot be, that a breaking into two should be admitted in him, and consequently, he must be most simple, without all composition, a pure and intire essence, full of himselfe, and nothing besides.

If God should have love in him, or justice, or wisdom, or life, or any other quality different from his essence, as the creatures have them, he should be what he is, not originally of himselfe, but derivatively, and by participation, and so imperfectly: as to be gilded is more imperfect than to be fire it selfe, to be gilded is more imperfect than to be golde it selfe: So to be wise, loving, holy, that is, to be indewed with the qualities of wisdom, love, holiness, is more imperfect, than to be wisdom, and love, and holiness it selfe. Therefore there is not a substance and a quality in God, as in the creature: but he is love, and light, and wisdom, and truth, and so the Scripture expresseth him.

Wheresoever there is any composition, there must be two or three things, so that there may be a division, they are separable, though not separated; but where division may be, there may be a dissolution, and so destruction, though it never be: But of God, we cannot say, that this may be, and consequently, there cannot be two things in him, but what he is, he is: one most simple, most pure, and most intire being, without all

Reas. 3.
God is love, and wisdom, and originally, not derivatively.

Reas. 4.
God without composition.
all composition and multiplication.

If God be not simple, there must be parts of which he is compounded: But in God blessed for ever, there are no parts, because then there should be imperfection, for every part is imperfect.

Againe, Parts are in order of nature before the whole, but in God there is nothing first or second, because he is simply first.

Againe, Parts cannot be united and knit, and compounded together, without causes to doe it; but here is no cause to knit and unite any part together, because he is without all cause, as hath beene shewed before.

I will conclude this with a reason out of the text, He is a being. I AM hath sent mee unto you. If hee be a being, then either the first or second being. A second being he cannot be, for then there should be something before him, and above him, upon which he should be dependent: but this cannot be; therefore hee is absolutely the first being. Adam was the first man, but God onely is the first absolute being. Now the first being was never in possibility to be: and therefore he is a pure act in regard of his essence. Againe, there are no qualities springing from him; for if there were, they should have had sometimes no being, and so in possibility to be, and consequently have a beginning, and be a creature: Therefore there is neither Potentia substantialis, nor accidentalis in him, and so hee must be purus actus, as the Schoolemen say; and therefore
therefore he is most simple, without all composition. This I speake to schollers; for it is a mixt auditory: and therefore you must give mee a little liberty.

Now I come to those Consecutaries which flow from hence; and they are these three.

If God be such a simple, first, pure, and absolute being, then hence you may see, what a stable foundation our faith hath to rest upon; we are built upon the lowest foundation in all the world, that is, upon the first, most absolute, and simple, and pure, and intire being; which I say is the lowest foundation, that depends upon no other, but all upon it: and this is the happy condition of all Christians, and of them alone. Angels, men, heaven and earth are foundations to some things which are built upon them: but they are all built upon this, and therefore dependent. For if this foundation shake itselfe, (for so he hath power to doe) they all fall to ruine: But God is the first, simple, and lowest foundation, being the first, absolute, and simple being; therefore he that is built upon him, hath the greatest stability, which is the transcendent happiness of Christians, above all men in the world. And this is a great priviledge of theirs, which you shall finde upon this ground magnified and set forth in Psalm 46.1,2. God is our hope, and strength; therefore will we not feare, though the earth be removed, and though the mountaines be carried into the midst of the sea, &c. As if hee should say, Though there were a subversion of

Psal. 46.1,2.
The Simplicity of God.

Kingdomes, and an overthrow of all the Churches, yea a confusion of heaven and earth, (as there shall be at the last day:) though the mountains were rent from their foundations, and cast into the middle of the sea, yet Christians should be sure all the while, because God, who is the first, absolute, and simple being, and so the lowest foundation, is their hope and strength; that is, he is a foundation lower than all these, that when all these things shall come to ruine, yet God on whom we trust, shall be a sure helpe, and comfort.

Beloved, this is to be considered, that you may know what your comfort is, and upon what foundation you are built.

If God be most simple, without all composition, then this will follow, that hee cannot be hindered in any thing that he goes about to doe, but is most independent as in being, so in working, by reason of his simplicity. There is no creature but may be hindered: for in the best of the creatures, to wit, in the Angels, there is an essence, & an executive power by which they worke: Even as you see it in the fire, there is the substance of fire, which heateth not by it selfe, & the quality of heate by which it works: now where there are two things, an essence and a faculty by which it workes, something may come betweene, and hinder the working and operation. As in the Babylonish furnace, God separated betweene the fire, and the heate, that it could not burne the men that were cast into it, Dan. 3. So hee doth with
with the Angells, hee comes betwene the substance, and the executive power, and often hinders them from doing what they would: But in God, seeing hee is most simple, and intire, there is not an essence, and executive power, (as the Schoolemen call it:) therefore there can nothing come betwene to be an impediment; there is not any action that hee intends, but hee workes it absolutely and of himselfe. Therefore we are to consider, that that God which wee have to worship and serve, that nothing can come betwene, and hinder him in working, but what he will doe, he doth: and therefore we should learne to feare before him, and to trust in him, and to acknowledge the greatnesse of his power, and to know the grounds of it.

Hence likewise it followes, that all the Attributes of God are equall among themselves, not one higher than another, or larger than another; for if he be simple, and there are not two things in in him, then his Attributes, and his essence, and himselfe are the same; and if so, one cannot exceede another; his mercy is not beyond his justice, nor his justice beyond his wisdom. Therefore though he doth put forth one Attribute now, another then, yet wee must not thinke that his mercy is greater than all his Attributes: therefore that place in the Psalmist, His mercy is above all his workes, is commonly misunderstood. The meaning is not, that his mercy exceedes all his other Attributes, but that his mercy is over, and upon all his workes. As

Conseff. 3. That the Attributes of God are equall in his justice, and his mercy, &c.
The Simplicity of God.

Simile.
How the mercy of God is over all his workes.

VSE 1.
To labour for contentednesse with the simplicity of our condition.

the warmth of the hen is over all the egges, to warme, and cherish, and hatch them: to Gods mercy is over all his workes, to cherish, and nourish, and perfect them; that is, it is shewed forth upon them all. For it is not a comparative speech, as if his mercy did exceed all his other Attributes: for if all his Attributes are himselfe, they must be equall, there is no difference in regard of height or largenesse betweene them. And thus the place is to be understood, for so the word signifies in the original, and not according to the common acception. So much for the Conscerataries, now we will come to uses of practise.

1. If simplicity be one of Gods excellencies, then let us labour to come as neere to it as wee can, by bringing our hearts to be content with a simplicity of condition: for this is a sure rule, the more composition & division, the more weakness, the more impediment, and withall, the more expo- sitednes to dissolution and decay. Therefore God is not subject to weakness and impediment in working, because hee is most simple, not having essence, and faculty, so that any thing should come betweene and hinder him; and therefore also is he not capable of dissolution: and therefore the nearer any come to this simplicity, they are (as I say) lesse weake, lesse subject to impediment and destruction, and the safer, and stronger, and happier they be. As for example, the Angells, so farre as they fall short of the simplicity of the eternall God, who is blessed for ever,
ever, so farre they are subject to all this: they have faculties different from their essences, and one from another, as understanding, will, and their executive power; hence they are subject to weaknesses. For they may fall into sinne, as you know the first Angels did, and their faculties jarred one with another, and fell out of tune: and having an executive power, they are also subject to impediments; whence neither the good Angels, nor the bad, can doe what they would, but they are and may be hindred.

In the next place consider man, and as he is much more compounded than the Angels, so he is more weak, more subject to impediment, more liable to decay and ruine, as sickness, distemper, crosses, death: for he hath not only a rational faculty as the Angels have, but sensitive; a sensitive memory, a sensitive fancy, and a sensitive appetite; he hath also a body consisting of divers members, needing many external helps, as aire, diet, houses, exercises, and so he is subject to many weaknesses, many hurts, many impediments, and losses of all sorts.

You will say, this is a man's natural condition, which cannot be changed, and how shall this be helped?

A natural condition cannot be changed, but it may be exceedingly helped; if we bring our hearts to be content with a simplicity of condition, that is, if the disposition of the mind be such, that it be not dependent upon many things, but upon few; this is done when the thoughts and affections...
affections of the minde doe not lie scattered, hanging or lying upon this or that thing so, that you cannot live without it; but when the mind is recollected and gathered up, so that you can be content with a simplicity of condition, with God alone for your portion; so that you can live with exceeding little, not requiring a multitude of things, upon which the contentment, and satisfaction of the minde doth depend. As for example; some men cannot live without sports and pleasure, and a great living to maintain them: another must have great learning and gifts, and eminency, and praise that follows it: Another hath his heart so wedded to a convenient house, wife, children, companions, &c. that if any of these be taken away, he is dead in the nest: Not to speake of their vaine, base, distempered affections, who must have an hundred things, their fancy is infinite, and all must be to their minde, or else they are still complaining. Now the more things a man needs, the more compound, and lesse simple hee is, (as I may so say) and consequently, the weaker he is, and more apt to be hindered, more apt to be hurt and disquieted; because if you touch any of that multitude of things, upon which his heart is set, he is presently troubled; which is more easily done, as the things are more, upon which his affections are placed: but he is best, who is come to that selfe-sufficiency of minde, and to be content with that simplicity of condition, that he can say of any of these
these things; I can live by them and without them, I can live without liberty, I can live without friends, I can live without sports and pleasure, without worldly credit, and esteem, without wife, and children, without riches, without conveniency of aire, garden, orchards. This is the condition that we should labour to grow up to: and the nearer we grow up to it, the better we are, and the safer is our condition.

But will you not have us to use such things?

Yes, but not to be wedded to them, but so weaned from them, that you may use them, as if you used them not; whereas there are some that have their hearts so glued to them, that it breakes their hearts, when they have their friends, or children, or estates, or credit faile them, or if they be hindred from their livings, pleasure and conveniences: but he is in the happiest and best condition, who can live alone, and can be content with God alone; that can fetch so much comfort and helpe from him, that hee can be without friends and companions, without wife, and children; and if he be put into a Country towne farre from all suitable acquaintance, yea if he be shut up in a close prison, yet hee can walke with God, and doe as Paul and Silas, have his heart filled with joy and peace through beleevin. This is the safety and strength of a man. For even as the body, the more sicke it is, the more helpes it needes; and the lamer it is, the more props it must have, one for his arme, another for his legges, another
Therefor his backe: whereas a strong man can walke upon his owne legges, hee needes no other helpe: even so the soule, the more sicke and lame it is, the more it needes; but he which hath a strong inward man which is in health, let him have God, and shiue him from vessell to vessell, from condition to condition, let him be stripped of all, yet he can goe upon his owne legges, and can live without all. So faith the Apostle Paul, Phil. 4. 1 have learned in what estate soever I am, therewith to be content: that is, riches or not riches, honour or not honour, yet his minde had a bottome of his owne, that he could stand upon, and be happy without them. Thus I say, the more a mans affection is enlarged to a multitude of things, the weaker hee is, and more subject to be disquieted by any thing: but the more his minde is contracted, and gathered into a narrow compasse, and content with a greater simplicity of condition, the safer, and stronger he is, and lesse subject to be disquieted by any creature; because let come what will come, whatsoever condition he is put into, hee hath a bottome to stand upon, hee hath something to comfort his heart.

But how shall a man get his minde to such a frame?

You shall have a meanes prescribed in 1 Tim. 6. 6. Godlinesse with content is great gaine: that is, godlinesse is alwayes joyned with contentment, it is alwayes the cause of contentment, and therefore great gaine. So then, be a godly man, that
is, make thy heart perfect with God, serve and feare him alone, be content with him alone for your portion; he is all-sufficient, his communion will breede contentment and satisfaccion enough to thy heart, so that thou shalt be able to live with a very slender outward condition. And this is the onely means to have the minde drawne from these things that other men are so glued to; to labour to be content with God alone, to serve, and feare him, to grow up to him more and more: for hee is all-sufficient, there is no such way in the world to contract the minde, as to have God to be knit to him, to serve and feare him, and to be assured of his favour and love in all conditions. Beloved, what a miserable thing is it, to have such changeable happiness, for a man to be so dependent upon many things which are so exceeding mutable! Therefore it should bee our wisedome to bring our mindes to be content with a narrownesse or scantnesse, or simplicity of condition, to let the minde be drawne into as narrow a compasse as may be, and so to come as neere to this excellency of God, as our present humane condition wil well permit us.

2. Seeing it is said, Be perfect as your heavenly Father is perfect, holy as he is holy, and good or kind to the evil, as hee is, causing the raine to fall upon them, and his Sunne to shine upon them: So upon the same ground we may say, Be simple as he is simple: that is, you must labour to grow up to a simplicity of minde; and such a simplicity as
is in almighty God you cannot reach to: but to have a heart immixed, to be cleansed from drosse, as the golde is, you should labour to get such a simplicity of minde, a thing often commended in Scripture. What this simplicity is, wee have briefly touched heretofore, and wee will now open it to you more fully.

There are two things required to simplicity or singlenesse of heart.

1. That the heart looke but upon one single object.

2. That it be so cleansed from all admixture of sinfull affections, as gold is said to be simple, when it is cleansed from drosse, & the ayre from darkness, that so the frame of it may be fitted to doe so.

For the first, I pray you mark that in Iam. 1. 8. A double-minded man is unstable in all his wayes:

A double-minded man is unstable in all his wayes: ἀνάρ Συνεχός, ἄκατατατος; By a double-minded man there is meant, one whose mind hangs between a double object, so that hee knowes not which of the two is more eligible; his minde is in an even ballance, where neither scale doth præponderate: On the contrary, he is a simple or single-hearted man, who is not thus divided between two objects, but he so resolveth and pitcheth upon one, that he subordinates all the other to it. As for example, a double-minded man, hath an eye to God and his credit, to God and his pleasure, to God and his friends, he would faine grasp both, and is willing to part with neither: such a man goes not straight on, but he walkes unevenly
venly in his courses, \( \alpha \varepsilon \nu \alpha \tau \varepsilon \alpha \tau \sigma \varsigma \), sometimes it may be, while hee is quiet and no temptation doth assaile him, then he walkes with God by a strait rule, but let a temptation come, and put him to it, then he steps out of the way, he will not let his credit or his profit go. As a weather-cocke, let there be no winde at all, and it stands still like a fixt thing: but as soone as the winde comes it turnes about. So is it with such a man, while he is quiet, while religion costs him nothing, hee walkes on in an even way, but let a temptation come and assault him, and then because he hath not a single object, upon which he is resolved, therefore he goes out, and walkes unevenly. The contrary to this doth hee that hath pitched upon one object, upon God alone; hee faith, let mee have the Lord alone, and heaven alone, though I have no more, thus I have pitched, thus I have resolved, that let what will come, I will part with all, when it comes into composition with this. Beloved, you never have a single heart till now. This singlene\'e of heart Dovid expresseth in himselfe, Psal. 27.4. One thing have I desired, that I will require, that I may dwell in the house of the Lord all my dayes, and behold thy beauty: that is, this one thing have I chosen, I have pitched upon it, I care for nothing besides, if other things come, so it is, but this I require, that I may walke with the Lord, that I may be in his house all my dayes: that is, that I may injoy the use of Gods ordinances, and walke with him; and beholde
The Simplicity of God.

The heart must be cleansed from sinfull affections.

2.

Simplicity.

Sinnfull affections make the heart double.

his beauty in them. And such a speech was that of Christ to Martha; one thing is necessary: that is, if you looke to any thing elle, your heart is not sngle: you ought to take him alone, as a wife takes a husband, that must have none besides, (for so it must be.) And this is the first thing required to simplicitie and singlenes of spirit. The second is this.

Let the heart be cleansed from all admixture of sinfull affections, and so brought into such a frame, that it may be apt to looke onely upon one object, upon God alone. And this I take out of Matth. 6. 22. The light of the body is the eye, if then the eye be sngle, the whole body shall be light, &c. even as the eye guides all the members of the body, the hands, teete, &c. so doth the heart or minde guide all the actions of a man. Now as the eye, if it be vitiated or distempered with drunkennesse, or surfeit, or the like, it doth not represent things sngle, but double, and treble, and so makes a man to walke unevenly: so sinfull affections, which are contrary to the simplicitie of the minde, doe so distemper it that it cannot looke upon God alone, as upon one sngle object, but it hath an eye to other objects with him, and he is distempered between them, and so he walkes unevenly. As for example, feare will make a man to walke in a double way; all dissembling and double-dealing carriage comes from feare; were it not for feare, men would be plaine, and simpel: therefore feare of men, or any creature, losse of credit, life or liberty,
liberty, this is a snare, and distempers the eye; and till the heart be cleansed of these, you will never walke evenly. And so doth covetousness distemper us, and voluptuousnesse, or any πλεονεξία in any kinde, any over-eager desire, or too much haste to accomplish the end which a man propounds to himselfe. So Iacobis too much hasting after the blessing made him not to looke singly upon God; but to goe a double and uneven way in using unlawfull meanes to obtaine it. And Jeroboams too greedy desire of the Kingdome, made him to joyne God and the Calves together: for two severall principles cause two severall motions. And so is it when there is any inordinate affections, be it what it will be, there is not a simplicity of heart; and if there be not, you will never looke upon God alone, but upon some creature, upon some object or other. Therefore, James 4.8. Cleanse your hearts: you wavering-minded. As if when the heart was cleansed from corruption, the mind would be freed from wavering, and brought to simplicity: were the heart purged, there would be a constancy and evenness in our mouth, and in all our ways.

This expression of simplicity you shall find in Matth. 10.16. Beholde I send you as sheepe among wolves: be wise therefore as serpents, and innocent as doves. The meaning is this: I send you (faith our Saviour)among men as cruell as wolves, that will persecute, and hurt, and devour you; wherefore I give you leave, nay exhort you to be wise as serpents.
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Seraphs, that is, as serpents have many wiles, doe winde and turne to shelter off a stroke, and defend their head, so doe you: but on the other side, take heed of being too fearefull of this persecution, so that when to endure it comes to be a duty, you doe not shrinke backe and withdraw your selves, but in such a case let your hearts be simple, cleansed from such an inordinate affection, as that feare is; and even take that blow, as the doves doe, which have no wiles as the serpents have to defend themselves, but stand still and take the blow. So that in any such case when a duty is to be done, as the professing of my name, or the like, here you must take the blow as willingly as a dove doth, there is no avoiding in such a case; therefore take heed that your hearts be simple, that there be no feare there. And this is the very meaning and scope of the words. Innocent as doves, simple as doves in the original: that is, let no sinfull inordinate temptation admixe it selfe, and so deprive you of this simplicity of heart, because you do not like my service.

This you shall see lively exemplified in Saint Paul, 2 Cor. 1. 12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdome, but by the grace of God, wee have had our conversation in the world, and more abundantly to you wards. St. Paul was a very prudent man, and therefore hated above all the Apostles, even as Saul was angry with David, because he walked wisely, he was so subtle to escape out of his hands, which is as if the
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the hounds should complain of the hare, that she hath so many trickes to escape from them: but, as I said, hee was a very prudent man, and he used the serpents wisedome to save himselfe, as he did when the assembly consisted of Sadduces and Pharises, hee put a division betweene them, and so escaped himselfe, as it were through the middest of them. So the first part was true in him, hee was as wise as a serpent, to keepe the blow off from himselfe. But now (faith the Apostle) if carnall wisedome shall come in, that is, if my understanding shall suggest an inordinate meanes, and shall say, Goe and give a bribe to Felix, and thou shalt escape imprisonment, as by this meanes at another time hee might; or goe and take a gift of these Corinthians, and thou shalt have something of thine owne, and shalt not be so dependent on the almes of others; now, faith he, when carnall wisedome shall suggest any such thing to me, I never would admit of it, but I have walked in simplicity and godly purenesse toward all men, but especially toward you, Corinthians; here was in him the simplicity of the Doves.

That wee might draw it to a little more particulars, you shall see an other expression of this, Eph. 6. 5. Servants be obedient to them that are your masters in the flesh, with feare and trembling, in singleenesse of your heart as unto Christ: that is, servants, take heede even with feare and trembling, that you admit not by and sinfull respects in performing your duty, as there are many
many motives, as fear, hope, reward, and a necessity to do it, but keep your hearts single, that you may look only upon Christ and his commandment, and then you shall be faithful in your service, but if other respects mingle themselves with this simplicity, you will do it but eye-service, you will do it in a double and dissimulating manner, not plainly, and heartily, and simply. Therefore let us put in practice this simplicity upon all occasions, in all other things whatsoever. Rom. 12. 8. He that distributeth, let him do it in simplicity: that is, men are subject to by-ends in their good works; as in giving alms, or shewing a kindness to men, there may be many by-respects, as that they may make use of them hereafter, or the like, but, faith he, keep you your hearts simple, to look up upon God alone in them. So in conversing with men, when you profess love and kindness, you are subject to by-ends in doing it, but they are commended, Act. 2. 46. that they did eat their meat with gladness and singleness of heart: that is, what love they professed one to another, they were simple and plain in it, not double. Compare this place with that in 2 Pet. 1. 22. Seeing you have purified your selves in obeying the truth through the Spirit, unto unsullied love of the brethren, see that ye love one another with a pure love fervently: that is, when there is nothing else, when the heart is simple and plain, when there is nothing but love, no mixture, no by-ends in it. So likewise when you come to preach the
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the Gospell, doe it in simplicity of heart, that is, let there be nothing besides: as the Apostle faith of himselfe, hee preached Christ and not himselfe, so we should doe every thing in simplicity of heart. And so you should behave your selves in your elections, to looke with a sngle eye to the oath by which you ought to be guided; doe nothing for feare or favour of men, or for any sinister respect. I wish I could speake and give this rule to all the kingdome at Parliament times. For it is an errour among men to thinke that in election of Burgesses or any others,they may please their friends, or themselves,by having this or that eye to their owne advantage or disadvantage that may arise from it: whereas they ought to keepe their minde sngle and free from all respects, so that when they come to choose, they might choose him, whom in their own consciences, and in the fight of God,they thinke fittest for the place, and that you may doe so, you are to get a sngle and a simple heart to doe it.

3. If there be in God this simplicity that wee have declared to you, then goe to him upon all occasions; goe not to the streame, goe not to the creatures, which have what they have, but by derivation and participation: but goe to him, that hath all that he hath naturally, and abundantly, not sparingly, as they have, that have it by participation. As when a man is in any miserable condition, wherein he desires pitty, and would be respected and relieved, what
wilt thou doe in this case? Wilt thou goe to a weake man, and have him to pitty thee? No, goe to the great God, in whom there is mercy it selfe. Amongst men, he that is the fulllest of pitty, he hath but a streame of it, a drop of it, therefore seeke not so much to him; no not to parents, their pitty falls infinitely short of what is in God; remember that hee is mercy it selfe, that is, thou shalt finde infinitely more mercy in him, than can be said to be in man; the most that can be said of man, is, that he is mercifull, but that which can be said of God is, that the very thing it selfe is there. If you have a firebrand, and light it by the fire, it is something, but fire it selfe is another thing: man hee hath a little mercy, but if you goe to God, hee hath a sea of mercy, and he is never dry. Therefore whatsoever thy misery or distrelfe be, whether of conscience or estate, be sure, that thou goe to God, and say to him, If evill parents can be so mercifull to their children when they aske it of them, what then shall I have of him that is mercy it selfe? Mat. 7. 11. So likewise for wisedome; if thou haft a doubtfull case, and knowest not what to doe, thou goest to thy friends, (which indeede is a good meanes, and ought not to be neglected, for in the multitude of counsell there is peace:) but remember this, that there is but a little wisedome in them, and therefore they will counsell thee but a little; but goe to God, that is wisedome it selfe, Prov. 8. Goe to him, for hee will give thee wisedome liberally, and with-
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out reproach, Iam. 1.5. thinke of him, that hee is the fountaine of wisedome, and fulnesse it selfe. So if thou needest grace, thou wouldst faine have more, thou wouldst have thy faith strengthened, and thy love and zeale more fervent, goe to Christ then, from whom we receive grace for grace, who is made to us wisedome, sanctification, and redemption; goe to God that is grace it selfe. Goe not to men, for what they have, they have it from him; therefore looke upon all occasions, that thou goest to the Lord: when thou wantest comfort, goe not to thy pleasure, and sports, and friends, and acquaintance, but goe to God that is the great God of heaven and earth, that hath it in him abundantly; and in him thou shalt finde more abundance, that in any man or creature in the world.

FINIS.

Ee3  THE
THE IMMUTABILITY OF GOD.

THE THIRTEENTH SERMON.

Exod. 3. 13, 14.
And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, what is his name; what shall I say unto them?

And God said unto Moses, I AM, THAT I AM: And he said, thus thou shalt say unto the children of Israel, I AM hath sent me unto you.

In these words, as you know, God describes himself to Moses by his eternal being, I AM hath sent me unto you. Now our business is to make this essence and being of God more fully known to you: This is done by declaring...
declaring to you the severall Attributes, which are given to him in Scripture, wee have passed through divers: The last Attribute was his Simplicity.

That which followes next in order is his Immutability or Vnchangeableness. Now that hee takes this property to himselfe, you shall see in Num. 23. 19. God is not as man that he should lie, neither the sonne of man that hee should repent. Repenting, you know, is a signe of change; he will not repent, that is, hee is not subject to any change: whatsoever purpose or decree, or counsell hee takes to him, hee is immutable in it. Shall he say, and not doe it? Shall he speake, and not make it good? So Iames 1. 17. Every good and perfect gift is from above, and commeth downe from the father of lights, with whom there is no variableness, nor shadow of turning. When the question was, whence temptations should arise, faith the Apostle, God tempteth no man, for he is in himselfe just, good, and full of goodness, and hee can never be otherwise, and therefore no temptations to evil can arise from him: and seeing he is so, he must alwayes be so, for he is not changed, nay there is no shadow of change in him. So (Mal. 3. 6. I am the Lord, I change not. So that in this body of Divinity wee doe but summe up divers heads, and so open them to you. This is an Attribute that he takes to himselfe, and therefore wee will expalaine it to you. First, I will shew you the reasons why; seconedly, an objection or two against it; and thirdly,
thirdly, I will shew you the consequences or uses that arise from it.

Now to convince us fully of this point, consider these reasons.

Because wherefoever there is any change, there must be some vanity and imperfection; that all the creatures are subject to change, it ariseth from hence, that they are subject to some imperfection. Now that which is most perfect, cannot be subject to change; because in every change, either there is some perfection added that before was wanting, or else something is taken away which before was enjoyed. Now neither of these can befall our God, who is most perfect, nothing can be added or taken away from him; for if any thing could, he were not perfect: whence it must needs follow, that he is unchangeable.

Whatsoever is changeable, must be in a possibility either to receive some new being, or some other being that it had not before, either in substance or in circumstance, or else it cannot be changeable: now that which is capable of no new being in any respect, cannot be changed. Now God is exceeding full of being, as the sea is of water, and the Sunne of light, that is, he hath all the degrees and extensions of being in him: therefore he is not in possibility of receiving any other being, than he hath; he is not subject to receive any other being, for substance, and no other being for quantity, and therefore nothing can be added to his time or place.
place where he is; neither can he receive any other being for quality, no new habits, no new powers can be added to him; for if there could be, he should not be full of being, but there should be some defect in him; if there were any possibility in him of having any more: but seeing he is full of being, and constantly full, it cannot be that he should be subject to any change; some other being must be added to him, or else taken from him; but seeing that cannot be, therefore he must needs be unchangeable.

In regard of his simplicity; because, if there be nothing in him but what is himselfe, but what is his essence, unless his essence should be annihilated, (which is impossible) he is not subject to change. Now all the creatures, besides their essence, have quantity in them, and that may be greater or lesse in the creature; and besides, they have quality, and therefore they may be better or worse: but God is great without quantity, and good without quality; and therefore in regard of his simplicity, seeing there is nothing in him, but what is himselfe, he cannot admit of any shadow of turning.

Because hee is infinite; you know, an infinite thing is that which extends it selfe, which fills all things, to which nothing can be added: and therefore seeing he is infinite at the utmost extent, hee cannot extend himselfe any further. Againe, nothing can bee taken from him, whereby hee should be changed;
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If you observe it among the creatures, you shall finde, that all change ariseth from one of these two things; either from something without, or else from some disposition within the creature: But in God there can be no change in either of these respects. Not from any thing without him, because he is the first and supreme being, and therefore there is no being before him, that he should borrow any thing of; neither is there any being above him, or stronger than he, that should make any impression upon him. Again, not from any thing within him; for when there is in any creature any change that ariseth from a principle within, there must needs be something to move, and to be moved; something to act and to suffer in the creature, else there can be no change: as mans bodie is subject to change, because there be divers principles within, of which some doe act, and some doe suffer, and so the body is subject to change, and moulders away: but in God there are not two things, there is not in him something to act, and something to suffer, and therefore he is not made up of such principles, as can admit any change within him. So then the conclusion stands sure, that hee can admit of
The Immutability of God.

<table>
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<th>Object 1</th>
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<td>How repentance is attributed to God.</td>
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<td>of no change or variation within or without him; and needs must be unchangeable.</td>
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<td>The objections against this are but two. The first is, That which is taken from those places of Scripture, where God is said to repent; as that He repented that he made Saul King, 1 Sam. 15.11. and Gen.6.6. It grieved him at the heart, that he made man: now those that repent, seeme to change their minde.</td>
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<td>This is attributed to God, as many other speeches are, onely after the manner of men: as man, when he alters any thing that he did before, is said to repent: so that it is but a figurative speech, and a Metaphor, used, when he doth make any change in the world: as he made Saul King, and put him downe againe: he puts men in high estates, and pulls them downe againe, this is onely in regard of the actions done; as when he shewes favour to any man, and takes it away againe. So that it is but a figurative kinde of speech: not that there is any change in himselfe, but because what he did before, he undoes it now: in regard of his actions he is said to change, not in regard of himselfe.</td>
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<td>What is the reason that hee is said to draw neere to us at one time, and at another time to depart from us, why doth the holy Ghost come into one mans heart, and sanctifie him, when before hee was an unregenerate man; what is the reason that Christ which was in heaven, came downe and tooke our nature upon him, and lived amongst us; I say, what is the reason of</td>
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| Object 2 |
| Sam. 15.11, Gen.6.6. |
of all this, if there be no change in the Lord.

God is said to doe all this, to come to us, and to goe from us, and to sanctifie them that were void of sanctification: even as you say of the Sunne; you say, that the Sunne comes into the house, when it fills it with light, but when the windowes are shut, you say, the Sunne is gone; yet the Sunne alters not, but the change is in regard of the house: It is said to come into the house, because of the light that comes into it, which before did not, but the Sunne it selfe is not altered: So in this case, the Holy Ghost sanctifies a man, God drawes neere to him in his comfortable presence, because there are some workes wrought in the heart, that before were not: God is not changed, but it is the man that suffers the change; hee sees light now, that before was in darknesse and in the shadow of death; he is said to be changed by reason of those operations that now are there, which before were not. So is it in Christ's comming; there was a change in the humane nature that was assumed, which before was not; there was a worke done on the earth, which was not before; hee put forth his power in his humiliation and exaltation, which before hee did not: but yet he was the same, the change was in the creature, and not in him.

Now wee come to the consequences; which are two.

Hence wee may learne then how to understand all those places which wee meete with in Scripture,
Consept. 2.
That all his
love, hatred,
joy, &c., were
in him from
eternity.

Scripture, wherein the Lord expresseth such a
solicitude for the death of sinners: as, Why will
you die, O house of Israel? why will you not hear-
ken, and obey? And, As I live, saith the Lord,
I desire not the death of a sinner. And, how am I
prest under your abominations, even as a cart is pres-
sed with sheaves? And it is is said, Gen. 6.6. That
the Lord was grieved at the heart, or it pained him
at the heart, that hee had made man. All these
kind of expressions (as it is evident from hence)
are but attributed to God after the manner of
men: not that hee is moved, for it cannot be,
seeing he is unchangeable: whatsoever new ac-
cidents fall out in the world, hee is not stirred
with them, he is not moved with any new affec-
tion: for if he were, he should be, as man is,
changeable. But the meaning of those places
is, to shew the infinite goodness of his nature,
and the greatness of our sinnes: so that as men
grieve much, when their wills are crossed, and
when their worke is brought to nothing, how
weary are they, when they strive long, and
doe no good: So the Lord would expresse
it to us thus, that wee might take notice, what
the great provocations are, what the sinnes and
faults are, wherewith we offend him from day
to day, that wee may know what they be, and
what price to set upon those sinnes whereby
we weary him from time to time.

That all the love and hatred, that hee hath
now since the world was made, all the com-
placency and displacency, all the happiness and
joy
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joy which he hath from any thing, done either by the Angels or men, that hee had it from all eternity; for if any thing were new in him, there should be a change: but now there being none, you must needes grant this, that they were in him from all eternity. So that all the workes of men and Angels be nothing to him, all the joy that hee hath from them, hee had it from eternity.

Againe, all the sinnes whereby evill men provoke him, and all the punishments that they suffer for sinne, it mooves not him; but as when a glaffe ruflieth against a wall, the glaffe is broken, but the wall is not mooved: so wicked men, they hurt themselves, but hee is not mooved.

Therefore hence obserue, that God must needes be most holy, and righteous, and just in all his wayes, because there is neither love, nor hatred, nor griefe in him, nor joy, which should make crooked, or bend the rule of his will, or alter it in any action. Men are therefore unjust, because in all that they doe, there is something that bends their wills this-way, or that way, and makes them crooked, they are capable of love, joy, griefe: but God, seeing he is capable of none of these, therefore he must needs be most just and righteous in all his workes. Therefore whatsoever he doth, though thou seeft no reason for it, yet justifie thou him in all: when thou seeft him overthrowing the Churches, denying his grace to many thousands, and the like, yet doe thou justifie
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justifie him in all his ways: because there is no griefe or trouble can come to him, as to the creature, therefore he must needs be holy in all his ways, and righteous in all his workes.

If this be so, then this will also follow, that all the decrees, all the counsells, and all the acts of his will, that ever were in him, they were in him from all eternity: that is, there is not a vicissitude of counsells, thoughts and desires upon the passages of things in the world, as there is in men; for then hee should be subject to change: For this is a sure rule, Whatsoever is under different termes, there is a change in it; he is now, that which hee was not before; and if there were any instant, in which God should will one thing which hee did not another time, hee should be subject to change. Therefore looke backe to all times, in your imaginations and thoughts, as to the making of the world; all those acts, those counsels that have bin executed upon men, they were in him from everlafting.

Now I come to uses for practise: and we will make such uses as the Scripture doth make of this point. The first is this.

In 1 Sam. 15. 28, 29. And Samuel said unto Saul, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thee: and also the strength of Israel will not lie, nor repent: for hee is not as man that hee should repent. If God be unchangeable, take heede then, left hee come to this, that hee cast thee off, as hee did Saul: for if ever hee doe it,
it, he will neuer repent, never alter, neuer retract his decree. Saul lived, you know, many yeares after, for it was in the beginning of his reign; and yet because the will of God was revealed clearely to him, he was bid by a cleare command, Go and kill all the Amalekites, and leave not any of them alive: Saul now had a heart contemning God in this commandement, therefore also God came to a resolution and decree, to cast him off: though Saul lived many yeares after, yet you could see no change in him, there was no alteration in his outward behaviour; But, faith he, and it is most searefull, God doth not repent: it is not with him as it is with man, for he may be intreated, and may repent; but the Lord is not as man that he should repent. Consider this, you that have cleare commandements from God, you that have beene tolde that you ought to be conscionable in your calling, that you ought to pray in your families, if you will be still breaking the Lords will, and live idly in your calling, and rebelliously sinne against God, living as if there were no God in the world; take heede lest the Lord reject you; for when hee hath done it, consider that he is an unchangeable God, and that all his decrees are immutable. Consider that place, Hee swore in his wrath that they should not enter into his rest. It was not long after the children of Israel came out of Egypt, yet ten times they provoked him, before hee declared this resolution, and many of them lived forty yeares.
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years after: but because many of them did see clearly that it was the will of God, they did see his miracles and his workes that hee had done amongst them, and yet because they still rebelled, he swore in his wrath, that they should never enter into his rest. It is a fearefull case, when God shall doe this, (as doubtles he doth it now as well as then,) (Euen all you that heare me this day, there is a time, I am perswaded, when the Lord pronounceth such a decree upon such a man, saying, I have rejected him: yet no man sees it, no not he himselfe, but he comes to Church, and heares the word from day. But yet remem-ber that God is unchangeable; for, you see, the Lewes in Jeremies times, they lived under Jeremies Ministry almost twenty yeares, but God had rejected them, and hee would not be intreated, though Jerem and the people did pray to him: There are three places for it: Jer. 7. 16. Therefore pray not thou for this people, neither lift thou up cry nor prayer from them, neither make intercession to me for I will not heare thee. But what if the Lewes being moved with the calamity when it came, should cry, and be importunate with the Lord, would not their teares move him? No, faith he: Jerem. 11. 14. Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not heare them in the time that they cry unto me for their trouble.

But what, if they fast and pray? No; if they doe that, I will not heare them. Jer. 14. 11, 12. Then God said unto me, pray not for this people for
for their good: when they, fast I will not heare their cry; when they offer burnt offering and an oblation, I will not accept them, but I will consume them by the sword, and by the famine, and by the pestilence. When the day of death comes, when the time of sickness and extremity comes, then you will cry, and cry earnestly: but God shall say to you then, the time was, when I cried to you by the Ministers, and you would not heare: nay, you flighted and mocked them, and you would not heare them, I will also mocke & laugh at your destruction. Prov: 1. 26. Do not thinke this is a case that seldom comes, it is done every day, continually upon some. There is a double time: a time of preparing and trying before this unchangeable decree come forth. Zep. 2. 1, 2. Gather your selves together, yea gather together, 0 nation not desired, before the decree come forth, before the day passe, as the chaffe, before the fierce anger of the Lord come upon you, before the day of the Lords anger come upon you. And there is a time, when the decree is past; and when this is not past, there is a doore of hope opened: but when the decree is come forth, then you are past hope.

But how shall I doe to know this?
Beloved, never an Angel, nor I, nor any creature can tell you; you see that he tooke Saul at the beginning of the kingdome, when hee was young and strong; he tooke the Iewes at the beginning of Jeremies preaching; onely the use that you are to make of it is this: Take heed of

When God hath cast a man off, all his indeaoures help not.

Pro. 1. 26.

A double time.
Zeph. 2. 1, 2.

Object.

The time of God's casting off a man vn-knowne.
of neglecting God, or good admonitions, take heed of contemning the word from day to day, and saying, that I will repent hereafter; for the Lord perhaps will not give thee a heart to repent, he will not heare you, (as was said before,) though you cry never so much to him, as in time of extremity you are like to do.

The second use I take out of Rom. 11.28, 29. As concerning the Gospel, thy are enemies for your sake: but as touching the election, they are beloved for the Fathers sake. For the gifts and calling of God are without repentance. The meaning of it is this: faith the Lord, I have cast away the Jews, and they are now enemies for the Gospels sake, that is, that the Gospel might come sooner to you; they have rejected it, that upon their refusall, it might come to you Gentiles; they are enemies and cast off, yet they are beloved for their fathers sake; that is, in regard of the promise that I made to their father Abraham, Isaac, and Jacob, and in regard of that covenant I made with the, which I will not alter, not, faith he, to all the Jews, but those who I have electst, so farre as my covenant reacheth, with whom I have made it. Do not thinke that there is any change of the Lord toward them, For the gifts and calling of the Lord, that is, the calling of them by the worke of the Spirit, and the gifts of saving grace, that he hath bestowed upon the elect Jews, they are without all repentance, there is no change in them. Then if ever thou art in covenant with God, and hast this seale in thy soule, that there is a change wrought
wrought in thee by the covenant, then thy election is sure: and be sure God will never alter it, for he is unchangeable. This thou must consider, that thou must have strong consolation. Beloved, our consolation, if it be upon any thing, but upon God that is unchangeable, it is weak, and twenty things may batter it, and overthrow it: but when it is grounded upon the immutability of his counsel, it is called in Heb. 6. 18. strong consolation, so that all the Devils in hell, all temptations of the world, and all the objections that our owne hearts can make cannot batter it; for it is built upon the lowest foundation, even upon the unchangeable God. So that this doctrine is for comfort to all the Saints of God. Therefore consider thou, whether thou art in the state of grace, whether thou hast made the match with Iesus Christ, if ever there was a covenant betweene Christ, and thy soule.

But how shall I know it, you will say? Did you ever come to this, as to say, I am content to be divorced from, and to part with all things, with every lust, and to be content to follow him through all his ways, and to beare every crose? yet this is not enough; Did there follow hereupon a generall change within thy heart, and a new heart, and a new spirit given thee? otherwise it is but lip-labour, a thought onely that pasheth through the mind, and therefore was never any such actuall agreement betweene Christ and thee. But if there were any such change, then thou must comfort thy selfe; for
for God is unchangeable, and this covenant, it is an everlasting covenant. Consider that it is everywhere called so: *Isaiah 55:3.* It is said to be an everlasting covenant, because it is founded upon the sure mercies of David: God gave Saul mercies as well as David; God tells him that he shall have the kingdom, if he will walk in his ways; but Saul started out of the ways of God, and so God performed his part, but yet the covenant was broke, because Saul performed not his part. And as it was with Saul, so it was with the people of Israel; because they broke the covenant on their parts, God also broke his. David started out of the way, as well as Saul: but they were sure mercies that were promised him, for it was an everlasting covenant of mercy. Therefore you must know this, that there is a twofold covenant: First, a single covenant, such as God makes with children when they are baptized, which is this; If you will believe and repent, and walk in my ways, you shall be saved: now if they break the condition, God is freed, he is not bound any further. Secondly, a double covenant, to perform both parts, which is this; If you will believe, and repent, you shall be saved, and I will give you an heart, and you shall repent, and believe, and be saved. I began the work, and I will finish it: here is not only a covenant on God's part, to be our Father, but on our parts also, as in the other, but God doth not only promise for his part, but makes a covenant to to enable us to perform the conditions.
ditions on our part: and therefore it is called a double covenant. And it is impossible that this covenant should be broken, for then God should break it himselfe, (for he is ingaged for both parts;) and so be changeable, if hee should not give thee a new heart, and keepe thee from the first day of thy regeneration till death. Therefore it is an everlasting covenant, and the fruities of it are sure mercies: it is a double covenant, and therefore cannot be changed. And it is called, Compassions that faile not: why are they called so: to shew the unchangeablenesse of this covenant.

But you will say, what if I fall into sin? I will forgive them, faith the Lord. Oh, but lusts doe rebell, old lusts, and new: but, faith the Lord, I will mortifie them, and give you grace to overcome them. Oh, but grace is subject to decay: but I will renew it, faith God. If thy sinnes and lusts should exceede his mercies, then they should faile; but they cannot: and therefore they are called compassions that faile not.

Besides, consider this, that the covenant is made in Jesus Christ. There are two Adams, he made a covenant with both: with the first Adam, he made a covenant, as with the common roote of all mankind; but Adam brake the covenant, and so did all his members. But there is a second Adam, and all that are saved, are members of him as truely as wee are of the first Adam: and he kept the covenant, and therefore if he stand, they shall stand also.
Besides, consider that he makes this Covenant as to sons, and not as to servants. To the servant the Master faith; Doe my worke faithfully, and thou shalt have thy wages, if not, I will turne thee out of my dores: but with his Sonne it is not so, hee abideth in the house for ever, if he fall into sinne, hee corrects and nurtures him, but yet hee keeps him in his house for ever.

But what use is there of this Doctrine?

There is this end for it; were it not for this Doctrine, thou couldst never love God with a sincere and perfect love: For I aske thee this question, canst thou love him with a perfect love, whom thou thinkest may sometime become thine enemy? It is a saying, Amare tamquam aliquando forsus, is the very poison of true friendship. But now, when thou knowest that God is knit to thee by an unchangeable bond, that hee is a friend whom thou maist build upon for ever, whom thou maist trust: this makes thy heart to cleave to him, as Paul saith, I know whom I have trusted, this makes thy heart to fasten upon him, and there is no scruple of love, which would be, if there were a possibility of change.

Besides, what makes a man to depart from his profession? Because he thinkes to get a better portion: but when thou hast this portion sure; Christ, and heaven sure, why shouldst thou let it goe. Heb. 10.23.

Besides, endeavours never faile, till hope failes: And therefore when thou art sure that thy
thy worke is not in vaine in the Lord, it is that which makes thee constant, and immovable in well-doing. And therefore the use is, to make us have strong consolation in the Lord, and to doe his worke abundantly, to doe that which wee are exhorted to doe; to cleeve to the Lord without separation. And this wee cannot doe, except we were sure of him: and that you may know by this, that he is an unchangeable God, and the gifts of his calling are without repentance.

FINIS.

THE
THE
FOURTEENTH
SERMON.

Exod. 3. 13, 14.

And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, what is his name, what shall I say unto them?

And God said unto Moses, I AM, THAT I AM, &c.

When men heare that God is thus unchangeable, that when he hath rejected any, he never retracts his decree; this objection may be made. For what end is it then to pray, to endeavour a change of life, or to repent, for if there be such an
That the unchangeablenes of Gods Decrees takes not away endeavours.

Simile.

That the un
changeable Decree past against mee, what hope is there?

Before I come to a particular answere to this, I will premise these two things in generall.

First, you know, that in other things there is an unchangeable Decree, as there is an unalterable Decree concerning the time of mens death, and yet no man for this doth cease to eate, or to take Physick: so there is an unchangeable Decree concerning the successe of every businesse under the Sunne, yet wee doe not forbeare to take counsell, and to use the best meanes to bring our enterprises to passe: And so there is an unchangeable Decree concerning the salvation of men, concerning giving grace, or denying grace to them; and you can no more take an argument from hence, to give over endeavours, than you can in the former.

2. Though there be an unchangeable Decree past upon men, when God hath rejected them, and God will not alter it; yet this Decree is kept secret, and no man knowes it: therefore there is a store of hope opened, to stirre up men to endeavour. Indeed if the Decree were made knowne, and revealed to us, then it were in vaine, then there were no place for endeavours: but seeing it is not so, therefore there is place for hope, and for endeavours which arise from hope.

These things being premised, we will now come
The Immutability of God.

come to a particular answer of this objection.

First, that if thou doest pray, thou shalt change God and his carriage toward thee, though he be unchangeable. For if a man be rejected as Saul was, and as the Jews were, and as those in Rom. i. who were given up to a reprobate minde; if he be so rejected, he is not able to pray, or repent, or to seek to God, or to desire to go about in good earnest any change of life: for if he were able to do it, he was sure to speed. Therefore if thou dost pray in truth, thou shalt prevail, thou art sure to have mercy at his hand; for it is a great signe that he hath not given thee over, that no such unchangeable decree is past against thee: therefore it is no doctrine of discouragement. Indeed it is a doctrine of great terror to those, whose hearts doe not tremble at it, that let such a doctrine slide a way as water doth off a stone, and not sink into their hearts at all: but to a man that faith, I would repent, and pray, and change the course of my life, if there were any hope: I can say this to thee, that if thou dost pray thou shalt be accepted; for God hath styled himselfe, that he is a God hearing prayers; and except he were changeable, he must needs be ready to heare thee, if thou seekest to him: For the Lord is unchangeable in his promises, & thou shalt finde him unchangeable towards thee: but to a man that will not pray, that is set upon evil, and will not be wrought upon, to such a man this is a fearefull and a terrible doctrine.

Secondly,
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| Secondly, though God's decree be unchangeable, yet if thou canst find a change in thy selfe, it shall go well with thee: as if a father should take up an unchangeable resolution to disinherit a stubborne and ungracious child, because he is so; if the child should change and alter his courses, and grow sober, the father may now receive him to mercy, and yet no change in his resolution, but the change is onely in the sonne. Or, if a Prince should set downe in a law, (as a law of the Medes & Persians, that alters not) saying, I will not receive to favour such a rebellious subject, because he is so: yet if his subject be changed, he may receive him, & yet his Decree may be unchangeable, because the change was in the subject, and the decree was grounded upon this, if hee did remaine so rebellious and stubborne: So I say to thee, if God hath therefore threatened to reject thee, because thou art a stubborne and rebellious wretch, if now thou shalt finde a change in thy selfe, that thy stubborne heart is broken, standing in awe of him, fearing to offend him, or to commit any sinne that thou knowest to be a sinne, I say, notwithstanding that unchangeablenesse of his, he cannot but receive the to mercy. As if a Phystitian should take up an unchangeable resolution, not to give his patient such restorative physicke, because his stomacke is foule, so that it will not worke, and because he will not receive such purgations whereby he should be prepared for it: But if there be a change in him, if his stomacke be
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be cleane & fit for it, so that it will work, and he become willing to receive it, if hee give it him, the change is not in the Physitian, but in the patient. Therefore when you heare this, set not downe discouraged, but rather goe and set alone, and consider of thy sinnes, and give not over till thy heart be broken for them: and when this is done, be sure that hee will receive thee to mercy, for he may remaine unchangeable in his decree, if the change be in thee. And therefore this Doctrine doth not discourage, but rather stirre vp, and incite men to change their courses, yea it is the very scope of it.

Againe, I addeth this further; he that faith, to what purpose is it to endeavour, whosoever it is that sayes so, I would aske that man this question; Didst thou ever goe about any holy dutie, and yet didst finde this stoppe in it, that though thou wouldest doe them, thou couldest not be accepted? Hadst thou ever a serious resolution to forsake such & such a sinne, and the occasions of it, and yet thou didst finde such a barre as this, that thou couldest not alter Gods decree thereby, and for that oneley reason hast gone on in it? Did ever any man upon his death-bed say so? No man will say so: but it is because he would not. Therefore complaine not of the unchangeable decree of God, but of the stubbornesse of thy heart, that thou wilt not buckle, and come in unto him.

The best way in this Doctrine of the unchangeablenesse of Gods decree of election, is this:
to consider in what manner it is delivered in the Scripture, and to what purpose, and to make that use of it, and then thou shalt be sure not to abuse it. As for example; to what end, and for what occasion is this Doctrine of election delivered? You shall finde that it is on this occasion. Rom. 9. 18, 19. When many of the Jews did not come in, to whom did belong the covenant, and the lawe, and the testimonies, this was an objection that was made against the Doctrine of the Gospell; what was the reason that the Jews did not come in, and that his owne people were not wrought upon? To answere this objection, the Apostle tells them, that this was not against God's good will, hee was able to doe it, if it were his pleasure, but, faith he, some hath hee chosen, and some not; some he loves, and some hee hates; some hee hath mercy upon, and some he hardens. So that the scope of that Doctrine is, that God might be magnified, that no objection might be made against the almighty power of God, as if hee was not able to bring them in, that men might not say that they have resisted his will: and the Apostle reveales it for that purpose, that men might be answered. So that such Doctrines as this, you must consider for what end they are revealed. So for this Doctrine of God's unchangeablenesse, what is the end, why it is revea-
ed? You shall see in Numb. 23. 19. He is not as man that he should repent: Therefore I have blessed Israel, and he shall be blessed. The end is, to shew that
that his favour is an unchangeable favour: So he hath cursed Saul, and he shall be cursed, 1 Sam. 15.29. his decrees are unalterable. So likewise 1 Sam.1.17. God is good, and cannot be otherwise, therefore he can tempt no man. Out of all these places it is apparent, that the use of this Doctrine is, that we might tremble at his judgements, and that we might rejoice in his favour with joy unspeakable and glorious: In a word, that men might know the excellency of the Almighty, and might know and magnifie God, because constancy and unchangeableness is a property of wisedome. This being the end why it is revealed, it ought to be applied onely to these uses: As, (to shew it in those particulars which before we did mention) when we heare that God rejected Saul, and will not repent of it, and the Jews, &c. the use that we should make of it is this, to thinke with thy selfe, If God should passe such a decree of rejection upon me, it cannot be changed, therefore I will feare before him, and take heed of that stubbornesse and course of disobedience, that may bring that curse upon me, and such a stroke upon my soule; and for this purpose is this doctrine revealed to us. And this use the Apostle makes of it, Heb. 3, when he had delivered Gods unchangeable decree, declared by his swearing in his wrath, that they should never enter into his rest: therefore deferre not, faith he, while it is called to day, lest that you continuing in a course of rebellion, the doore of mercy be shut upon you, and God do swere in his wrath,
wrath, as he did to them, that you shall never enter into his rest. Beloved, there is a double time: a time of the coming forth of this decree, and a time of preparing and trying, while the doore stands open. Therefore take heed that that acceptable time doe not passe away, lest thou be hardened through the deceitfulness of sinne.

If God be unchangeable, then looke whatsoever hee hath done in former times, what judgements hee hath inflicted, and for what, what mercies hee hath shewen, and upon what ground, and thou maist expect the same, because there is no change in him: therefore goe over all the Scripture, and beholde what hee hath done there, looke through all thine owne experience, and see what he hath done to thee, and to others, and know that hee will doe the same againe to thee, for he is unchangeable. As for example, looke what he did to Joab, Shimei, and the house of Saul. You know the sinnes that they committed; Joab had committed murther, and Shimei reviled David, and Saul slew the Gibeonites against his oath: though they went on a long time in peace and prosperity, yet because their pardon was not sued out, therefore after many yeares God called them to an account. As Joab went not to the grave in peace, and Shimei deserved death, and therefore it was brought upon him; and Saul was punished in the blood of his sonnes, and he was slaine himselfe, as he had slaine others in battell. So be thou assured, if there be any sinne which thou hast formerly com-
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committed, unrepented of, though it be long since, God will waken it in due time. So, looke what hee did to David; he had committed a sinne in secret, but the Lord faith, that he will make his punishment to be open, he will doe it before the Sunne. So if thou hast committed a sinne in secret, take heed: lest he bring it to light, he will doe to thee, as hee did to David; and I say unto thee, that though thou be regenerate, and art one of his elect, yet if thy case be the same with Davids, hee will doe so to thee, for hee is unchangeable. There be two cases wherein the Lord will not spare, but bring judgement upon his owne children.

First, in the case of scandal, as Davids was: for though his first sinne was secret, yet his second was publicke, and made the first so too. Therefore though his sin was forgiven him, God tells him that his punishment should be open, and that the sword should not depart from his house.

Secondly, if their sinne be not scandalous, yet if it be unrepented of, God will even punish his owne children. And as God doeth with secret sinnes to bring them to light: so hee will doe with secret innocency, on the other side also. As Joseph, whose uprightness was in secret, for none did see it but himselfe; as for his Mistresse, she accused him, and was believed: yet the Lord brought it to light in due season. So he will doe thine. Let men keepe their credit with God, and hee will keepe their credit with men, let them raise flanders, or what they
they will: looke how he did with Joseph, so he will deale with thee, for he changeth not.

So looke how the Lord hath dealt with wicked men; looke how the Lord did deale with them that did meddle with holy things, as Nadab, and Abihu, and Vzzah, and the Bethshemites; you know that he destroyed them all, and that with a present destruction: so if thou wilt abuse his name, abuse his holy things, and come unto the Sacraments with an uncircumcised heart, he is the same God still, he is as much offended now, and hee is as ready to execute his wrath upon thee, as he was then.

So looke how hee dealt with Saul, with the Iewes that came out of Egypt, hee swore in his wrath, that they should not enter into his rest: if thou wilt doe the same that they did, rebell against him as they did, he will swear in his wrath, that thou shalt never enter into his rest. As hee passed his sentence upon Saul, and as hee passeth his sentence upon any: so he will bring it passe, if thy case be the same, for he is unchangeable.

So looke how hee did deale in John Baptists time, and as it was with them, Now the axe is laid to the roote of the tree, when the Gospell, and the means of grace, and the spring-time of the word began; because they did not regard it then, they were cast off: the time of their ignorance God regarded not so much; but then hee called upon every one to repent, and because they did not come in then, he deferred not his judgement. That upon which I ground this, you shall
shall finde in two places of Scripture. 2 Pet. 2.

4. If the Lord did so with the Angels, spared not them, faith he, he is the same God, and therefore he knowes how to reserve the unjust to the day of judgement, and especially those that are unclean: the ground of it is his unchangeableness. The other place is in 2 Cor. 10. You know what he did to the Israelites, faith hee, hee will doe the same to you: therefore doe you take heed, that you doe not commit fornication, as some of them committed, and died in the wildernesse, &c.

Onely here is this caution diligently to be remembred, which we must adde to all this that hath beene spoken. It is sure, that whencesoever it is the same case, hee will doe the same thing: though his judgements are different, the time different, the wayes and meanes are different.

As for example, he stroke Vzzah presently, and so he did Gehazi, and Nadab, and Abihz; yet to others there may be difference in time: to these he did it presently, to others it may be he will doe it many yeares after. Againe, he stroke them with death, but it may be there is another kinde of judgement reserved for thee, as it may be he will give thee up to hardnesse of heart, or the like.

Againe, so it is in shewing mercy, for the rule is as true therein also: For he shewes mercy to some this way, and to others that way, and he humbles men after divers manners; and so some men hee punisheth for their sinnes in this life, some hee reserves for another world: Againe, some
some hee strikes presently, and some hee forbearers with much patience.

And this you must remember in both these, that though hee doth the same things, yet hee doth them in a different manner, time, and way: he hath divers judgements, and afflictions; and as there are divers meanes to attaine to the same end, as some may ride, some go on foot, and yet all come to one journeys end: So the judgements and afflictions may be different, yet the end the same; and that this caution being taken in, thou maist be sure, that the same judgements that he did execute in former time, he is ready to execute them still. As he hath given them up to open sinnes, that did neglect him in secret, so he will doe to thee; as he hath stricken some men in their sinnes, so the same wrath is gone out against and remaines for thee, if thou doe not repent and turne to him: for the kindes, as whether by sicknesse, or death, &c. these we cannot determine of; the ways of God are infinite, and exceeding divers, unsarchable, and past finding out: but though in regard of his particular wayes it doth not follow, he did thus to this man, therfore he will doe the very same to thee; yet because he did this to them, he will doe the same thing to thee in the same or in a different manner.

So looke what he hath done to all his Saints, hee hath blessed them, and heard them. But thou wilt say, I have prayed, and I am not heard. I say to thee, if thy case be the same, thou
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 thou shalt be heard. To this end are those places: The Lords hand is not shortened, that hee cannot save, nor his care heavy, that it cannot heare. This is the scope of the Prophet; as if he should say, you wonder why you are not heard, that you have not the same success in prayer that the Saints have had, but the case is not the same, faith he: they repented, but you do not; you are mistaken, for you are yet in your sinnes; I am as strong to helpe you, and as ready, and if I doe it not, it is because the case is different: Your sinnes have made a separation betwene me and you. Which implies, that God will heare if the case be the same. Onely remember this, that God may deferre it something long before he heares you, yet he will doe it in the end.

If unchangeableness be proper to God, (for so you must understand it, proper to him, and common to no other) then learne to know the difference betwene him and the creatures.

There be divers branches of this use: As,

First, if this be so, then every creature is, and must be changeable, and if so, then take heed, that you do not expect more of the creature, than is in it, for this will raise your affections to the creature, and so cause griece and vexation in the end: and indeed the forgetfulness of this changeableness in the creature, and unchangeableness in God, is the cause of all our crosses and sorrow in outward things we meete with. There be these degrees to it.

For, first, The forgetfulness of the mutability
lity of the creature causeth us to expect more from it than is in it. Secondly, This expectation raiseth our affections unto the creature: hence it is, that we set our affections too much upon them, and delight too much in them. Thirdly, Strong affections, when they are set upon the creature, doe always bring forth strong afflictions: for what is the reason of all the griefe, that we undergoe from day to day? Is it not, because our affections are set upon changeable objects, upon the creatures? And therefore when they are changed, then there is a change in the minde also: whereas if thou didst looke alone upon the unchangeable God, this would keepe thee from worldly care and sorrow, this would preserve in the evennesse and quietueness of minde. Therefore take heed of forgetting this, that to be unchangeable, is proper to God alone; therefore set thy affections upon none but him: and if thou wilt doe so, thou shalt always enjoy a constant seenity and security of minde, as if a man were in the upper region, where there is no change of weather, when as below here, there is one day foule, another faire, so that if a man could live with God, and walke with him, and have his conversation in heaven, he should not be subject to such changes: whereas if a man set his mind upon earthly things, he shall be still subject to perturbations and unevennesse. All griefe of mind comes from hence, that thou lookest for unchangeableness from the creature, where it is not to
to be had. If thou wouldest looke up to God, thou shalt find all things alike there, there is no change with him. When an earthen pot is broken, it doth not much trouble you, for you remember it to be but an earthen pot: now every thing here below, all your friends, wife, children, they are but earthen vessels, and the consideration of this would exceedingly help you, if you would settle it on your heart. Therefore say, what a foole was I? I did not remember, they were but a flower, a vapour, and a shadow: for so the Scripture calls them. And shall a man take on, because a vapour is scattered, and a flower withered, and a shadow vanished? Therefore remember, that to be unchangeable is proper to God alone: and to be changeable is as proper to the creature, as to him to be immutable.

Secondly, You may see from hence, how to helpe that vanity to which the creature is subject: for if unchangeableness be the property of God, thou must not secke a stability from the creature, but consider that it hath no further constancy in it, than God is pleased to communicate the same to it. Therefore goe to him to whom unchangeableness belongs; for as mutable as they be, yet if he will make thy friends to be stable, or thy wealth, it shall be so. Therefore the one-ly way is, to goe to him, to make those things firme, which otherwise are unconstant. The love of a friend is unconstant, for hee may die, the breath is in his nostrills, and if hee doe live, yet his thoughts may perish, and his affections alter:

So
So that they shall faile thee as a land-flood doth in summer, as Job saith. It dries up in summer time, and yet that is the time of thirst; and so will they faile thee in time of neede: and the like may be said of all things else, so that he whose comfort doth depend upon them, hath but a dependent felicity, which is like the motion of mills, and ships, which cease when the water or wind failes them. But yet as mutable as they are, God can put a constancy unto them. Apply this therefore to thy selfe. Thou livest now, and art in health and wealth, in such and such a place, and such circumstances, as may continue it: the onely way to establish thee in all this is, to goe to God, and to beseech him to put a stability into thy condition. For the creature, as it is made of nothing, and is built upon a foundation of nothing: So it is apt to returne to nothing. And remember this, that the more retired, and weaned, and fearfull thy affections are about any thing, so that thou canst say in good earnest: If God will, I shall enjoy them to day, and next day, but his will I know not, I know not how long I shall enjoy them; if thou canst say thus, thou shalt holde them longer, and the faster: for that is a signe that thou dependest upon God, and not on the creature, that thou trustest him, and art not fastened to it.

If this be so, then unchangeablenesse is an excellency in him: for all his Attributes are exceeding excellent. Then if thou wouldest judge of any thing in the world, thou must take this
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as a measure by which thou maist prize and e-
steeme it: looke how changeable it is, so much
the worse it is; if it be good, the more immutable, the better it is, for all changeablenesfe
commeth from weaknesse. Therefore learne
to value it so: and you shall finde this of much
use. As wee may see in the heavens: it is said
that they are vaine, because they waxe olde as doth
a garment, but thou art the same, Psal. 102.26,27.
Go through every thing glorious in the world,
glorious Churches, they are subject to change;
as Ierusalem, the glory of all the earth, it is ruina-
ted, and brought to nothing. Take men that are
most eminent, yet because they are subject to
change, by death or by passions, there is a vanity
in them: though they live here like Gods in
their glory: and when they come to die, and
their change comes, they appeare to be but men.
Therefore magnifie no man, but labour to be
perswaded of thy selfe, as a man. I neede not
speake to you of riches, they take to themselves
wings and fly away; nor of credit and honour,
they are in the power of them that give them:
whatsoever is changeable, according to the muta-
tability of it, so value it. But I preffe the con-
trary. Looke upon the things that are not chan-
geable, and labour to prize them. Thou shalt
finde saving grace to be unchangeable, though it
may be impaired in degree, and may recoyle to
the root, and may not bud forth as at other
times, yet it is unchangeable, it shall never be
taken away: So spirituall life is unchangeable,
when
The word unchangeable.
Is. 40.8. Is. 40.8.
Mat. 5.

| when that begins, then the other 
| shales off, even as old nailes doe, when new grow under them: 
| therefore this should teach us to value it much. 
| 
| So the word of God is an unchangeable thing, 
| Is. 40.8. The grass withereth, the flower fadeth: 
| but the word of the Lord shall stand for ever. 
| So Mat. 5. Heaven and earth shall passe away, but 
| my word shall not passe. Now what use should 
| we make of this? Then study the word more 
| than any thing in the world besides. There is 
| much learning in the world, and there are 
| many creatures: now all other knowledge is 
| but of the creature, and the knowledge of them 
| cannot be more excellent than the thing 
| knowne, and it vanisheth away with them, but 
| the word of God shall not passe, the word indures for 
| ever. Therefore looke what truths thou canst 
| get out of the word, which may build up the 
| inward man, looke what profit thou canst get 
| from it, that shall remaine for ever: therefore 
| thou shouldest prize it much, get it plenteously 
| into thy heart, in the wisedome and power of it. 
| We have many imployments in this life: but 
| that which is bestowed upon unchangeable things 
| which shall never alter, that is the best time 
| spent. 
| 
| Lastly, all the good workes thou doest, and 
| all the evill workes of unregenerate men unre- 
| pented of, shall remaine for ever. Looke what 
| good workes thou doest in the world, they shall 
| remaine with thee for ever, they shall be had in 
| continuall remembrance. Therefore thou shoul- 
| deft |
deft labour to be abundant in good works, that is, to be sure to serve God whatsoever thou doest. This is the happy condition of the Saints, that their sinnes shall be blotted out, and their good workes shall remaine to eternity, they are spiruitall seed sowne, which shall bring forth a sure harvest. If thou be a servant or a labouring man, when thou doest thy works out of obedience to him, even those works shall remaine. So looke upon any thing that thou hast done for Christ, all these things shall remaine for ever: what faithfull praiers soever thou hast made, or whatsoever thou hast suffered for Christ, what paines thou hast taken in preaching, or in repenting, or in advancing the cause of Christ, these shall be had in everlasting remembrance. So looke what sinnes unrepented of thou hast committed. The sinnes of unregenerate men shall also remaine. All the praine that comes from any action, and the pleasure of it, that passeth away, and comes to nothing: but looke what sinfulnesse there is in any worke, that remains, and if thou repent not of it, that sinne shall be reckoned upon thy score; and what uprightnesse soever there is in any worke, that also shall remaine. Therefore learne from hence to prize and value onely those good things that are immutable, and proportionably to feare and shunne the evill.

FINIS.
And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, what is his name; what shall I say unto them?

And God said unto Moses, I AM, THAT I AM,&c.

And we are to judge of other things by the mutability of them: so learn to judge of thy selfe, of thine owne spirit, by that constancy that thou findest in well-doing, or that mutability and unconstancy that thou art subject to.

If a man would make a censure of himselfe, let him consider, that the nearer hee comes to unchangeablenesse in well-doing, the better hee is, and
and the stronger he is: againe, the more mutable, the weaker. Thou art to judge of thy selfe, as wee use to esteeme one of another. Now let a man be unconstant, one that we can have no hold of, that is as fickle as the weather, that will resolve upon such a thing to day, and change his mind to morrow: what ever learning or excellency, or what kindnesse soever is in this man, we regard him not, because he is an unconstant man. Now learene thou to doe so with thy selfe, to aske thy selfe that question: Hast thou not had many resolutions, that never came to any endeavours? Hast thou not begun many good workes, and broke off in the middle, and never finished them? Hast thou not found that property of folly in thee, To begin still to live? Stulti-\textit{tia semper incipit vivere?} Hast thou not often begun and ended, and begun again, & still brought no fruit to perfection? If this be thy case, learene to abhorre thy selfe for it, and to be ashamed: for all is nothing, till wee come to a constant and unchangeable resolution: So that we come to set it downe with our selves as an inviolable law: this is a duty, and I will doe it, whatsoever it cost me; this is a sinne, and I will avoid it, whatsoever come of it. This is a resolution that \textit{Daniel} takes up, \textit{Dan. 1.8. He determined in his heart, that he would not be defiled with the Kings meate:} and such a resolution they were exhorted to in \textit{Acts 11.23. With full purpose of heart to cleave unto God.} It is translated, full purpose: but the words are, with a decree and full resolution
lution of heart; τὴν προθέσει τὰς καρδίας προσμυνὴν τῷ κυρίῳ: That is, when a man doth not lightly put himself upon an holy course; but takes up a strong resolution to go through with it; such a resolution as Paul's was, Acts 20. 22. he knew what bands did waite for him as for theevs,by the way, it was no matter; he was bold in the spirit, All is nothing: I care not, sayes he, so that I may fulfill the Ministry committed to me. Such a resolution we should have. And according as thou findest thy selfe able to doe this, so thou shouldest judge of thy selfe. A man that is on and off in his wayes, Salomon compares him to a City whose walls are broken downe, that is, if a temptation come, and set upon him, it hath free entrance, and the temptation comes in, because his soule was without guard and ward. But on the other side, a man that doth not stand trifling with the Lord, to say, onely I wish I could, and I am sorry that I cannot, but that will goe through a good course, such a man is like to City which hath walls round about it; that if a temptation come, there is something to keepe it out. I say, as thou art to judge of other things by the mutability of them, so of thy selfe. There is nothing better than to have a peremptory resolution in well-doing, to be constant therein, and there is nothing worse than to bee peremptory in evil.

If God be immutable, then thou knowest whether to goe to get this constancy, to make thy selfe

**Acts 20:22.**

**Simile.**

**Verse 7.**

To goe to God to get constancy in well-doing.
selfe **unchangeable**, and **immutable** and constant in well-doing. For, for what end hath he revealed to us that he is **unchangeable**? is it not for our use? Sure it is, even to teach us, that when we finde our selves subject to mutability, wee should goe to the **unchangeable God**, and beseech him to establishe our hearts. No creature is able to doe it. Every creature is mutable, onely so farre **unchangeable**, as he maketh it to be so, he onely is originally **unchangeable**; all friends and all other things in the world are no further **unchangeable** than he communicates it to them, (as was laid before:) and the same is true of thine owne heart, and of thy purposes. Therefore thou must thinke with thy selfe, and make this use of the **unchangeableness** of **God**, that hee onely can make thee **unchangeable**. Therefore as when a man wants direction, hee must goe to **God**: *Iam. 1.5*. he is onely wise, and can shew a man what to doe, when he is in a strait. So upon the same ground when thou seest that thou art unconstant, goe to him that is **unchangeable**, that can make thee constant; and desire him to fixe thy quicke-silver, to ballance thy lightnesse, and that he would settle and fill that vaine and empty heart of thine with something that may stay and establish it. There is no other way: all the meanes that can be used, all the motives that can be put to a man, all the reasons that can be brought, are not able to make us constant, till **God** worke it in us, and for us. Therefore the onely way is to give **God** the glory of his **immutabillity**,.
Immutability, to go to him in a sense of thine own unconstancy, and say; Lord, thou hast revealed thy selfe to be unchangeable, that we may seeke it of thee, and finde it in thee, thou alone art originally and essentially so: no creature is any further than thou dost communicate it to it. Therefore doe thou, Lord, make mee stable and constant in well-doing. Grace it selfe of it selfe is not immutable, for it is subject to ebbing and flowing: and the reason why we doe not quite lose it, is not from the nature of grace, as if it were immutable, but because it comes from and stickes close to Christ. Therefore goe to him; he is the roote that communicates sappe and life to thee, because thou abidest ingrafted in him.

But the Lord doth this by means: it is not enough to pray, and to seeke to him, to make me unchangeable, (so much as humane infirmity can reach) but I must use the means also.

It is true, he doth it by means: and if you say, what are those means? I will shew it you briefly.

You shall finde that there two causes of unconstancy, or mutability, or fickleness: and if you finde out what the causes are, you will easily see the way to helpe it.

First, Strength of lust: that causeth men to be unconstant. Iames 4.8. Cleanse your hands, ye sinners, and purge your heart you wavering-minded: what is the reason, that the Apostle bids them to purge their hearts, that were wavering-minded. But

Grace in it selfe not immutable.

Object.

Ansiv.

Two causes of unconstancy, and two means to procure constancy.

I Lufts: get them mortified.

Iam. 4.8.
but because that corruption, and those vnruly affections that are within, cause us to be unconstant, & to waver, even as an arrow though shot with a strong hand, which yet the winde makes to fly unconstantly: so a man that resolves upon a good course, and takes to himselfe good purposes & desires, yet he having some lust in him, these thrust in, & make him unstable; therefore purge your hearts you wavering-minded. As if he should say, the reason why you are not stable, is, because you are not cleansed from these corruptions, which are the cause of this unconstancy. So Psal. 5.9. There is no faithfulness in their mouth, their inward part is very filthinesse, &c.

The reason why there is no constancie in their speech, life, and actions is, because within they are very corruption: that is the sin that is within, is the cause of all the wavering that is in the life of man; were it not for it, our actions would not bee of such different colours, there would be no such vneuenesse in our lives. Therfore if this be the cause of it, there is no way to helpe it, but to get this corruption mortified, to be cleansed from al pollution of flesh & spirit, as much as may be.

Take a man that sayes hee will amend his course, that intends to be diligent in his calling, and thinkes never to turne to such evill courses, but to serve God with a perfect heart: observe now what is the reason that this man breaks his purposes, and falls off againe; it is, because there is some strong lust, that comes like a gust of a contrary winde, and breaks him off from his
his course. Therefore the first way is, so cleanse thy heart, if thou wilt be constant.

The second cause of unconstancy, is weakness; if a man were free from that vice and corruption, yet weakness would make a man so bee unconstant as to much weakness, so much unconstancy, and so much change, as a man hath, so much constancy he hath. For what is the reason that a man is so fickle? Because the banks of his resolution are so weak to hold out against temptations when they assault him, & the gates open because he is not able to resist them. And this is the ground I take out of 1 Sam. 13, 19. The strength of Israel will not repent; for he is not so mean that he should repent. By repentance is meant a change: now you see the reason given why the Lord is not subject to change, he is the strength of Israel. For you shall alwayes finde in the Scripture that such attributes are given to God, according to the nature of the works that he hath in hand: Now the reason given why the Lord will not repent, is because he is strong.

To make this appear to you, you must know, that these things must continue to make a resolution strong.

First, there must bee some reason that must move a man.

Secondly, there must bee an inclination of the will rooted with that reason.

Thirdly, it must be often renewed. First, I say, there must be some reason that must move him; but if that were all, he would not continue.
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| therefore hee must have an inclination of the will to it; both these, when they concurre, they make the resolution vp: when the understanding is convinced, and the will inclined, the understanding faith there is reason for it, and the will faith, it is good, then this makes vp the resolution. As first, when a man hath any reason to move him to any action, and it is a strong reason, so that hee answers all objections that hee meets with, now the resolution continues firme: but if his reasons be not sufficient, but he meets with objections that are stronger, then the first principle being taken away, the resolution growes flaggy and weake. And so is it in the other also, when a man hath a desire to any thing, if it be so strong, that no other desire is stronger then it, that can overtop, and overrule it, then he goes on without any impediment: but if it be weake, so that a stronger desire can come, and overballance it, then the second principle is demolished also, & there is an end of this resolution. So that let the reason on which wee fixe it bee strong, and let the inclination (which must concurre,) be fixt and strong, and then the resolution will be according.  

But I adde the third, that there must be a renewing of this: for though the resolution bee well built, yet to make it constant, it must still be renewed. For there are some workes, which must have a third and fourth hand to goe over them, or else they will faile, and moulder away: And |
And this is the nature of our resolutions also, it is not the resolution of a day or two, that will serve the turne, for the nature of man is subject to such weakenesse, that except our resolutions bee gone over and over againe, they shrinke & come to nothing. Therefore the thing that causeth unconstancy, is one of these three: either weakenesse of reason that sets thee on worke, or weakenesse of the inclination and desire, or else, not renewing of this. Now when you have found out the causes of weakenesse, you may easily finde out the meanes to make you resolute in welldoing. As.

First, Labour to get strong reasons for what you resolve on. The want of this was the cause of the mutability of the second ground. It wanted depth of earth: that is, the seed was good, and the earth was good, but it was not deepe enough, and so the strength of the Sunne caused it to wither away. So when we shall have good purposes and resolutions, & they have not root inough, that is, when a man hath not well examined the thing, so as to bee fully convinced of the thing that he undertakes, he is apt to be inconstant in it. And this was the reason of Eves inconstancy, because shee considered not the bottome that shee was built vpon. On the other side, the Woman of Canaan when shee had fixed her faith vpon a good ground, she would not be beaten off: though shee could not answer the objection, yet shee would not bee plucked off. Thou art the Messias, and therefore thou wilt.
wilt shew mercy: and then she had need of mercy, for her daughter was sick, and weak, and therefore she would not be driven off, she would take no denial. So is it with all our resolutions when they have this depth of earth. Therefore the best way is, to consider, and forecast the worst. So our Saviour counsell eth to expect the worst: How canst thou that hast but two hundred, goe against him that hath a thousand, so is it in this case. When you shall undertake a good course, and you goe out but with weak reasons: if Sathan or a lust come and object stronger reasons, this will make thee give out. Therefore the best way is to forecast the worst, and to outbid the Devill in every temptation. Therefore when hee shall come and say, that thou shalt have favour with men, say to him that the favour of God is better; if he shall tell thee of riches, and wealth, say that thou shalt have a treasure in heaven: if hee say to thee that thou shalt have rest and pleasure in sinne, say to him, that the peace of conscience, and joy in the Holy Ghost, is farre beyond that rest, and pleasure, whatsoever it be. So in all the temptations on the other hand, it is good to ponder them well, that wee may bee able to outbid him therein. Whatsoever he doth object, it is one of these two: either some good that thou shalt have, or some evil. Now consider, that as the love and favour of God, is a greater good then all the world can give thee: So his wrath is a greater evil.
evill, than any the world can inflict upon thee. Secondly, If thou wouldest have thy resolution strong, to breake through all impediments, labour to get vehement desires to overtoppe all other: that whatsoever comes, yet they may overbalance them.

But how shall I come to get such a desire? There is no way in the world but this: Labour to be humbled for thy sinnes, to get a broken heart for them: for then a man comes to prize grace exceeding much, and worldly things as nothing. For this is a sure rule, When thou feelst thy sinnes to lie heavie upon thee, then all the things in the world will bee exceeding light: therefore labour to know the bitterness of sinne; it is that which sets an edge vpon all our spirituall desires: without this a man doth but cheapen the kingdome of heaven, he doth as the people did with Rehoboam, they expostulated with him about their serving him: so wee doe capitulate with the Lord, as it were, and stand vpon termes with him, untill we are humbled; and then we are ready to take heaven vpon any condition. Till a man be thus humbled, his desires are remisse, and weake, and flaggy desires; they raise up great buildings upon no foundation; the foundation is weake and crazie, and so the building comes downe. And hence is it, that men put their hand to the plough, and looke backe againe. A scholler will serve the Lord, if hee may have eminency in gifts, and outward excellency, or some honour in the flesh; but otherwise
The Immutability of God.

Wife his desires to God's work are remiss: but when he is once humbled, then he will say with Saint Paul, Lord, what wilt thou have me to do? & I will doe it, whatsoever it is, & whatsoever thou wouldest haue me to suffer, I will suffer it. He will take the kingdom of heaven by violence: and then his resolutions continue constant that way. For what can the world and Satan do to him? will they take away his pleasure from him, his wealth, or his credit? they are things that he hath despised before: they can take nothing from him, but what he cares not for. It is the bitterness of sinne, that makes him now to prize God's love and favour above all things.

Thirdly, thou must renew thy resolution oft: it is not enough to set the heart in good frame of grace for a day, or two, or for a moneth, but thou must have a constant course in doing of it, ever and anon: as the Dutch men use to doe with their bankes, that keepe them with little cost, because they looke narrowly to them; if there be but the least breach, they make it up presently, otherwise the water makes a breach upon them. So thou shouldest doe with thy heart, observe it from day to day, marke what objections come that thou canst not answer, what lusts and desires doe overballance thee, and learne still to renew thy reasons and resolutions against them: and this will make thee constant, and firme, and peremptory in well-doing.

Now
Now I come to the next Attribute, and that is, The Greatness of God, or his Infiniteess: We follow in this rather the rule of the Scripture, than the tract of the Schoolemen, and wee insist upon those that God doth especially take to him in Scripture.

Now that God takes this Attribute to himselfe, you shall see in 2 Chron. 2. 5. For great is our God above all Gods. Psal. 135. 5. For I know that the Lord is great, and that our Lord is above all Gods. But the place that I would chiefly commend to you is this: Psal. 145. 3. Great is the Lord, and most worthy to be praised: and his greatness is unsearchable. Where you see, that it is an infinite, and incomprehensible greatness, that the Lord takes to himselfe. So Psal. 147. 5. Great is our God, and of great power: and his understanding is infinite.

In handling of this, I will shew you these two things.

First, I will shew you how this greatness of God is gathered from the Scriptures.

Secondly, I will shew you the reason of it, as I have done in the rest.

The greatness of God is declared to us in the Scripture by these fixe things.

First, By the workes of his creation. The greatness of the workes doth shew the greatness of the maker. Isay 40. 12. Who hath measured the heavens in the hollow of his hand, and meted out the heavens with a spanne, and comprehended the dust of the earth in a measure, and weighed the moun-

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taines in scales, and the hills in a ballance? that is, if you would looke upon any worke, you may judge of the workman by it; if you see a great building, you conceive it to be made by a man of some power: now when you looke on the great building of heauen and earth, you may think that he that did handle the materials thereof, as an Architect doth handle the stones, & lay them in their place, is great: now the Lord doth put the waters together, as if he held them in his hand; and hee measures out the heavens, as a workman measures out the roofe: Againe, every workman must worke by plummet and by weight, now consider the great mountaines, faith he, he weighs them in scales, and the hills in a ballance: as this building doth goe beyond mans, so doth the greatnesse of God exceed the greatnesse of man: and by this you may take a glimpse of the greatnesse of the Lord.

Secondly, by the ensignes of his greatnesse: The greatnesse of Princes is set out by their ensignes, which are the declaration of it. Now when the Lord would shew his greatnesse, you shall see how he expresseth it. Deut. 4. 36. When he came out of the Mount, they heard a great voice, and on the earth there was a great fire; by that you may know the greatnesse of God. For why doth hee come forth with those ensignes, clothed with them, as it were, but that by this you might have a crevice opened to shew you the greatnesse of God? So when he appeared to Elias, and in his apparitions to Moses, to the Prophets,
Greatnes of God.

Prophets, Isaiah, and Ezekiel. It is said also, that his voice was as the sound of many waters; and he was so terrible, that it was a visuall saying among the Jews: Who can see God and live? why so? Because when he appeared, when he shewed any shadow of his greatness, weak flesh could not behold him, but was swallowed up as it were, with the greatness of his Majesty.

Thirdly, By the workes of his providence.

Ezek. 36. 23. And I will sanctifie my great Name which was profanen among the heathen, which ye have profanen in the midst of them, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. As if hee should say; They make no account of me now, but when they shall see me to bring downe great Babel, then they shall know and believe, that I am a great God. So else where in Ezekiel hee compareth Ashur, and Tyre, to a Lyon and Eagle, and a Cedar: and hee saith, that hee will put a hooke into the Lyon, and deplume the Eagle, and overtop the Cedar: that is, hee will shew forth his greatness, at that time, when he shall bring downe those great nations.

So the greatness of God is seene in his providence over every thing else: when he shall overthrow a whole kingdom, and a great battell by a little accident, as great ships are turned about by a little rudder, then his might appeares. So his ruling the winds and seas, and weather, all which shewes the greatness of his excellency. Therefore look upon his judgements, and likewise
wise upon his mercyes, when you see, how he raiseth men out of the dust &c. All this shewes the greatnesse of God.

Fourthly, It is set out comparatively. To compare him, with the greatest of men, Kings, what are they unto him, who is the King of Kings? Nay, take Nations which are greater, nay take all Nations, you shall see what they are to him. Isa. 40. 15. Behold the Nations are as a drop of a bucket, and are counted as the small dust of the ballance: Behold he taketh up the iles as a very little thing, & Lebanon is not sufficient to burn for a burnt-offering. All Nations before him are as nothing, and they are counted to him lesse then nothing and vanity. The very scope of this place is, to shew the greatnesse of God by comparison. A bucket of water is but a small thing, but the dropps that fall from it, they are no use: Againe, the dust of the earth is but a small thing, but the dust of the scales, that will not so much as turne them, that must needes be exceeding little: but all the world is not so much to him, as a little dust. Another comparison you shall finde in Isa. 55. My thoughts are above your thoughts, as the heaven is above the earth. Beyond all things are the thoughts of man; for though Nations bee great, yet a mans thoughts goe beyond them: notwithstanding the Lord is as much beyond the scantling, and modell that we draw of him in our thoughts, as the heavens are above the earth. When you have thought upon mee as much as you can thinke; when you have thought me
me mercifull, (for that is the thing which hee speaks of there) yet I am as much more mercifull, then you can thinke of me, as the heavens are above the earth.

Fifthly, The Immensenesse or extent of his being. 

Ier. 23. 24. Do not I fill heaven and earth, saith the Lord? When we consider, that the heaven of heavens cannot containe him, that largenesse of his essence presented to our mindes, will shew his greatnesse to us.

Sixthly, His holinesse shewes his greatnesse. Looke as men keepe a greater distance from others, (as Princes doe) so wee esteeme them greater: Now his holinesse is nothing else, but his separation and distance from every creature. Every thing is holy, because it is separated from common uses; it is common, because it is not sequestred: now the holines of God goes beyond the holines of all other things, for God is so separated as none may come neere him; the Cherubims cover their faces before him; and when he was in the Mount, none might approach neare to him; if they did, they were to be thrust through with a dart: He dwells in light inaccessible; & therefore the great holiness of Go shewes the greatnesse of Majesty.

The reasons of this Infinitenesse are these.

First, from this very place, I AM hath sent me unto you? I AM, shewes that he hath a being from himselfe, if so, then he had no cause. Now from hence, as in that he had no efficient nor final cause, he is eternall, so in that he hath nei-
other matter nor forme, he is infinite and incomprehensible. And that is the reason that he hath an unlimited essence, because all limitation proceeds either from the matter or from the forme: the forme is contracted by the matter: againe, the matter would he indefinite, but it is contracted & bounded by the forme, and shut up into such a compasse. Now God hath neither matter nor forme, nor nothing like it: therefore he is infinite. All the creatures they have their severall kindes: the Angels they have no matter, yet they have something in them answerable to matter & forme, wherein they agree,& disagree with other creatures: and therefore they are one kinde of creatures, and man another; which shewes that they have formes to bound and limit them, in that the essence of the Angels goes so farre, and no farther; & so the essence of man, &c. But in God there is no similitude of any such thing, there is no Essæ recepti, there are no limits in him, nothing to bounde his essence: whereas they are Entia in a certaine kinde, he is simpliciter Ens, & therefore without all limitation, and so must be immense.

Secondly, He is omnipotent and almighty, he can doe whatsoever he will: Whence I reason. If he haue an infinite power, it cannot bee but in an infinite essence; for as a thing is working, so it is in being: an infinite effect supposeth an infinite cause: therefore when his power is infinite, that must needs be infinite in which it is rooted, and from whence it proceeds.

Thirdly, That which is beyond all that wee can
can conceive is *infinite*: but *God* is so, for if any thing could be imagined more perfect than he is, that should be *God* and not he: and therefore whatsoever we can conceive of him, he is in Scripture said to be beyond it. *Rom. 11.* His ways are past finding out; & it is said, that he dwells in light inaccessible.

Fourthly, Consider it from his workes: you see that hee hath made the world of nothing. Whence I reason: If you would heate the aire, it is more easilly heated than water, because the passive power is neerer the active; and if you would heate water, you may more easilly heate it than the earth: Now according to the resistance, according to the passive power, such is the active: if the passive power lie open, the active power is lesse, that workes upon it: now when the passive power is infinitely low, then the active power must be infinitely high, and answerable to it. Therefore when *God* comes to make something of nothing, the active power must be exceeding high, because the passive power is infinitely low: and therefore requires an infinite active power to make something of nothing, and consequently, hee must be infinite, in whom this power is seated.

If he be so great a *God*, hee that is our *God*, the *God*, who is our Father, if hee be thus great, and incomprehensible, learne you to know what you are then: that you have an *infinite God* to maintaine, defend and uphold you, in all all that you have to doe, or suffer for his will, If He is beyond all that we can conceive.

*Rom. 11.*

Reaf. 4. From his workes.

Vfe 1. To know our interest in this great *God*, and to take up a greatness of minde answerable.
This will cause you to take great mindes to your selves to have a holy magnanimitie in you:
And the consideration of this Attribute is of great use, to make Christians come to have great mindes. For what is it that makes the minde great? It is the greatnesse of the object: whence it is, that Kings have great mindes, because of their great Kingdomes; and great men have great thoughts, because of the great objects that they have to looke upon. Now therefore, if thou wouldest looke upon the great God, if thou wouldest consider that hee is thy Father, and that all that hee hath is thine, this would likewise make thy minde exceeding great: it would take from us that pusillanimity and narrownesse of mind, which we are subject to, and it is of great moment it should doe so. A little mind though it be good, yet because it is a little vessel, it can be and receive but a little good; whereas when the minde is great, it is capable of great grace, great actions, and great indeavours: therefore we should get our mindes to be inlarged, by considering the greatnesse of God, and our interest in it. For want of this it is, that Christians are so apt to be led aside into by-ways by the power of great men; because they thinke that they are greatly graced when they are look't after by great men; when as if they did know their owne greatnesse, that they are sonnes of God, and heires of heaven, this goes beyond all, and would raise their thoughts. Hence likewise it is, that men are so easily wrought
Greatnes of God.

wrought upon by pleasure, profit, and the like, that they are ready to transgress for a little: why is it? It is, because they do not know what they are borne to, that the great God of heaven is theirs, and all the treasures there are theirs.

So what is the reason, that the praise, and credit of men, do so much affect you? but because we have so little mindes: whereas, if God were knowne in his greatnesse, what would the praise of great men be to the praise of the great God? This would give us much strength against these temptations. And hence it is that young students that are provided for, have their mindes lift up to vanities: whereas if their mindes were great, they would despise them, and labour to serve the great God with their strength and parts in their callings.

And so men that are growne up, if they have estate inough, they leave the high and honourable calling of the Ministry; the reason is, because they overvalue these outward things: whereas, if a man had a great minde, nothing would be great to him.

Hence also it is, that men are so stirred with variety of conditions, when prosperity comes, it puffs them up one way; when crosses & adversity comes, it troubles and shakes them on the other side: and what is the reason, but because they seeme great to them? which appeares from hence, because they stirre up great affections. Therefore the way to walke even in both conditions, is, to get this greatness of minde: for it is

By pleasures.

By praise of men.

Why men are stirred with variety of conditions.
is the weakness of the mind, which causeth a man to be overaffected with these things, to rejoyce too much in the one, and to be too much affected with the other. Even as, wee see, a weake eye, as the eyes of Owles and Bats, cannot endure a great light; and a weake braine cannot beare strong drinke: but a strong eye, as the eye of an Eagle, can endure the greatest light: so a strong minde, it will endure great grace and disgrace, with the same temper, it will beare all well enough, it knowes how to want, and how to abound: whereas others have their eyes dazeled, and their braines made giddy as it were with the favour or discountenance of great men.

Hence also it is that we are so busie about worldly things, dignity, and riches, &c. It is true we should seeke after these things, but why doe we doe it tanto conatu? It was Pauls greatness of minde, that made him ambitious to preach the Gospell; to serve tables, and such like, were small matters, he would not looke after them: So if we had great mindes, we should seeke for grace, and how to increase in it, how to live an usefull, and painefull and profitable life. Worldly things are too little for the minde to bestow it selfe upon; which would be so to us, if wee would see God in his greatness, and our interest in it. Men of little mindes, and pusillanmous, with the Bramble, reckon it as a great matter to regne over the trees: whereas the Vine and the Figtree esteemed it not so, but chose rather to serve God and man with their sweetnesse and fainess.

Hence
Hence it is that men are so much affected with the injuries of men on the one side, and the favours of men on the other side: all this ariseth from the littlenesse of their mindes. Saint Paul, Gal. 5. 12. when the Galathians had done him great injury, yet faith he, Brethren, be as I am, for I am as you are: you have done me great injury, but I esteeme it not, you have not hurt me at all. For, a man enlarged to a holy greatnesse of mind, all the injuries put upon him by men, seme small to him: when men are full of complaints, and say, they cannot beare such disgrace and slander, and reproach; this doth not proceede from the greatnesse, but from the weaknesse of their mindes. Men thinke it indeede greatnesse of minde, not to passe over these things, not to put up an injury: but surely it is a note of a great minde, to overlooke them all. So it is true on the other side, not to regard the praise of men. The Philosopher could say, that the magnanmous man did not regard the praise of common men, because hee was above them; as is not hee a weake man, that would regard the praise of children, because they are not able to judge? So hee hath but a weake minde, that regards the praise of worldly men; for they are too little for him to regard, if hee did see God in his greatnesse. This made Paul to say, that hee did not care for mans day, let them say what they will by me, better or worse, I regard it not. (There is indeede a meete regard to be had of them; but if they come into competition with

**Greatnes of God.**

*Why men are affected with injuries of men*

*Gal. 5. 12:*

**Weaknesse to regard the praise of men.***
Fearfulness in profession whence it is.

with God, then they must beare no weight at all: and thus because disgrace and disparagement, &c. seemed but little to Paul, he despised them all...

So from this weakness of minde ariseth that cowardliness which wee see often in men. Whence is it that men are so fearefull to holde out the light of a holy profession? is it not from hence, that they are pusillanimous, that they doe too much esteeme the face & speeches of men? A Lion, because he knowes himselfe to be a Lion, if the dogs barke, he walkes in the street and regards them not; he turneth not his head aside for them: So a magnanimous man, that knowes himselfe in God's favour, will passe by the obloquies of men. You shall see David did so: hee went on in his course like a Lion, when Shimei railed against him, so that the two sonses of Zeroviah would have cut off his head: No, let him alone, faith he, the Lord then raised him up to a greatnesse of minde. So was it with Paul, hee passed through evil report, and good report, and never turned aside for any. So Moses, and Jeremy, They shall smite thee with the tongue of men, &c. fayes God, but I am with thee, and I will make thee a brazen wall, and an iron pillar. And so, if we could see God in his greatnesse, all these outward things would seeme nothing to us. As an hundred torches appeare to be nothing, when we looke upon the Sunne: so, if we could consider aright of the greatnesse of God, all the faire speeches of men would be as nothing. Now the way
way to get this magnanimity, is to believe this
greatness of God, and to consider that we are
the sons of God, and heirs of heaven: the cause
of this pusillanimity is the want of faith. If we
did believe that we were the sons of God, and
did believe that God would be with us, that
he was so great a God, and that he did stand
by, and second us, we should not be so fear
full as we are. Therefore strengthen your faith,
that you may have your minds enlarged, that
so you may walk without impediments, and be
perfect with him: This was the argument used
to Abraham, that made him perfect with
God in all his ways; that God
was All sufficient, and his
great reward.
THE SIXTEENTH SERMON.

Exod. 3. 13, 14.
And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, what is his name; what shall I say unto them?
And God said unto Moses, I AM, THAT I AM, &c.

If you ask the question, How a man shall come to this greatness of mind, what rise it hath from the greatness of God? I answer.

First, it ariseth thus from it. When a man considers that God is so exceeding great, and that he hath...
1 The sight of God's greatness makes a man despise all other things.

2 He is able to defend us against all opposition.

hath interest in him, that will make him to despise all other things, as small things in comparison of him. Indeed, though God were great, yet if we had no interest in him, then there was no cause why we should take to our selves his magnanimity upon any such ground: but seeing that he is so great, and that this greatness shall be improved to our advantage, what addition can any thing else make unto us? You shall see that Paul raised up his heart upon this ground: Phil. 3.8. considering the privileges that he had in Christ, this makes him to account other things as nothing. Hence in Lam. 1.10. Let him that is of a high degree, rejoice in that he is made low: that is, let him rejoice that he is enabled to looke upon his riches which he did so highly magnifie before, to thinke them as nothing, but as fading flowers; let him rejoice in it, because now he is made a greater man, because he is made too bigge for them; they are no such things, as before he thought them to be: not that they are made lesse, but because he is exalted and lifted above them.

Secondly, so likewise there is a rise for it in this regard, because he is able to defend us, and protect us, and beare us out against all opposition. You see that men looke great, because they have got great men or Princes to beare themselves upon. And when men consider that they have the great God on their side, to beare themselves upon, why should not they have great mindes? Thus Moses, Hebr. 11. regarded
not the wrath of the King, because he did see that God that was invisible: that is, when he considered God in his greatness, the King and his wrath were nothing to him. So that the way to get this magnanimity, is, to believe that God is our God: and according to the greatness of a man's faith, such will be his greatness and magnanimity of mind that we commend to you.

Saul, when he was a King, had a new heart, and another spirit, because when he believed in earnest that he was a King, he looked upon things after another manner; he had other thoughts and other affections than he had before: and so would any man else, if he were advanced from a mean estate to a kingdom. And, if we did believe that we were the sons of the great God of heaven and earth, we would have great minds; therefore the stronger our faith is, the greater our mind is. Only this is to be added, that this faith must not be in the habit only in thee, but it must be exercised & renewed continually: there must not be only ἐνίοτε, but ἐνῆσε, the actual use of it. And were that which God said to Abraham, (I am thy exceeding great reward,) were this believed of any of us, that God is so great, and that his greatness is our exceeding great reward, then all other rewards would seem but small things. You shall see what David did upon this ground, in Psal. 27.1. The Lord is my light, and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid? See, here are two things:
things: First, he considers that God is his; He is my salvation. Secondly, he considers the greatness, and strength and power of God; and from thence he draws this conclusion, whom shall I fear? For in thee do I trust; that is, in this power and greatness of God, and the interest that I have in him. Psal. 46.1, 2, 3. God is our refuge and strength, a very present help in trouble: Therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea: though the waters thereof roare and be troubled, and though the mountains shake with the swelling thereof: that is, when God is seen in his greatness, when we look upon him, and believe him to be such a God, and that we have interest in him, in the greatest trouble and confusion that can befall us: though the earth be shaken, and the mountains cast into the midst of the Sea, yet the mind will not be shaken, but still remains the same. They bear out all, because they have a great God to bear themselves upon, who will protect and defend them upon all occasions.

If God be so great and infinite, (as he is) hence we should learn to fear him, and to tremble at his word. A great and potent enemy, men will fear. Therefore this is one use that we are to make of the greatness of God, that his wrath is exceeding great, and so is his goodness; and both are to be feared. We ought to fear his wrath, lest it come upon us, and his goodness lest we lose it: for he is a great God, and his wrath
wrath is able to crush in pieces, and to consume us, such he expressed it to be, when he put forth but some part of his strength, as when he consumed them with their Censers, even the company of Corah, Dathan, & Abiram. Who can dwell with everlasting burnings? as if he should say; he is a great God, who can come neere him: who can converse with him? how shall men deale with him? Some of them there made an evill use of it: but we must learne to make use of it for our owne advantage; to take heed, how we provoke him: for is it a small thing to have the great God of heaven and earth our enemy? Let them consider this, that live without God in the world, that sine, and will sinne, they are tolde of their particular faults, of their idlenesse, &c. and they are so and will be so still: but let them consider that which is spoken in 1 Cor. 10. 22. Do we provoke the Lord to jealoufie? Are we stronger than he? He speakes it to them that receive the Sacrament unworthily: As if he should say, Both in this, and in all other sinnes that you doe commit, you doe, as it were, contend with the great God, which is a vaine thing, if you consider his greatness: for are you stronger than hee? So Psal. 90. Who knowes the power of his wrath?

And so should we doe in regard of his goodnes, Hos. 3. ult. Men shall feare his goodnes: that is, if his goodnes be so great and infinite, as himselfe, then the losse of it, is a losse above the losse of all things in the world. Whatsoever is precious to us, that we feare the losse of, as of our libertie
ties and lives: and as things are more precious to us, the more wee feare the losse of them. Now the goodnesse of God is greater than all other things, it is beyond all these, as having all these in it: therefore we are to feare the losse of it as the greatest evill in the world.

Therefore if wee could see the extension of his wrath and goodnesse, the losse of the one would be the greatest losse, & the other the greatest crosse to us; the enjoying of the one the greatest good, and the enduring of the other the greatest evill in the world in our esteeme: and the consideration of this would helpe us to guide our hopes and feares aright: for a great caufe of misleading us in our wayes, are the vaine hopes and feares that we are subject to: we feare the losse of friends, and losse of lives and liberties; but these in comparison are not to be feared. This use Christ makes of it: Feare not those that can kill the body, but feare the great God, that can destroy both body and soule. The greatness of his wrath we should feare as the greatest evil: and his goodnesse as the chiefest good: and our thoughts and intentions being taken up about these two, it would set our hopes and feares aright; & worldly things, as credit, and profit, &c. would seeme nothing to us, and prevaile nothing with us.

If God be so exceeding great, then there is no love enough, no affection, no desire answerable to him. If our love were perfect, yet it could not reach to him, whose greatness doth farre exceed it: but being imperfect, as it is, it falls exceeding short.
Therefore let no man feare that he can goe too farre, that there can be too much holinesse and strictnesse in our wayes: but let him remember the great God of heaven & earth, and what is due to him, and then thinke how farre thou fallest short of that which thou shouldest do to him. It is an expression of Christ, Luk. 14. 26. Mat. 10. 37. He that loveth father or mother more than me, is not worthy of mee. That which I would have observed out of these places is, Hee is not worthy of me: that is, if men considered my greatnesse, and excellency, they would easily fee me worthy of more love, than this of friends, or than any that are dearest to thee; and except you can doe so, except you can prize my love above these things, yea even hate them all, if they come into competition with me, you are not worthy of me. Consider, therefore, how much love he is worthy of, and see if there be not reason for that commandement, where wee are commanded to love the Lord with all our strength: that is, if you would love God with that love that he is worthy of, you would love God with all your strength: that is, whatsoever strength a man hath, his love should cause him to put it forth to do service to God. If a man be rich, he is able to doe more for God than a poore man; if he be a Magistrate, he can doe more than a private man; if he hath learning and knowledge, he hath much more strength than another: now the improvement of these to the glory of God, this is to love him with all our strength. And if you
you consider how great a God he is, you will see
great reason why you should love him thus with
all your strength. Therefore we should check our
selves when we see the dulness of our hearts,
how ready and how apt we are to bestow our
love upon any besides him: we should observe
all those riverets, wherein our love goes out,
and whereby our soules runne to other things,
and bring them backe againe into the right
channell. For if you consider the greatnesse of
God, you will see, that there is no love to spare.

But may we not love him, and love other
things also?

You cannot with a coordinate, but with a sub-
ordinate love you may: that is, you cannot love
him, & the world, for they are opposed. 1 Jo. 2.
15. Love not the world, neither the things of the
world: if any man love the world, the love of the Fa-
ther is not in him. So 1am. 4.4. Know ye not, that the
friendship of the world is enmity with God? whoso-
ever therefore will be a friend of the world, is an ene-
my to God. All our love must be bestowed upon
him, as most worthy of it: there is not one particle
to be bestowed upon any other thing.

But then he gives us our love againe, and then
we may dispose of it here and there according
to his will. As for example: he hath com-
ded thee to love father and mother, and friends:
and the ground that thou art to doe it upon, is
because he hath commanded thee, and gives
thee leave to do it: Only he hath put naturall af-
fection into thee, that thou maist doe it more
readily.
So he hath given thee leave to love recreations and other things that are suitable to our desires, but you must remember, that the end is, that you may bee made more serviceable to him, to quicken and strengthen you to doe his service, and thus it may be bestowed upon other things.

But that which we have in hand, and commend to your consideration is this: that if he be so exceeding great in goodnes, that therefore he deserves thy whole love. 1 Cor. 16. 22. If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha. Paul comes with indignation, considering the great good that Jesus Christ had done for us: if any man love not him, he is worthy to perish, let him be accursed even to death. I say, if we consider the greatness that is in him, you shall see some reason for that indignation of the Apostle, and that curse whereby he expresseth it, and so farre as we fall short, of our love herein, we should goe to Christ, and beseech him to make it up, that our defects may be supplied, and that we may be accepted in him.

Again, if he be so great, then wee should learne to reverence him, to come before him with much feare, when we performe any duty to him. According as a man is great, so wee feare him. This use is made of it in Mal. 1. 14. Cursed be the deceiver, that hath in his flocke a male, and voweth and sacrificeth to the Lord a corrupt thing: for I am a great King, faith the Lord of hosts;
holes, & my name is dreadful among all Nations: that is the reason, that the Lord there wisteth to stirre them up, I am a great King. So that the consideration of his greatness should cause us to feare before him.  

When hee appeared to Jacob, when he fled from his fathers house to his uncle Laban, Gen. 28. 17. Jacob faith of the place wherein God appeared to him, Surely this place is exceeding fearefull: the reason was, Because God appeared there, because hee was present there, his presence stroke him with an awefull reverence, that he said, the place was exceeding fearefull. So wee should thinke of his dreadfull presence when wee come before him. Ecclef. 5. 2. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou on earth, therefore let thy words be few: that is, he is exceeding great, and he is in heaven, therefore learne to feare him, when you draw nigh vnto him. That which may help vs in this, is to consider how glorious his apparitions were, when hee appeared to Moses, to the Prophets, as Eliab and Ezekiel: and you must remember, that though you see not such apparitions, yet consider that you have the same God to deale withall: and though hee doth not shew it so now, yet hee is as great now as then; and so feare before him. And this is to sanctifie God in our hearts: that is, when wee conceive of him as he is, and doe accordingly feare, when wee come before him. And thus much in generall of this Attribute.
Now this greatness of God is seen in four particulars.

First, In the Infiniteness of his presence.
Secondly, In the Infiniteness of his power, which is his Omnipotence.
Thirdly, In the Infiniteness of his wisdom.
Fourthly, In the Absoluteness of his will, that it is without all bounds and limits.

THE SEVENTH ATTRIBUTE OF GOD;

The Infiniteness of his presence, Or, His Immensity.

For the first. The Infiniteness of his presence, that is another Attribute, which hee takes to himselfe in Scripture. As Jer. 23. 24. Can any man hide himselfe in secret places, that I shall not see him, saith the Lord? Do not I fill heaven and earth, saith the Lord? That is, he is present everywhere, in all the parts of heaven & earth, even as water when it fills every channell, and as the light when it shines throughout the whole world: So, Doe not I fill heaven and earth, saith
<table>
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<tr>
<th>Eph 4,6.</th>
<th><strong>One God and Father of all, who is above all, and through all, and in you all. God fills all in all.</strong></th>
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<tr>
<td><strong>Quest.</strong></td>
<td>Onely this question may be asked, whether he be without the world, as well as he is in the world? Because some have disputed it; therefore we will briefly answer it.</td>
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<tr>
<td><strong>Answ.</strong></td>
<td>The Scripture is cleare in it, that he is without the world: there are no limits of his essence, that we can set downe; hee is not contained within the compasse of heauen and earth, as you shall see in 2. Chron. 2. 6. But who is able to build him an house, seeing the heaven of heavens cannot containe him? But this is but a curious question: therefore I will leave it, and will come to shew the reason of his omnipresence, why hee is immense, why he is every where, as I haue done in the rest.</td>
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<td><strong>Reas. 1.</strong></td>
<td>This property or Attribute of immensity must needs be given to God, because his essence is infinite, which hath beene, before proved. Now as the argument holds good, that according to the substance of every thing, such must the quantity be in things that have quantity; if the body be great, so must the quantity bee: So, if God be an infinite essence, (as he is) there is as good reason that he would have an infinite presence accompanying it, as that a great body hath a quantity answerable to it. So that seeing he is of an infinite being, therefore also of an infinite presence.</td>
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<td><strong>Reas. 2.</strong></td>
<td>You see see it by experience, and cannot deny</td>
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ny it, that his power is every where, he guides all things, he puts forth his power every where:
Now in the Lord seeing there is no facultie as is in man, but whatsoever is in him, is himselfe; it cannot be, but that he himselfe must be in every place where he doth any thing. The fire may heate afarre off, and the Sunne, ban giue light to the whole world, though it abides in the firmament, because it hath a quality of heat, and light: but Almighty God is most simple, there is no composition in him, no quality, no executive power, but hee is himselfe what he is, and therefore what he doth is done by himselfe immediatly, _immediatione suppositi_, as the Schoolemen expresse it.

Lastly, I adde, that God must bee every where present, not onely within the world, but as Salomon expresseth it, _The heaven of heavens cannot containe him_: that is, hee is without the world as well as within it, because wee cannot deny but that hee is able to make other worlds as well as this; and then if hee should not bee without this world, he should move himselfe, and change his place: or there should bee a world where hee is not present: but he is not capable of any change, of any motion or alteration of place.

Onely one caution must be taken in: You see that the light is in many places throughout the world, but the presence of God is not like to that presence, nor the presence of any creature, because he is totally present: the creatures are

Because his power is every where.
not so, but according to the parts of them, one part here, another there: but God being without all parts, wheresoever he is, he must be totally there. Therefore you must not conceive, God is commensurated by the place, as if he were partly here, and partly in another place, but he is every where all present. The heavens you see have a large place, but they have one part here, another there: but the Lord is totally present, wheresoever he his present.

First, If God be every where present, so that he doth not doe any thing by a mediate virtue or power, but he doth it by the presence of his essence, hence we gather: first, that he governes the world immediately. For though there bee men used therein, yet hee is present with those means. Other Kings must needes governes by Deputies and Viceroyes, and inferior Magistrates of justice; because they cannot be every where: whence it comes to passe, that Kings may be good, and yet the people may be oppressed by their wicked instruments. But with the Lord it is not so: but he guides immediately, and being every where present, he needeth no Deputies, for he is not capable of information, as Kings are, but sees all with his owne eyes, and heares all with his owne eares. And againe, he vseth no Deputies: for the use of Deputies argues a defect, as the vseing of spectacles or crutches doth, if the eyes or legges were well and sound inough, a man would not vse them; so a man would not write letters, or vse other
other means to doe his businesse, but from a
defect; he is not large enoufh to doe his busi-
ness immediately: But almighty *God*, he is eve-
ry where present, and in his governing al things
are done by his owne Almighty power. Good
Governours, may have wicked instruments,
contrary to their mindes, which they know
not of, as Ely, and Samuel had: but in Gods
Gouernement it is not so; therefore learne from
hence, not to complaine of the iniquitie of the
times, or the injustice of men. It is true, that
a kind mother may ignorantly put her child to
a wicked Nurse that will abuse it: but *God*
ever puts any of his children to Nurse, but
he is present with them, his gouvernement is im-
mediate. So that that which is said of David,
he is a man after Gods owne heart, it may be said
of every King and Gouernour, they doe, what
God would have them to doe, though it be for
evill, as Davids was for good, they are men after
Gods owne heart. As it was in the killing of Jesus
Christ, even that is said to be done by the deter-
minate Counsell of God. And therefore let no man
complaine of his Gouernement: for God go-
vernes not by Deputies, but by himselfe.
Therefore let no man say, that hee hath an evill
Master or Gouernour, but let him acknowledge, that whatsoever he hath from man, it is
the worke of the Almighty God, that is every
where present: it is he that disposeth of men,
and puts them into such a condition; for he is
the King of heaven and earth. Therefore com-
The Infinitenesse of his Presence:

Therefore to choose him and rejoice in him as a friend in all places.

Vse 2.

Therefore to choose him and rejoice in him as a friend in all places.

plaine to him, and be patient, because he hath done it: doe not complains of men, and fret against them, because the Lord is not absent in his kingdome, but is present to guide and dispose them according to his owne pleasure.

Secondly, If God be every where present in his owne essence and person, wee should the rather choose him to be our God, and rejoice much in the amplenesse of our portion, feeing wee have such a God that is every where: we can goe no whither, but wee have his company, wee haue nothing to doe a thousand miles hence, but he is there, and doth our businesse for vs. We seake a multitude of friends, because one cannot doe all; because one doth one thing, and another another; one friend may be a comfort to vs in one place, but if you come to another place, there you may be destitute; friends cannot be every where, hence we neede many friends: but if you looke upon the Lord, and his omnipresence, all this is supplied in him; hee is in every place, and hee can doe your businesse for you, though you be distant from the place, where they are to be done; and God is with you every where, whither thou goest he goes, as it was his promise to Jacob, when he went to Padan Aram, I will be with thee, faith the Lord. So he said to David; and when Joseph went into prison, the Lord went with him. When Abraham was called out of his Country, the Lord bid him to goe, I will be with thee. Beloved, when you consider this, that God is every where present,
present, and can doe every thing for you, whereby he hath the sweetness of a thousand friends in him, and the ability of as many; I say, when wee consider this, it should teach vs not onely to be content, but to say that wee desire no more.

Learne therefore to studie this Attribute. The more we know him by it, the more comfort wee gather from it. As, is it not matter of great comfort, that in all places wee should have a God to doe all our businesss? To which purpose is that expression in Ier. 23. 23, 24. Hee is a God nigh at hand? that is, though your businesse lie in other Countries, yet I am there to doe them for you. And againe, is it not comfort to consider that hee is with your enemies (it may be) in a distant place? For you thinke, that if you were there, you would have something to prevent them. Consider that hee is there, and after another manner, than any man is: hee is present with their minds, and knowes their counsells, and moves their hearts, and disposeth of all their counsells. As Elisha tolde the King of Arams counsell to the King of Israel, (which shewed that God was there.) So also hee is present with thy friends when they are absent: it may be that they forget vs, yet he can stirre them vp, as he did stirre vp Cyrus to doe what hee did for the people of Israel. So likewise he is present with our children, when wee are gone out of this world, to provide for them, & to bring them vp.
Hee is present with all our affaires, and busi-
nesses when we are absent, and know not how 
things goe, we are apt to be follicitous: but if 
we would consider, that he is great God, and that 
he is every where, this should comfort vs, and 
stay our hearts. And therefore thinke with thy 
selie, that thou hast a large portion, because thou 
haft the Lord. And this is the second vse.

Thirdly, If God be ever where present, 
hence you may see a ground for his particular 
providence. It seemes something strange to 
men, that every small thing should be disposed 
of by him; we thinke indeed that great things 
are: but for the leaft things, therein we are apt 
to make a doubt, and can hardly beleeve it. But 
this point in hand is a great confirmation of our 
faith in this truth. If an horse stule by the way, 
we thinke it a common accident; if a fly fall into 
a mans eye, or if a tile fall off from the house, 
or an axe head, we looke upon them as common 
accidents: but if we consider that he is present 
there, it is then an easie matter for vs to beleive, 
that God doth dispose all these: when the axe 
head falls off, it is in his hand, as before it was 
in the hand of the workman. If he be present 
with every small creature, with every fly, with 
every sparrow and stone, with every motion of 
the creature, then all the actions that befall us, 
they are all his workes. In him wee live, move, 
and have our being: that is, hee is present with 
every creature. Therefore it is no difficulty to 
beleeve, that hee guides the smallesst thing. If 
an
an enemy hurt us, we are to think, that he is but as a staffe in God's hand, as it is said of Nebuchadnezzar. Every accident is but as a cup, as Christ faith of the cup that was brought to him, Shall not I drinke of the cup, which my Father gives me? So wee may say of every affliction. The tongues of men are but scourges in his hand; and though James sayes, none can tame and rule the tongue of man, yet hee can rule them as he pleaseth: and so wee should think of every action. And indeed the more we think of his particular providence, the more wee conceive of his infiniteness. For why doe wee think men to bee present, but because they see and heare? Because they doe something? If the body bethere, and the soule gone, wee say that the man is absent: it is the action that shewes them present. Therefore the Schoolemen say, that the Angels are said to bee present here or there, because they worke there. Therefore, I say, the more that wee can see God's hand in every action, the more wee acknowledge his presence. Therefore we should labour to bee abundant in considering the Omnipresence of God upon all occasions: as if a man bee out of the way, and one come and tells him that he is so, wee should bee ready to say, that God sent him. If we are in a strait, and know not what to doe, and there come one, and helps vs; wee should say that it comes from God. So did David when Abigail came and met him; he faith that the Lord sent her. 1 Sam: 25.32. And this would easily
easily be believed, if we would thinke that hee is present every where. There is no man that speakes for vs or against vs, that doth vs either hurt or good, but God is present with him, and stirres him up to it, whatsoever it be.

1 Chron. 5. 26. And the God of Israel stirred up the spirit of Pul King of Assyria, &c. that is, he himselfe was present with his spirit, he stirred him vp: (for the thoughts of men have their rising vp, from their spirit stirring them to good or evill.) So also for their speeches: when Shimei cursed David, David saith, that it was the Lord that bade him. So the Lord is present with the creatures: it is hee that acts them, and sets them on worke to doe vs any good. And this is the the next vse that wee are to make of it.

Fourthly, If God be present every where, it should teach vs patience, and meeknesse, and quietnesse of mind in all injuries and hard measure which wee suffer from men. This vse you shall see made of it. Phil. 4. 5. Let your moderation be knowne unto all men, The Lord is at hand. Lam. 5. 8. 9. Be ye also patient, stablish your hearts; for the comming of the Lord draweth nigh, the judge standeth at the doore. Therefore when any injury is done you, when you are oppressed by men that haue power over you, yet be quiet: for God sees it, and knowes it; and hee takes care for you. A man will be ready to say, shall I take this? shall I bee trampled vnder foot? as I shall bee, if I refiht them not: faith the Apostle, you neede not
to fear, for the Lord is present. We use to say if the Magistrate be not present, we may offend another, to defend our selues; but if the Magistrate be present, there is no excuse: so here the Judge stands at the doore. Servans, if their Masters be absent, will defend themselves against their follow-servants; but if the Master bee there, and looke on, they will let them alone, because he hath power to punish, and knowes better how to revenge it: So is it in this case; when we consider that God is present, & that he sees what we suffer, we should be quiet, and patient, and not only be patient within, but let our patient mindes be knownne unto all men, that is, carry our selves so, that men may see it, and take notice of it. And if you say, that nothing is done, but hee abuseth mee more and more: I answer. Consider, it is not because the Lord is weake, & cannot helpe us; or because he his negligent, and will not doe it; no, he is present, and sees it all the while: but you must consider, that the due time is not come, therefore you must be quiet, and not tumultuous in your thoughts, and revengefull in your spirits, because the Lord looks on, and will avenge you in due time. Therefore this is the thing added in Phil. 4. In nothing bee carefull: Because when a man suffers any thing from another man, then he will be ready to be sollicitous, how to defend himselfe, and what he shall doe hereafter; faith the Apostle, Be you in nothing carefull, &c. for the Lord is at hand: that is, he doth not stand by as a bare Spectator.
The Infiniteness of his Presence;

Etator, and looker on who means to doe nothing on either side, but see the injuries done & suffered, but he lookes on, as one that takes care for you. Therefore be you in nothing carefull: but in every thing by prayer, and supplication, with thanksgiving, let your requests be made knowne unto God.

FINIS.

THE
THE
SEVENTEENTH
SERMON.

Exod. 3.13, 14.
And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, what is his name? what shall I say unto them?
And God said unto Moses, I AM, THAT I AM, &c.

Gainst, If God be present with vs, this should stirre vs up to walke with him, to be present with him. Shall hee be present with us, wheresoeuer wee are, when wee goe by the way, or lie in our beds, or sit in our houses? &c shall not we take notice of his presence, and direct our thoughts
The Infiniteness of his Presence;

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| To walk with God what. | thoughts to him, and apply our selves to him? It is an exceeding great dishonour to him. You know, a great man, when he is with you, if you neglect him, and apply your selves to inferior men, he will take it as a great wrong done unto him, to let him sit alone, and not to regard him. And when the Lord is with us from day to day, will you not take notice of him? Let them consider this, that suffer dayes to passe without any calling upon the Lord, that never thinke of him, nor consider that he beholds all that they doe: You know, it was the onely commendation of Noah, that he walked with God. But you will say, What is this to walke with the Lord? It is to see him present with us, and to make our selves present with him: and what that is, wee will easilly finde out, when wee consider what it is to be present with any one. The presence of any man is seene in three things. First, A man that sees and heares all things, that we doe, he is said to be present. Secondly, he that speakes to us, he is present with us. Thirdly, he that acts or doth something about us or towards us, he is present. In this manner is God present with us: and so wee should be with him. First, we must be present with him, that is, we must see him, as he sees us. He that looks upon the Lord, as beholding him, as knowing
all that hee doth, hee that observes all the passages of his providence toward him, and about him, hee makes himselfe present with the Lord.

Secondly, hee that speakes to the Lord, and maketh knowne his secrets to him, and opens to him all his desires, and all his griefes upon all occasions, hee makes himselfe present with him.

Thirdly, hee that pleaseth God in all his actions, and doth what is acceptable to him, that doth what hee hath commanded, and abstaines from what he hath forbidden, he which behaves himselfe after this manner, makes himselfe present with the Lord. For this last, you shall see, if you compare that in Genesis, of Enochs walking with God, with that in Heb. i i. 5. To make our actions agreeable to the rule of his will, this is to walke with the Lord: for Enoch is said to walke with God, in Genesis: and in the Hebrewes he is said to please the Lord.

And, as wee must be thus present with the Lord, So secondly, wee must make him present with us. As first, we must looke upon him, as one who observeth all that we doe. When a man hath this full perswasion in his heart, not onely habitually, but actually, that the Lord lookes upon him in all that he speaks, and doth, hee makes the Lord present with him: So secondly, when a man shall observe the Lord speaking to him, which a man doth in meditating in the word. But this is not inough: but you must
must observe what the Lord faith to you upon every occasion, and in every passage of his providence also. For although the Lord doth not speake to us now as he did to the Prophets; yet he doth in a manner speak to us. He speakes to our consciences: that is the immediate, deputy by which he speakes to every man. And also hee speakes to us by the suggestions of the Spirit, and the good motions of it: he speakes to us by the good counsell of our friends, and of the Ministers, and others; he speakes to us by the passages of his providence, (for a man may make knowne his will by his actions, as well as by his word.) I say, to observe what the Lord faith to us in all these this is a part of our walking with him.

Lastly, so consider what hee doth, and what the mercies are, which hee shewes to thee: what corrections, what judgements, what turnings of his providence, what hee doth to those that are neare thee; (for God would have us to take speciall notice of it, as in Dan. 5. 22. So observe what is brought to your knowledge, for as the word of God, so also his workes ought to be sought out by them that belong to him.

After this manner we should walke with the Lord from day to day. And it is one thing required, whereof you are put in mind, when you heare that he is every where present, you should be present with him upon all occasions, and observe his dealing towards you, and your carriage...
carriage to him. Every man walkes with something continually: now looke what a mans mind is busied about most, that he walkes with. And indeed, to walke with any thing, is to give it the honour that is due onely to God. When a man is busie about what men thinke of him, about his riches and estate, how they ebbe and flow, about his credit with men; these are the things that a man walkes with. Beloved, you are not to goe a step with any thing, except hee send you on such an errand, as a Master doth his servant; but you are to walke with him from day to day. It is possible that a man may be in company, and his minde be in another place, and busied about other things: and where his minde is, there hee walkes. So a man may be in the world, and yet his minde and conversation in heaven; as Enoch did the things of this life, and yet hee is said to walke with God: if thou dost so, this is a signe that thou lovest God, and delightest in him; for to walke with a thing, it is the best argument that thou lovest it. Let a man profeffe never so much love to a friend, if hee will not walke with him, it is but in shew, and not in truth. If thou wouldest shew thy love to God, why dost thou not walke with him? If there be a friend that thou lovest, dost thou not desire to be with him? And when thou art in company with many others, to single out him, is it not a signe also of delight in him. As when many are together, all goe to

To walke with God a signe of love.
The Infinitenesse of his Presence;

the chiefe man: so thou must walke with God. You know what God faith to Abraham, Gen. 17 1. I am God All-sufficient: walke with me, and bee thou perfect. Marke here the connection: as if he should say, Abraham, when I desire this, thou shouldest withdraw thy selfe from all other creatures, and things, to walke with me: know that there is great reason for it, for I am All-sufficient, thou needest no other. If thou hadst a friend all-sufficient, hast thou not reason to walke with him? But as we shewed you, God is in stead of ten thousand friends. A man needs many friends, a friend at Court, a friend at home, a friend abroad, to be there where hee himselfe cannot bee: but where soever thou goest, the Lord is with thee: if into banishment, banishment is nothing you will say, if I might have all my companions with mee; now remember, that God is with thee: if thou goest into imprisonment, hee is there. A man will say, that no friend in the world can doe so, but yet the Lord doth. When Iacob went to Padan Aram, God promised him, that he would goe with him, Joseph, when he went into prison, God went with him; and with Paul when he was in bonds. And Abraham was banished into a strange Country, and the Lord tells him, that he would bee with him there: and that makes a mans home and country, and liberty to bee every where, hee is at home, when he is a broad, and at liberty, when he is in prison. Now therefore let a man consider this, that.

God's presence makes a man at home, and at liberty every where.
that wherefoever he is, yet God is with him; who is able to direct us in all our doubts, to defend us in all danger, and to provide for us in all our necessities. And then consider also what benefit comes by this; thou shalt grow acquainted with him, and then thou canst finde the way to him upon all occasions whatsoever, when other men cannot. Another man would faine goe to God, but he knowes not the way. *Job* 22. 21. Acquaint now thy selfe with him, and be at peace, thereby good shall come unto thee: that is, serve God, and thou shalt prosper. The meaning is this, one that is acquainted with God, when he hath any thing to doe, he may goe to God, and get helpe from him, and so bring his enterprises to passe: he knowes the way to put up a prayer to him, and hee shall finde a present helpe upon all occasions.

So consider in the time of death, if thou haft accustomed thy selfe to walke with God, if in thy life time thou haft beene acquainted with him, death will be no death to thee. Death indeede is bitter, because it drawes a man from his home, from his friends and acquaintance, and into a strange place: and therefore you use to say, wee know not what we shall have hereafter, we know what we have here, and therefore the soule trembles at it. Whence comes this, but because we have not beene wonted to walke with the Lord? Is it a great thing for him to die, when hee hath the same company,
One of the Speeches repeated by the Author at his death.

Why men desire company.

1. To exercise his faculties.

2. To have direction and advice.

and the same friends with him still? * It is but changing the place, not his company: for he is present everywhere. Therefore our duty thence is, to maintain such a constant communion with him, that we may be able to fetch help, and comfort, and direction from him, so that we need not turn aside to the creatures, and be dependent upon them. And indeed one that is acquainted with the Lord, and hath full communion with him, may be satisfied with that alone: for what is it that makes a man to desire company? It ariseth from these two things.

First, partly because one would have fit objects to exercise his faculties upon: which if he had not, they would languish, and a wearisomeness would grow upon them.

Secondly, because he would have knowledge and direction, and help and advice, and comfort brought into his empty heart, by such friends as are able to suggest these to him: and therefore they desire company. Now shall they not finde this in the Lord more than in any creature? Is not he the worthiest and the highest object, on whom they should bestow their thoughts?

Again, cannot he fill thy heart with joy and comfort? is not he onely wise to give thee direction upon all occasions? and is there any then that thou shouldest choose to walke with more than with him? Every man, the more faith
faith he hath, and the more wisedome he hath, the more able hee is to walke with God, and with himselfe: the more unleaving, and weake, and unconstante, the more unable hee is to be alone. And the ground of it is: By faith a man walke with God, and by reflection hee walke with him selfe. There are two companions which a man needs never to be destitute of, God and himselfe.

First, a man walkes by faith, when hee sees God present, and speaking to him, and hee speakes againe to the Lord: and the stronger a mans faith is, the more he doth it.

Againe, a man walkes with him selfe by reflection on his owne actions, and heart, and wayes; a beast cannot walke with it selfe, because it cannot recoyle and turne in upon it selfe; neither can children or foolcs, or weake and unconstante men: therefore they cannot be without company, it is a hell to them to be alone; and the lesse a mans wisedome is, the more he complaines of want of company.

Seeing therefore God is every where present, labour to strengthen thy faith in that his presence, and so thou maist still be with him, and walke with him.

And then secondly, labour to speake to thy selfe, to reprove and admonish thy selfe, to consider thine owne wayes and actions, to cheare and comfort thy selfe, (for these are all the actions of one that makes him selfe his companion:) and hee that doth these things, shall never
Verse 6. He observeth all the sinnes thou committest, and all the good thou doest, for encouragement and restraint.

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| never complain of want of company, and solitariness. Sixthly, If God be every where present, then hee observeth all the sinnes that thou committest, and observeth all the good that thou doest. Then make this use of it: that the presence of the Lord should be a restraint to keepe thee from sinning on the one hand, and it should encourage thee on the other hand to abound in every good worke. Therefore a man should say thus with himselfe: I dare not do this, because God is present, he stands by and lookes on. It was Joseph's reason to his Mistresse. Though we be alone, yet God is present, and beholds it: And how can I do this great wickednes, and sinne against God. As if he should say, though we see him not, yet hee is present, and sees it, and knowes it. And not onely say, I dare not do it, but thou shouldest say, I dare not so much as thinke it: for he beholdest the thoughts. You shall see an excellent place for this, if you compare Job 31. verse 1. and 4. together, it is one continued speech: I have made a covenant with mine eyes; why then should I thinke upon a maid? Doth not hee see my wayes, and count all my steps? As if hee should say; I durst not so much as give liberty to my thoughts, because he beheld all my wayes. It is a question which those that feare God, are often wont to aske; How shall I doe to bee rid of such and such thoughts, that haunt mee continually? I would very faine be rid of them. This an excellent way:
way: to consider that God himself stands by and knowes all thy thoughts, and takes notice of them. As put this case; Suppose a wise and godly man should stand by and take notice of all thy base thoughts, that passe through thy heart; wouldst thou not be ashamed of thy selfe? If thy body were made a glasse, and men should see all thy thoughts through it, wouldst thou not be ashamed of them, and carefull in them, as we are of our actions now before men? Now to consider that the wise and holy God beholdest them, to consider that hee sees every thought, (the least whereof is no light matter,) and shall not this be a meanes to restraine thee? Nay consider, that the Lord doth not onely behold them, but he ponders all thy actions, to give thee the fruit of them: so that God doth not stand by as a meere looker on, but he takes such notice of all thy thoughts, that passe through thy heart, and all thy vaine words, that he weighes them, as it were. And therefore hee is said in Scripture so often to ponder our wayes. He puts thy sins, and those lusts in one ballance, and his censure in the other; and gives thee accordingly; he puts weight for weight; he gives thee correction, if thou art his child; & judgment if thou be wicked. Therefore thou must consider who it is that knowes them; what a one he is: as it is in Rev. 2. when he tells his Churches that he knowes them all, then hee describes himselfe, what a one hee is: as his eyes to be of flaming fire, and his feete like brasse. This, if considered,
red, would make a man to looke about him. If there was a company set together, and there was an informer standing by, & did note downe in his table-book what they said or did, and did declare it to their enemies, or to the King and Counsell, men would be exceeding wary, they would ponder every word before they spake: so when God is present, and beholdeth all that thou doest; hast thou not reason much more to consider thy wayes? Men say indeede, that the Lord is present every where, but our liues shew that wee thinke like the Atheists in Tob, that God is shut up in the thicke clouds, and cannot see through them. Yea there is noe man, but needs an increase of faith in this point. For if it were fully believed, it could not be, but that wee should take more heed to our wayes and thoughts than wee doe. Therefore to convince you of and perswade you to this, I will name two places. One you shall finde in Ephe. 4.6. One God, one Lord, who is above you all, and in you, all and through all. First he is above all. As a man that stands above can see all that is done below: so the Lord lookes downe, and beholds all that is done on earth, as a man in an high place, sees all that is done below.

But it may bee objected, though a man be above, yet there may be some corners, some rockes and dens, so that he may hide himselfe from the eyes of him that is above him: therefore it is added, who is in you all; that is, he beholds every thought, every secret place, every corner.
corner of our hearts: he is *in you all, and through all.* This you shall find find more at large in *Psa. 139.*

1. *O Lord thou hast searched me and knowne me, thou knowest my downe sitting and mine up rising, thou understandest my thoughts as farre off* &c. The meaning of it is this. *David* labours to perswade his owne heart, that God is present with him; and he doth it by this argument: If I goe forward the Lord is there; if on this side or that side, yet still he is present, he compassioneth me round about, he is behind and before: therefore it must needs be, that there is not a word that I speake or a thought that I thinke, but he sees and heares all. Yea, *he knowes my thoughts as farre off,* that is, as a man that knowes what rootes he hath in his garden, though there be not a flower appeares, yet he can say, when the spring comes, this and this will come up, because he knowes the garden, and knowes what roots are there: *So the Lord knowes a mans thoughts as farre off,* because he knowes the principles that are within, and he knowes what they would doe, when occasion is offered; and therefore faith *David,* I have cause to feare exceedingly before him. Nay, he doth not onely *see mens thoughts as farre off,* but he will judge you as farre off for them. We vse to destroy hemlocke even in the middest of winter, because we know what it will do, if it be suffered to grow: *So the Lord doth cut off men long before,* because he knowes their natures that they will doe this and this. Such passages of his providence there may
may be, as to cut off children and young men out of the foresight of the evil, that they would doe to his Church, because he knowes their thoughts afarre off.

So hee knowes thy thoughts for good afarre off: therefore though a child of God may be cut off in some undiscovered sinne, when hee hath not actually repented, yet God forgives it him, because he knowes what he would doe, if he had time to repent, and should come to discover it: and therefore God judgeth him accordingly: and likewise if wee have begun any good worke, if wee be cut off before wee have finished it, yet remember, that God knowes what wee would doe. And seeing hee doth this, wee should learne, exceedingly to feare before him, to ponder our owne thoughts and speeches, seeing God himselfe takes notice of them.

So it should be a continuall encouragement to consider that God takes notice of all the good that we doe, as well as of the evil: Rev. 2. and 3. I know thy workes, thy labour and thy patience, I know thy sufferings; that is, when a man is miscalled, slandered, and evil spoken of, because he serves & feares God, because he is none of the worlds owne, and therefore it shewes forth its hatred in word, when it cannot in deed; (for malice must have some vent,) yet I know thy sufferings, and let it be enough that I know them, and register them: there is not the least suffering but I take notice of it, and it shall bee rewarded.
rewarded. Again, men take much paines, and no man regards it; yet God takes notice of their labour, and their paines, and not of their workes onely, but their labour in doing them, and sees what ends they put upon all. Again, men put up injuries, and suffer much wrong, yet faith the Lord, I know thy patience &c. What is said of this may be said of all other good actions. And it is a great honour to the Lord, that we are content with this, that he alone knowes it. And so we may be well enough; for his knowledge will bring in a sure fruit with it, as he faith to Iacob. Gen. 31. I know all the labour thou hast done unto me. And what followed that? Why, God taught Iacob how to inlarge his wages, and so translated Labans substance to him. So Psal. 1. last. The meaning is, the Lord knowes the way of the righteous, and therefore it doth prosper, and shall. And he knowes the way of the wicked, and therefore they shall perish. Therefore it is inough to us, that he is present, and sees it, and knowes it.

Againe this should fire us up to good duties, seeing he is alwaies present; you know soldiers though they are somewhat cowardly otherwise, yet in the presence of the Generall, if hee looke on, they will adventure much: so servants that are otherwise idle, yet they will doe eyeservice, they will worke while the Master looke on: so when we consider that the Lord stands by, and lookes on, and takes notice what paines we take, how we doe fight his battells, and
and what wee doe for him, it should incourage us and make us abundant in the worke of the Lord, seeing wee know, that our labour is not in vaine in the Lord. Nay it is an incouragement against the discouragement of men; thou maist have discouragement from friends, from neighbours, in the place where thou livest: yet let this be thy comfort, the Lord is present; hee knowes thy dwelling, thy neighbours, who is for thee, and who against thee, hee knowes the difficulties thou meetest with in any performance, he knowes what hindrance thou haft, as it is there in the verse 13. I know thy workes, and where thou dwellest, even where Satans feate is, and thou holdest fast my name, and haft not denied my faith, even in those dayes wherein Antipas was my faithfull Martyr, who was slaine among you, where Satan dwelleth.

Seventhly, this should bee an exceeding great terrour to all men that remaine in the state of unregeneration. The Lord is their enemy, and they have such an enemy from whom they cannot fly or escape, which is a miserable thing. On earth if man have an enemy in one place, if he goe to another hee is free; if hee have an enemy in one land, yet he may fly to another, and there be free; and however, yet when hee dies, hee shall be free from the voice of the oppressours, and the wearied shall be at rest, as Iob faith; his enemy can follow him no further: But consider what an enemy God is, who is every where present; fly whither thou canst, he followes thee.
Or, His Immensity.

thee, if thou goest into another Country, hee will be with thee there; or if thou diest and goe into another world, yet still he followes thee: I preffe it the rather, because, when some great man makes request to a man, and God commands the contrary; when the commands of God and men differ, they will rather make God their enemy than a powerfull man. Thus men wrench their consciences, choosing rather God's enmity than mens. Doe but consider what it is, to have the Lord your enemy, he will meet thee in every place: Though man be thy enemy, yet he meetes not with thee everywhere; if thou be in thy chamber, hee cannot come at thee, but God can meete with thee there. And how will he meet thee? Hee will meet thee as a Lyon, and as a Beare robbed of her whelpes. You shall see how the Lord expreth it: Amos 9. 2. 3. 4. Though they digge into Hell, thence shall my hand take them: though they climbe up to heaven, thence will I bring them downe, &c. It is a common opinion, that if men have strong friends, strong Towers, and a strong Land, that is well beset with Sea, and clifts, or great estates that will defend them; that then they are safe: but if the Lord be thine enemy, none of these will doe thee any good, verse 2. 4. & yet if a man hath made peace with his enemies, he thinkes himselfe safe, as if there were no other enemy but mortall men. So the Lewes not being killed, but going into captivity onely, thought their lives safe, their peace made

What an enemy God is.

Amos 9. 3, 3, 4.
made: but, faith the Lord, if yougoe into captivity, yet there I will command the sword to slay you: verse 4. The meaning is this: no condition that a man can be in, no greatnesse, though he be compassed about with friends and safety on every side, can availe, if God be his enemy; he will pull thee from the midst of the sea: verse 3. which yet is an hard thing, to finde a man in the midst of the sea: and all this is but to describe that no condition is safe, when God is a man's enemy.

And thus much for this Attribute.

THE EIGHTH ATTRIBUTE OF GOD;

His Omnipotence.

The next Attribute is the Omnipotence of God: for wee tolde you, that this Infiniteness of God consisted in foure things.

First, In the Infiniteness of his presence.

Secondly, In the Infiniteness of his power.

Thirdly, In the Infiniteness of his wisdom.

Fourthly,
Fourthly, In the Absolutee of his will, and presence, now we come to speake of his Omnipotence.

I will not stand to prove it. It is observed by some Divines, that God is almighty, is expressed seventy times in the Scripture. Mat. 26, Luke 1, 39. To God nothing is impossible. Mat. 19, 26. He doth whatsoever he will: and in Genesis, it is said, The God almighty be with thee, etc. Gen. 3, 8, 3.

That God is almighty to express what it is, and the reason of it, and the objections against it, as I have done in the rest. The Omnipotence of God, yes in this, that he is able to do whatsoever is absolutely, simply, and generally possible to be done. Other things can do what is possible for him to do: fire and fire can do what is possible for fire to do; and a Lion can doe what is possible for him to do: for men, and Angels: but no creature can doe what is simply and absolutely possible to be done. Now whatsoever can be done, when the nature of the thing is not repugnant to it, without any limitation, that the Lord is able to doe: and herein is his Omnipotence.

And the ground of it is this. Because all creatures are put into several kindes, and hedged in, and limited with bounds. That God is almighty 70 times repeated in Scripture, Mat. 19, 26. Luke 1, 39.

The Omnipotence of God, therein.
The Omnipotence of God.

bounds and definitions, so is their power limited; they can doe what is in their owne sphere, and according to their essence and being, such is their power: But the Lord is a being without all limits and restraint, an absolute being, and an unlimited essence; and therefore he can be said not only to doe things within such a compass, within this or that kind, but whatsoever is simply, and absolutely possible to be done; even that his power reacheth unto, and this is properly his Omnipotence.

There is no Attribute of God, that doth need a greater degree of faith than this: therefore reasons are not unnecessary. The first reason therefore is this.

First, consider, that he that made these great things, he that made the highest heavens, and those heavens that thou seeest, he that made the earth, and the deepe sea, he that made the wind, and the treasures of snow, and haile, hee that made the Angels, hee that wrought so many miracles, thou must thinke that hee that doth these things can doe the like: as hee that hath made a faire picture or statue, hee can make another; he that makes a faire house, you are ready to say, that he is able to build another. Looke then upon his great workes, and you will think that he is able to doe the like. This is an argument very frequent in Scripture, when there is any occasion of expressing God's great power to bring any thing to passe: as hee that made heaven and earth, he that brought the children
of Israel out of Egypt, he that divided the red sea, he that wrought the wonders in Egypt before Pharaoh and all his host; and such like.

Secondly, consider the manner how the Lord did all these things. You know he did no more, but say, Let there be light, and there was light: Let the trees bring forth, let the fishes multiply, and the air be filled with fowle, and it was so. Now to doe such things with a word; with such facility, is a signe of an infinite power: for when one can doe great things, with his breath, or little finger, we are apt to say, what could he doe if he put his whole strength to it? So the manner of his working doth shew the infiniteness of his power.

Thirdly, the further any thing is off from being, the more power it requires to bring it to Being. As take base materials, and there is greater power required, to make a faire building of them; to make a goodly statue of a crooked piece of wood, is harder, than that which comes nearer in propinquity to it. Now no being at all is in a thousand times greater distance, than the basest materials are from such or such a being, and therefore the power must bee infinitely greater that brings it to being. Now the Lord hath done this, therefore his power must bee infinite great. To make this more plaine to you; Consider what it is that restraines mans power, so that he can goe no further: it is because the matter will not permit him. If you give him clay, and straw, hee can

Reas. 2. From the manner of the Creation.

Reas. 3. That hee made things of nothing.
make bricke; but if you give him nothing, hee can doe nothing: so if you give him timber, he can make an house; but if you give him none of these, hee can doe nothing. But suppose now, there was such an architectour, such a builder, that if he did but imagine the modell or frame of an house in his minde, hee could set it up of nothing, or make materials at his pleasure, hee could make it as bigge as he could conceive it, and also could make as many houses as hee could thinke of, and in as great and large a manner, as hee could conceive, if there were such a one, there would bee no restraint to him. Now the Lord is such a builder, whatsoever he conceives, he can make it without any thing, as he did the heavens and the earth: and therefore there is no restraint in his power, as there is in the creature.

Fourthly, consider that the Attributes of God are equall, and needes must be so, because every Attribute is his essence, and wee doe but distinguish them in our understanding: his omnipotencie is but the active power, his will, the commanding; and his understanding, the directing: we distinguish them thus. But in him they are all one. Hence I reason thus: the wisedome of God, the largenesse and infinitenesse of his understanding and knowledge, what is it not able to conceive? You know men are able to thinke much, and Angells more than men, but God is able to conceive infinitely beyond them: For his thoughts are above ours, as the heavens
The Omnipotence of God.

Wens are above the earth. Now whatsoever he can conceive, his power is able to act it. In man it is not so; he imagines and wills many things, but his power falls short, because his faculties are not of equal largeness: but God can imagine infinitely, and his power is as large and infinite as his wisdom: therefore he must be able to do things that are infinite. So Psal. 135. He doth whatsoever he will, to shew that his power is as large as his will: which cannot be said of any creature. Consider these things; for when you are in distress, and put to it, you shall find need of them to persuade you that God is Almighty.

Now I come to answer the objections which are made against this, which are these.

First, why doth God produce no infinite thing, no infinite effect? All his effects are finite: therefore we cannot see by any thing he doth, that he is omnipotent.

It is true in natural causes, and such causes as produce things onely like to themselves, which are called univocal causes, (but I will not trouble you with that distinction) the cause goes not beyond the effect: as fire begets fire, and it cannot but beget it, and it cannot goe beyond it, for it is a natural cause, and produceth effects like to it selfe; So a Lion begets a Lion, because it is a natural cause.

But there are causes wherein it is not so; wherein you must not say, that there is no such effect.
effect, and therefore the cause doth not goe beyond it: that is, in voluntary causes, wherein the cause doth not worke necessarily, but by the liberty of his will, and he may be able to doe much more than he doth.

2. There are some things which God cannot doe, as things that are past, and have beene, hee cannot cause them not to have beene, &c.

The reason why God cannot doe these things, is not because there is a restraint of his power, but because the things are not possible to be done; because hee cannot make truth to be falshood, or things that are, not to be; whatsoever implies a contradiction, he cannot doe: and the reason is, because the things are not to be done: But in things simply possible, therein consist his omnipotence: as when it is not contrary to the nature of the thing, as when the prædicate is not repugnant to the nature and essence of the subject; as a Lyon being a Lyon cannot be a man, this is a thing that cannot be done: therefore it is no impeachment to his omnipotence not to doe it.

3. God cannot sinne, God cannot deny himselfe, he cannot lye, &c.

We need not answer this: for even for this cause he is omnipotent, because hee cannot doe these things. As if I should say, the Sunne is full
The Omnipotence of God.

full of light, it cannot be darke. These are the expressions which the Scripture useth: as Tit. 1. 2. God cannot lie: and 2 Tim. 2. 13. God cannot deny himselfe.

FINIS.

M m 4 THE
EXOD. 3. 13, 14.

And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, what is his name; what shall I say unto them?

And God said unto Moses, I AM, THAT I AM, &c.

THE EIGHTEENTH SERMON.

If God produceth no infinite effect, and yet is infinite in power, that power which being never brought into act is in vaine.

To this I answer, that it is true, when any power is appointed and destinated to any act, it is so farre
farre in vaine, as it doth not attaine to that end and act: as bread is appointed to nourish; if it doth not, it is not fit for the end to which it is made, and so in vaine: I may say the same of every thing else. But that is not the end of God's power, to bring forth any effect answerable to it selfe: for his power (to speake properly) hath no end, but all things are made for it. In other things, the cause is appointed for the effect as its end: but he himselfe is the cause of all other things; all that he doth, is for himselfe; and therefore though hee doth not produce any such effect, yet his power is infinite.

Secondly, when there is a repugnancy in the nature of the thing, it is no shortening or limitation of his power. Now a creature, if it be a creature, must be finite: And the Lord can doe what may be done: but to make a creature infinite, is a contradiction. And therefore if hee do not doe it, it is not because hee cannot, but because the thing it selfe cannot be done.

Wee now come to the application of this point.

If God be Almighty, then let all those that are in covenant with God, and that have interest in him, that can say, they are the Lords, and the Lord is theirs, let them exceedingly rejoice in this, that they have an Almighty God for their God. To have a friend that is able to doe all things, (as wee tolde you before, hee is every where present,) it is a great benefit: to have a friend
The Omnipotence of God.

friend in Court, in Country, a friend beyond the seas, if you shall have occasion to be banished thither: but if you add this, he is able to doe whatsoever he will, it will adde much to our comfort. A friend many times is willing, but he is not able; if able and willing, yet not present: but seeing he is everywhere, if thou hast any business to doe, thou needest not to send a letter, doe but put up a prayer to him, to be thy factor, to doe it for thee, to worke thy workes for thee, he is everywhere present, and hee is Allmighty also, able to doe it, therefore be content to have him alone for your portion. That is the cause, that mens wayes are so unlike one to another: because they would graspe God and the creature. And why doe they doe so? Because they will not be content to have God alone. And what is the ground of that? Because they doe not thinke himindeed All-sufficient and Allmighty: for if they did, they neede not to joyne any other with him.

But you will say, this is against sense: God is All-sufficient, it is true, it is good to have him: but, doe we not need many hundred things besides? Must wee not have friends, house, wife, &c? Can wee live without them? Can wee live without friends, estate convenient? What is your meaning then to have God alone for our portion?

God hath all these in him; that is, he hath the comfort of them all: if hee be All-mighty.
The comfort of all things in God.

| object. | mighty and All-sufficient, then looke about, and consider the multitude of the things thou needest, and the variety of comforts thou desirest, and thou shalt finde all in him. That argument which you are not strangers to. He hath made them all; and there is nothing in the effect, but what is in the cause, because it gave it to the effect first, and it gives nothing, but what it selfe had before: if hee hath put in beames of comfort, and this beauty in the severall creatures, must they not needs be in him? But you will say, that this is but a specula-

| Answ. | But that it is more I will put you to one place, which I desire you to consider seriously: that is, Mar. 10. 28. 29. 30. Then Peter began to say unto him, Loe wee have left all, and have followed thee. And Jesus answered and said; verily I say unto you, there is no man that hath left house, or Brotheren, or Sisters, or Father, or Mother, or Wife, or Children, or lands for my sake and the Gospels; but hee shall receive an hundredfold now in this time, Houses, and Brotheren, and Sistern, and Mothers, and Children, and lands, with persecutions, and in the world to come eternall life. When it is said here, hee shall receive the very same, why doth the Holy Ghost repeat them in particular? Hee shall receive houses and Brotheren &c. with persecution? that is, you shall bee stript of all these things by persecution, yet at the same time, you shall have them all. At that time when he is in a close prison, &c driven from all... |
all these, he shall receive them for this present. The meaning is this: let a man have communion with God, let the Lord reveal himself to a man, if he be once pleased to come to a man, and sup with him, if he will but communicate to a man the consolations of the spirit, and fill him with joy and peace through believing: I say, though he be in a close prison, yet he shall have the comfort of houses, Brethren, Sisters, Mothers &c. That is, that comfort which they would yeeld him, he shall finde them altogether in God. So that if one should come and say to him, what if you should have Father, Mother, and friends restored to you, that you may injoy them, I say, a man that hath a neere communion with God, to whom God saies, that hee will come and sup with him, at such a time; hee will say, I doe not care one jot for them, for I have that which is better than them all. For example: you see this in the Apostles, that rejoiced in prison. What doe you thinke they would have said to men that offered them riches? Would they not have flighted them? They did flight imprisonment: and in that they did flight shame, and prison &c. they would have flighted the other by the rule of contraries. Therefore labour to be content with God alone.

To make this argument without doubt, consider what heaven is. Doe you thinke, that there you shall have a worse condition than here? Here you have need of many comforts and
and conveniences, it is a variegate appetite, that is, an appetite that is full of multiplicity: why, when you come to heaven, you doe nor lay aside your nature, but you desire still; and there you shall have none but God alone: so that there you shall bee in a worse estate then here, if all these things were not to bee found in the Lord: if there were not this variety in the Lord, it could not bee, that in heaven you should bee so happy. Here you need Sunne, and Moone, and Starres, and a thousand other things, but there you shall have none, but I, faith he, will bee Sunne, and Moone, and all to you: and therefore he faith, that hee will be all in all, which is the plurall number, and signifies, all things, I will be πάντα γενέσθαι.

Now this Allmighty God, that will bee All-sufficient in heaven, if hee will but communicte to a man, and draw him neare to his presence, shall not that be inough? Beloved, it is certaine, that hee will bee inough for your portion. As for instance; let a man be stript of all his friends, and brethren and fisters, and country, as Abraham was: hee was stript of all, and had God alone left for his portion, yet you see that hee was exceeding rich, and made a great Prince, and he had a great posterity. Therefore let us make this use of it: to care for none but the Lord alone, wee know not what shall become of us., wee may be led into banishment, as others now are, and have bin: now if you have the Lord with you, it is inough. So if
any condition befall you, if you can bee content with God alone, you are well, what if your friends deceive you? What if you should bee shut up in a close prison? It is nothing, he is All-sufficient and Allmighty, and there is no estate or condition, but hee is with you in it, there is no streit, but he can helpe you out. Therefore study these things, and examine them, and labour to beate them upon your soules: never rest, till you have brought your hearts to such a condition: to say, I know that no man can separate betweene God and me, and I am content with God alone.

Secondly, If this be so, then labour to make use of this power of his. Why is this Attribute revealed to you? is it not for this, that men might make use of this power of his? Then let every man consider with himselfe, what he hath neede of, what strait he is in, what businesse he would have done: remember that God is Allmighty, and is able to bring it to passe; be it poverty in your estates, or debts, which a man is not able to overwraffe, if there be a blemish in your names, and you cannot tell how to have it healed, or any weaknesses in your body; and which is more than all this, if there be a lust that ye cannot overcome, a temptation which ye cannot be rid of, if there be a deadnesse of spirit in you, and indisposednesse to holy duties, and yee cannot tell how to get life and quickening; remember that there is an Allmighty power revealed for that end, and it is our
our parts to make use of it: though it be an hereditary disease in thee, (now you know an hereditary disease is that which we have from our parents,) though thou hast such a disease, such a strong lust, yet thinke with thy selfe, the Lord is able to heale this. *Iam.* 4. 6. A place named before, *But he giveth more grace,* &c. As if he should say: when hee had tolde them of the lufts that fight in their members, this objection comes in; Alas, wee are not able to master these lufts. It is true, saith the Apostle, the lufts that are in us, doe luft against the spirit, as naturally as the stone descends downward: but how should wee heale them, say you? How? The Scripture giveth more grace, that is, there is an omnipotent power which can heale all this.

So *Math.* 19. 26. With men this is impossible, but with God all things are possible. It is a place worthy consideration. Saith our Saviour, *It is impossible for a rich man to enter into the kingdom of heaven:* why, say the Disciples, *Who then can be saved? Indeed, saith Christ, it is impossible with men, but with God all things are possible.* The meaning is this; when a man hath riches, that is, when the object is present and before him, a man cannot of himselfe but set his heart upon them; and when a mans heart is set upon them, no man in the world can weane his heart from those riches: what shall we doe then? Why, saith hee, the *Lord* hath an *Allmighty* power, he is able to morti-
The Omnipotence of God.

We can no more doe it, than a cable rope can goe through the eye of a needle. Now that which is said of riches, may be said of any lust. Let an ambitious man have honour, or such an object suitable to a carnall minde, hee cannot choose but set his heart upon it: now when that lust is set upon an object, a Camell may as well go through a needle, as hee can loose his heart from these lusts: but yet the Lord can doe it, With him all things are possible. And what the Apostle faith of the Jewes, Rom. 11.23. The Lord can ingraft them in againe, as bad as they be, though the wrath of God be gone over them to the utmost, yet God can doe it: so is it true of thy selfe, and any one else, the Lord can, if hee will; to him nothing is impossible. Thinke with your selves, that he that can draw such beautifull flowers out of so dry an earth, as you looke upon in winter; though thou hast an heart as farre from grace, as the flowers seeme to be from comming forth in the midst of winter, yet he that can do so in nature, is able to doe the like in grace also, as he did to Paul, and Mary Magdalen. Now consider what they would have beene without his power: and by his power we may be as excellent as they. To confirme this, consider what a change grace hath wrought even among us: how many amongst us, that of proud have become humble, of fierce and cruell have become gentle; of loose, sober; of weake, strong, &c. Goe therefore to him, believe this, and apply it: and it is sure.

Rom, 11.23.
Sure it shall be according to thy faith. If a man would goe to the Lord, and say to him, Lord, I have such a lust, and cannot overcome it, and I want grieve and sorrow for sinne, thou that hast an allmighty power, thou that didn't draw light out of darkness, thou art able to make such a change in my heart, thou hast an allmighty power, and to thee nothing is impossible. I say, let a man doe so, and the Lord will put forth his power, to effect the thing that thou desirest. Surely hee which establisheth the earth upon nothing, and keepes the winde in his fists, and bounds the water as in a garment, can fixe the most unsettled minde, and the wildest disposition, and set bounds to the most loose and intemperate.

If God be allmighty, you must beleeve this allmightinesse of his: and whereas you say, wee doubt not of his power, but of his will; I will shew to you, that all our doubts, and discouragements and dejections doe arise from hence, not because you thinke the Lord will not, but because you thinke he cannot. Therefore you know not your owne hearts in this, in saying that you doubt not of the power of God. I will make this good to you by these arguments.

If we did not doubt of the power of God, what is the reason that when you see a great probability of a thing, you can goe and pray for it with great cheerfulness: but if there be no hope, how doe your hands grow faint, and your
your knees feeble in the duty? You pray because the duty must not be omitted, but you do not pray with a heart. And so for endeavours: are not your minds deceased, do you not sit still as men discouraged, with your arms folded up, if you see every doore shut up, and there be no probability of help from the creature? And all this is for want of this faith, would this bee, if you did believe this Allmighty power of God? For cannot God doe it, when things are not probable, as well as when there are the fairest blossomes of hope?

Besides, doe we not heare this speche of man: when the times are bad, doe not men say, oh, wee shall never see better dayes? And when a man is in affliction, oh, he thinkes this will never bee altered: so if he be in prosperity, they thinke there will bee no change. Whence comes this, but because we forget the Allmighty power of God? If wee thought that hee could make such a change in a night, as he doth in the weather, as he did with Job, wee should not bee so dejected in case of adversity, and so lift up in case of prosperity.

Besides, men have not ordinarily more ability to believe, then the Israelites had which were God's owne people: yet consider, that these very men, that had seen all those great plagues, that the Lord brought upon the Egyptians, I therein meane, all his Allmighty power, that saw his power in bringing them through the red sea, and giving them bread and water in the wil-
The Omnipotence of God.

Psal. 78:41. They turned backe, and limited the holy one of Israel. And said, hee cannot doe this and this: and why?: because they have Cities walled up to heaven. That is the thing laid to their charge, They limited the holy one of Israel: that is, they remembred not that hee had an unlimited power, but they thought, if the Cities had bin low, and the men had bin but ordinary men, hee could have done it: but because they were so mighty men, and the Cities had such high walls; therefore they could not beleive, that hee could bring them in. Now if they did so, doe you not thinke it is hard for you to doe otherwise?: Yea take him, that thinkes he doth not doubt of the power of God, bring that man to a particular distresse, and yee shall see him faile: (for it is one thing to have a thing in the notion, as for a man to thinke what hee would doe, if hee were a Pilot, or a Captaine; and an other thing to have it in the reall managing, as when hee is brought to fight:) so is it here. It is one thing to beleive God's Almighty power, and who doubts of it?: But I ask you, if you have had a triall of your heart; if you have bin brought to an exigent. Doe you finde it so easie a thing, to believe in difficulties, as in facility?: But you will say, the people of Israel were a stubborn and stiffnecked rebellious people: and I hope our faith is greater then theirs.
The Omnipotence of God.

I, but do you thinke that your faith is greater than the faith of Mary or Martha. Ioh. 11. 21. Lord, if thou hadst bin here my Brother had not died. So verse 32. If you observe their reasoning, you shall see, all this doubt was of his power. If thou hadst bin here, when hee was sicke, and when it was time, thou mightest have raised him: but now it is too late, hee hath bin dead foure dayes, and his body is putrified. Here is no doubt of his good will: but all the question was of his power. And so it is with us: doe not we doe the same, and say with our selves, if this had beene taken in time, it might have beene done, but now the case is desperate? Why is not the Lord as well able to helpe in desperate cases, if he be Almighty?

Yea, but these were but weake women, and we hope our faith may be stronger than theirs?

But is your faith stronger than that of Moses? Numb. 11. You shall see there that Moses did doubt of God's power. When God had promised to send them flesh, and that not for a day or two, or five, or twenty, but for a moneth together, and for so many people: Moses faith, Lord, wilt thou send them flesh for a moneth together? There are sixe hundred thousand men of them, and it is in the wildernesse. As if he should say, if it had beene for a day or two, or in a plentifull Country, or for a few persons: but there are six hundred thousand, and it is in the wildernesse, and that for a moneth together. Here Moses was at a stand, and could not

\[\text{Answ.} \]
\[\text{Num. 11.} \]
\[\text{Our faith not stronger than Moses, yet he doubted of God's power.} \]

Objec\[\text{.} \]

\[\text{Answ.} \]
\[\text{Num. 11.} \]
\[\text{Our faith not stronger than Moses, yet he doubted of God's power.} \]
believe it. The Lord answeres him; Is the Lords hand shortened, that he cannot helpe? thou shalt see, that I am able to doe it, Numb. 11.21. It is therefore not an easie thing to beleive Gods power. Therefore let your selves with all your might, to beleive this Allmighty power, and know, that all your strength will be needfull for it. It is apt to man to measure things according to their owne modells, as to thinke him to bee as powerfull, as mans understanding can reach, and mercifull, as farre as man can bee mercifull; but for a finite creature to beleive the infinite attributes of God, hee is not able to doe it throughly without supernaturall grace. You cannot beleive that hee forgives so much as hee doth, or that his power is so great, as his power is, but (though you obelieve it not) you doe frame modells of him according to your selves, and you doe not thinke that his thoughts are above yours, as the heavens are above the earth. Therefore labour to get faith in his power. And will you have it to lie dead, when you have it? No. Therefore adde this for a fourth use.

VUse 4.
Seeke and pray to him in all straits with confidence.

Whatsoever thy condition bee, whatsoever strait thou art in, be not discouraged, but seek to him; that is the ground of your prayers. You know the Lords prayer is concluded with this: For thine is thy kingdom, power and glory, for ever and ever. As if that were the ground of all the petitions that went before. So if the Lord bee Allmighty, and hath an All...
migty power, then in the most desperate case, when there is no hope or helpe in the creature, that you can discerne, yet then pray, and pray strongly and confidently as men full of hope, to obtaine what they desire.

And remember this for your comfort: At that time, when you are in affliction, and in so great a strait, that you are hedged about, and no hope, no possibility to evade, that is the time that the Lord will shew forth his power; for a man is never discouraged but in this case; I have seen it by many particular experiments: when the case hath beene desperate, when there hath beene no hope, yet when God hath beene fought to by fasting and prayer, there hath beene alteration above all thought, according to that expression used, Ephes. 3. 20. Hee is able to doe exceeding abundantly above all that we ask or thinke, according to the power that worketh in us: that is, when they could not enlarge their thoughts farre, nor were able to see there could be any way devised, yet enlarging their prayers, the Lord hath devised a way oftentimes; I will give you some instances that the Scripture gives in this case. When Esau came against Jacob, was hee not in a fearefull strait; there was no hope, and no possibility, Esau was too strong for him; what should he doe now? he exposeth himselfe to the enemy, there was no other remedy, and it was an enmity of twenty yeares continuance, and the Text faith, that Jacob feared, and yet the Lord delivered him;
when he had prayed to him. So when Laban came against him, God bid him that he should doe him no hurt. So Daniel, when he was cast into the Lions den, when all the Lions were present with their mouthes opened ready to devour, yet the Lord stopped their mouthes, they could doe him no hurt. So is it in many cases amongst us; when our enemies are ready to devour us, then God comes in in the nick, between the cup, and the lip, and workes a way for our delivery. Therefore never be discouraged whatsoever thy case be: it is a very great matter to say, that the Lord can doe such a thing, though you thinke it but a small thing. As when the Leper could goe to Christ, and say, Lord, thou canst make me cleane if thou wilt, then the Lord did so. It was a great matter for those three children in Dan. 3, to be able to say, when the fire was ready prepared, and the King was wroth, and there was no resistance, yet they said, The Lord is able to save us out of thy hand O King! The Lord did take this so well at their hands, that the Lord did helpe them, and save them. On the contrary side, when a man doth doubt of his power, you shall see how much moment it is of. As that Prince said to Eliab, Though God should make windows in heaven, yet there could not be such a plenty, as hee spake of: now the Lord was so displeased with it, that he destroyed him for it. So the Israelites did not beleve that the Lord could bring them into the land of Canaan, therefore
the Lord's anger was kindled against them for this: Psal. 78.

But to draw this use to a conclusion. Learne to bring your hearts to this, whatsoever your case is, still to believe his power, and to be able to say still, the Lord can doe it; and it is not a small matter to be able to say so. When the Churches are very low, and there is no hope, and you see little helpe, a man should goe and pray with such cheerfulness and such hope, and confidence, as if it was the easiest thing in the world to helpe them; which you would doe, if you did believe that God is AllmighTy. You know what the case of the Church was in Ahasuerus time, yet fasting and praying made a great change on the suddaine. Nay when the Church is downe, yet pray with as great hope, as if it had the best props to holde it up, for the Lord is able to raise it up againe.

I will give you two instanes, that you may consider the Lord's power on both sides; his power to raise it up from a low condition; (as now, if you consider the miserable estate of the Church in Christendome at this time:) as it appeares by the vision of the dry bones in Ezekiel: the meaning whereof is, that when the people are as low as they may be, like dead men, buried men, men scattered to the foure windes, yet saith the Lord, I will put life into them; I will raise them and make them a great army, and I will put grace into them, and make them living men; that is, though the Church be...
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<td>God's power in bringing down those that are secure.</td>
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<th>be never so low, yet the Lord can put life into it, and make a wonderfull change.</th>
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<td>Again, there is no Church so safe, (as we doe thinke our selves now, and as the Palatinate did thinke themselves) but that yet the Lord can make a sudden change, and bring them downe, as well as hee could raise these dry bones; and as he hath done to others already. This you shall see. Lam. 4:12. The Kings and all the inhabitants of the world, would not have beleived, that the adversary and the enemy could have entred into the gates of Jerusalem. Jerusalem was so strong, there was such probability of safety, that no man would ever have beleived that the enemy and the adversary should have ever have entred into the gates thereof. Yet the Almighty power of God brought them downe on a fuddaine, and laide them flat to the ground. Therefore let the case bee what it will bee, suppose a nation bee never so strong, yet God can bring them downe; and let it bee never so weake and low, yet the Lord is able to raise them up. And it is true of every particular thing also; then beleive this Almighty power of God, and apply it, whatsoever thy case bee; consider that thou haft to doe with an Almighty God.</td>
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<td>But you will say, the case may bee such, as there is no helpe, the Lord hath declared his will by an event; and the case is such as never was helped, and will you have us to beleive it now, because there is an Almighty power? You must learne to doe in this case, as Christ did:</td>
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did: Lord if thou wilt, let this cuppe passe from me, yet not my will but thine be done. Just after this manner you ought to doe in every one of these cases, where there is no hope: you must say thus, Lord, it is possible to thee to doe it, be the case as desperate as it will be. As suppose a man hath a stone in the bladder, which we thinke an incurable disease, because the stone is so hard, and cannot be softened, yet it is possible to him; he can so lodge it, and bed it, that it shall doe you no hurt; and if he doe take away this life, yet he gives you a better, if it doe paine you here, yet he will give you joy and peace, which will farre exceed the induring a little pain in the flesh. I say, you ought to doe as Christ did in this case; and remember this, that in such a case, your business is not with the power, but with the will of God: that is, you must say, Lord, I know it is possible that this cup may passe, but Lord, here is all the matter; it is my desire that it should passe, and it may be it is thy will that it shall not, Lord, if this be the case, it is meet my will should yeeld, and that thy will should be done: As if Christ should have said, Lord, I will give thee this honour, that thou canst remove this cup from mee, but if thou doest not, it is not thy will to doe so; and I am content. So doe thou give the Lord this glory of his power in every case, that hee can doe it, if it be his will.

Be it that thy desire is to be delivered from such or such an affliction, consider this: Is it
meet God's will should yield to thine, or thine to his? Then bring thy heart downe, and be content that it should be so.

But you will say; it is hard to doe this, to be willing to undergo such an affliction.

Consider it is God's will; and therefore if it were not best for thee, yet thou shouldst honour him so farre, as to preferre his will before thine own: but it being his will, thou shalt be assured if thou art one that belongs to him, that it shall be best for thee. Christ was no loser when he yeelded to his Fathers will, for God heard him in what he prayed for: as it is Heb. 5. though the Lords will passed on him, and he dranke of the cup. So thou must yeeld to his will whatsoever it is, be content with what is done, and believe that thou shalt be no loser by it in the end, but thou shalt have what thou desistest, though not in that manner that thou wouldest have it to be done.

FINIS.
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