FORTY
SERMONS
UPON
Several Occasions
By the Late
REVEREND and LEARNED
Anthony Tuckney, D.D.
Sometimes Master of Emmanuel and St John's Colledge (successively) and Regius Professor of Divinity in the University of Oxbridge.
Published according to his own Copies.

By his Son JONATHAN TUCKNEY, M.A.
Sometimes Fellow of St John's Coll. in Cambridge.

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MDC LXXVI.
TO THE READER.

Christian Reader,

That thou art here presented with the ensuing Sermons, is from the same desire and design that acted the Reverend Author in the preaching of them, viz. of recommending the Truth and Grace of God to whomsoever they shall come. And having been with approbation and acceptance entertained in those publick Auditories where they were delivered; It is to be hoped that being now expos'd to publick view from the Press, they will no less both profit and delight. The matter and contexture of them will easily induce any who knew the Author to believe them to be his. But that none may think themselves imposed upon, they may be assured that they have all been carefully and faithfully transcribed out of his own Notes which he left behind him. And though some of them may be more peculiar in their use to some sort of persons according to the Auditories whereto they were preached; yet even in them there is handled matter of universal Christian knowledge.

That
To the Reader.

That therefore the great end of all Preaching, Writing and Reading (namely Knowing, Loving, and Living to God in Christ) may hereby be promoted, God Himself of His mercy grant, who teacheth his to profit: And so neither shall the Publisher, to whom the Author's memory ought to be ever precious, nor the Reader have cause to repent them.

Decemb. 6.
1675.

Jonathan Tuckney.
Sermons on Phil. 3. 8. and on 5 and 6 verses, viz.

V. 8. For doubtless, and I count all things but loss, for the Excellency of the knowledge of Christ Jesus my Lord.

V. 5. Circumcised the eighth day, of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law, a Pharisee.

V. 6. Concerning zeal, persecuting the Church, touching the righteousness which is in the law, blameless.

Sermon 13, 14, 15, and 16. on Prov. 8. 21. That I may cause those that love me to inherit substance, and I will fill their Treasures.

Sermon 17, 18, 19, and 20. on 2 Pet. 1. 4. That by these you might be partakers of the Divine Nature.

Sermon 21. on Philip. 1. 27. Only let your Conversation be as cometh the Gospel of Christ.

Sermon 22, and 23. on Psalm 119. 96. I have seen an end of all perfections: but thy Commandment is exceeding broad.

Sermon 24. on Exodus 28. 36. Holiness to the Lord...

Sermon 25. on Mat. 5. 13. Ye are the salt of the earth: but if the salt have lost his savour, with what shall it be salted? it is thenceforth good for nothing, but to be cast out, and trodden under-foot of men.
The Texts of the Several Sermons.

Sermon 26, and 27. on Isa. 32. 1, 2.
V. 1. Behold, a King shall reign in righteousness, and Princes shall rule in Judgment.
V. 2. And a man shall be as a hiding place from the wind, and a covert from the Tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land.


Sermon 29, 30, 31. on Psalm 73. 28. But it is good for me to draw near to God.


Sermon 34, 35, and 36. on Gen. 49. 18. I have waited for thy Salvation, O Lord.

Sermon 37, and 38. on Matth. 24. 45, and 46. Who then is a faithful and wise Servant, whom his Lord hath made ruler over his Household, to give them meat in due season?

Blessed is that servant, whom his Lord when he cometh, shall find so doing.

Sermon 39, and 40. on Philip. 1. 21. For to me to live is Christ, and to die is gain.
SERMON I.

PHILIPPIANS 3. 8.

Ye a doubtles, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.

THE Creature at best is but finite, so that we may very easily look round about it (and as it is Psal. 119:96;) see an end of all the perfection of it; and withal so empty and defective, that the nearer we come to it, the more we discover the blemishes of it, and oftentimes our own folly also in overvaluing it. Fuit mans, & cecat fuit Leb. But Infinitum non potest transiri; the infinite perfection and fulness of Christ is such, that as none knows it, but he that enjoys it; so, he that knows and enjoys it most, sees further cause to account him more than all, and all besides him, nothing. As, the longer the eye looks upon the body of the Sun, the more it's blinded from seeing other things below, whilst it is more and more dazzled with its light and brightness. It was so here with our Blessed Apostle; whilst he by an eye of faith was looking up to the Sun of righteousness, there was height and depth, length and breadth, which he could not comprehend. Divine Beauty more ravishing at the second view; a growing excellency and worth (as sometimes of the Sibylls Books) at every after prizing, rising to a higher rate; and so Multiplex genista, latter thoughts proved the better; that, as time was when Christ in himself grew and increased in favour both with God and man. Luke 2. 52. So he is a rising Sun still in S. Paul's increasing admiration and love of him, and that even when he had lost all for him. To which purpose in these 7th and 8th Verses (which we may call Paul's Bill of Rates) there are two things very observable.

1. How he doubles his words; ονήμα, πάντα, ονήμα, all three words, twice used, and if you will take in that ονήμα in the 7th verse, and ονήμα in the 8th, you have them thrice in two verses: To express as the strength of his affection, so the settledness of his judgment, that what he said, non excidit imprudenti, was not a rash inconsiderate brag, which afterward upon better thoughts
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he ate up again; but what with his whole heart, and most deliberate resolution he would stand to. Nor is this all. But, consider, as first how he doubles and trebles his words, so

2. Secondly, ut crescit, surgit oratio, how his speech riseth.

1. From an ἀλλὰ in the 7th verse to an ἀλλὰς τοιαύτα in the 8th. ἀλλὰ. But what was gain I counted loss for Christ. But as though he had said that is not enough, nor spoken strongly enough, I have more to say, and that more confidently ἀλλὰς τοιαύτα, quin etiam certè, an asseveration not more unusual than strong, and expressing his stronger resolution upon further deliberation; no fewer than five Greek Particles put together, and yet no Pleonasm, nor any of them expulsive, unless to let forth his fuller certainty and celerity in this particular.

2. From an ἀρνεστ. v. 7. what things, or those things to a ἀνα. v. 8. The indefinite is risen up to an universal, to an All things, not only his Jewish Privileges, (in the former Verses,) but even to his best Christian Graces, (in this.) Nor did he think that he blasphemed in saying it, though Bellarmine be bold to say, that we do, in fo interpreting it.

3. From an ἄγιασ, I have accounted in the time past, v. 7. to an ἄγιασ, in this 8th verse, I do account them so for the present, as not altering his judgment, or repenting of his bargain, as sometimes men do of a formerly over-valued novelty, which afterward they have lower and yet wiser thoughts of. But it was not so with him, as appears from

4. The 4th step from ἄγιασ in the beginning of this verse to ἀναφέρα in the latter end of it. For Christ he accounted all things not only loss, (which yet in themselves might be precious, as many things are with the Seamen in a storm, with an unwilling will, cast over-board, then parts with, but afterwards grieves for,) but upon his better experience andminate both of him and them, even vile dogs meat in comparison of the bread of life.

5. Nay fifthly, from an ἄγιασ ἀγιαστ. to an ἅγιαστ. He did not only account them loss in his judgment, and readiness to lose them, but he had actually lost them. And yet,

6. Which is the sixth Emphasis, he accounted himself no looser, but an happy gainer by the bargain, as the last words of the verse express it. They are τινι χειρὶν γενέσθω. That I may win, and his winnings were clear gains: for so according to the Greek it is to be rendred. That I may gain Christ.

In which words we have these two particulars.
on **Philippians 3.8**

1. The purchase or thing valued, ὃς ὑπείκο πᾶσιν γινόμενος, &c.
   The excellency of the knowledge of Christ Jesus my Lord.

2. The price that he rated it at, and was willing to come up to, and that was to the loss of all things, ἐγκαταστήσαντος. The doubtles, and I count all things lost for the excellency of the knowledge of Christ Jesus my Lord.

'Tis pity these two should be parted, that so rich a Pearl should want such a wife Merchant rightly to value it. And therefore, as I find them together in the Text, so I shall put them together in the observation that I shall handle out of it, and it is this.

That there is a surpassing worth and excellency in the knowledge of Christ Jesus our Lord, for which all things are to be accounted lost for a Believer.

The first branch whereof contains the Doctrinal part, and the latter may serve for the Application.

To begin with the first. There is a surpassing worth and excellency in the knowledge of Christ Jesus our Lord.

For the subject of which Proposition, by the knowledge of Christ Jesus, we are to understand the knowledge of whole Christ, his Person, God, Man, in Himself and Offices, the Prophet, Priest, and King of his Church. In all which, Faith finds transcendent Soul-ravishing excellencies and mysteries.

Nor this barely speculative and notional, though even wherein it hath an ὑπείκο above all other learning whatsoever. So that Porphyrie needed not to have pitted Paul's rare parts, as cast away upon the foolishness of preaching. If I would be a Scholar, I would be a Christian, I would read the Scripture, though I were so graceless as to do it only for the excellency of the matter, the strength of the argument, the variety of choicest style and story, all in it met together, which I so over-prize in other Authors, though asunder. If it were but only for bare learnings sake, I would learn Christ and his Gospel. For what are all your fine-spun abstractions, extractions, subtilties, demonstrations to this great mystery, God manifested in the flesh, justified in the Spirit, seen of Angels, &c. Here is work for a Dollar Angelicus: study for an Angel.

If they, who always beheld the face of God in Heaven, have yet their Mat. 18.10. face towards the mercy-seat, and ἵππησαν τὴν ἡμεραν, as S. Peter Exod. 25.20. expressed it, 1 Pet. 1.12. even stoop down earnestly, desiring to have a look; what an advancement of learning is it to us (whole Eyes you know what the Philosopher compared to) ἄκρατης ὡκτίμησιν Metaphys. 1.1. περιπετείας, with an unveiled face to behold the glory of the Lord in the *ἐς 1. B 2* glæs. 2 Cor. 3.18.
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glass of the Gospel. The bare Theory whereof is so noble and transcendental. But this knowledge (I said) is not barely speculative and rational, but

1. Fiducial. And so in Scripture we have knowledge put for faith.
   Jsa. 53. 11. John 17. 3. The knowledge of Faith whereby we apply Christ to our selves, and know him to be ours, as Paul here did, when he faith, the knowledge of Christ Jesus; but he adds my Lord. And so For Christ, v. 7. and For the knowledge of Christ here in the Text are put for the same. It's a knowledge whereby I gain Christ, v. 8. and have him, and am found in him, v. 9. and not only an ability to conceive and discourse of what is in him, and comes by him; for so the Devilish Renegado may be enlightened. Hebr. 6. 4. The Devil himself could say, I know who thou art, the only one of God. Luke 4. 34. The greatest Scholars have not always been Christs best Friends. Time was when the greatest Rabbies were his worst Enemies. Lucian and Porphysie acute men, but sharpened against him. He was one of the wits of the World that said, Argyoe, Epyane, Katyrvyoe, that took cognisance of the cause but only to condemn the innocent. Unless thou lookest at Christ with Faith's Eye, the more quick thine is, and the more earnestly thou lookest on him, thou wilt either more despise him, or despair, or prove more desperate against him.

   Either more desperately mad, as the man set against the Sun with his Eye-lids cut off. Balaam a damned Witch with his Eyes open. Numb. 24. 3, 15, 16. None spit more venom on Christ than they that do it on his face, who look and loath together.

   Or more deeply sunk in despair, when thou hast so much of an eye as to see a wrinkle on thine angry Judges brow. In that Case the more good that I know is to be had, and I have it not, the more is my misery, as the famished man's to see food, which he must not taste of, or the condemned man's to behold goodly buildings, and pleasant Fields and Gardens, which he passeth by, as he is led out to execution. This knowledge therefore is first fiducial, as appears from v. 7, 8, 9. 2. Experimental, as Interpreters bring that v. 10, 11, &c. That I may know him, &c. which is explained in those following words, τον δονοσ, τον κωσμοτατον and the power of his resurrection, and the fellowship of his sufferings, such as that woman had that was healed of her bloody issue, Mark 5. It is said v. 33. that she knew what was done in her when (as it is v. 30.) virtue had gone out of Christ to her. And so, Then we know Christ indeed, when we feel virtue coming from him, and find
that we have fellowship with him; when whatsoever was in him, was done or suffered by him, is really proved, yea and exemplified by something in us, or done by us, as the fruit or stamp of something that was first in him. As then, in this kind, we know τὸ ἀμώμον ἐνδοξάσας, the power, virtue, and energy of Christ's Resurrection, as Paul's Phrase is, when

In point of justification (as the effect of it, Rom. 4. 25,) by this evidence of his Victory our Consciences are assured that he hath satisfied for our Debts, and overcome all the Enemies of our Salvation.

And in point of sanctification (as the ἀμώμον of it, Col. 3.1,) our dead hearts are raised up to a life of grace, and to seek those things which are above.

This, this was the lesson which the Doctor of the Gentiles was yet a learning. This fiducial experimental knowledge of Jesus Christ was that, which he who was caught up to the third Heaven, was all his whole life still further aspiring to; because when he was at the highest, yet it was still above him: which may be one part of the meaning of this τὸ ὀρφήκον, of the Divine Excellency of it.

Which is here predicated of it, an ὀρφήκον αὐτήμερσιν, 2. Predicate, as Interpreters render it, an admirable, superlative, incomparable Excellency. τὸ ὀρφήκον τῆς γνώσεως, whether an Hebraism, or Atticism, I dispute not: but put substantively to express its substantial excellency, as τὸ σαρώμενον Salvator Humm, Luke 2. 30. to signify such a saving thing as we want a word to English it. Such is this, τὸ ὀρφήκον, or as Photius renders it, ὀρφήδαλλον, such an hyperbolical transcendent excellency is there in this knowledge of Christ Jesus our Lord.

But (more particularly) this τὸ ὀρφήκον (I conceive) may be Distinctivum Speciei, vel Gradus, signifying the surpassing worth of it in comparison either of other things, or of some lower degrees of it self.

Zanchy thinks this latter, and by this ὀρφήκον τῆς γνώσεως, this excellency of the knowledge of Christ understands some further and more eminent degree of it, which every Believer had not attained unto, nor Paul himself perfectly. For whereas there is a threefold knowledge of Christ, Ex Lege, Ex Evangelio, Ex visione, from the shadows of the Law, the light of the Gospel, and the full Vision in Glory, the second of them is more excellent than the first, and the third than the second. The first he had past, and attained some measure
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measure of the second; but the further degrees of it here, and the perfection of it in Heaven he makes account is this, τὸ ὑπερήφανον, the top branch of this Tree of knowledge, or life rather, which therefore he aspired to v. 10, 11, 12. to here in the Text he accounts all as lost and dung in comparison of. I may not quarel to grave an Author: but yet crave leave to express mine own thoughts, viz. that its meant of the whole Gospel-fiducial-experimental saving knowledge of Christ, reaching even to the lowest and least degree of it, and especially in reference to justification, in which sense only some of these οὐδείς in the Text are to be accounted οὐδείς: and yet in that sense truly there is a τὸ ὑπερήφανον, a matchless excellency in the least degree and measure of the saving knowledge of Christ.

And so taking it as distinctivum speciei, in worth and excellency, it far surpasseth. 1. All other things. 2. All other knowledge whatsoever.

First, All other things, though otherwise and in themselves of greatest worth and price. Job goeth over all the Lapidaries most precious Jewels, and cannot find its match. Cap. 28. 15. to 20. And should you (without ground) call in question his skill, yet you cannot doubt of Solomon's; whose incomparable ability joined with his long-studied and dear-bought experience rendered him the ablest Priser of whatever was to be found in the worlds Inventory, and yet he brings in the same account, Prov. 3. 13, 14, 15. and 20. 15. where you find that Silver, Gold, Rubies, a multitude of them, may all that you can desire are not once to be compared with it. And yet this avouched by these two great men, who by reason of their experience and enjoyment could best tell on the one side what the worth of the best things in this World came to. To which if you will add a third (that in the mouth of two or three Witnesses, this truth may be more fully established) let it be our Blessed Apostle, who had on the other side as deep an insight into the unsearchable riches of Christ, as any. And he, if he would

Either with for others, it's (not that of Anstins, that they might have a sight of Christ in the flesh, but) that they might have a spirit of wisdom and revelation in the knowledge of him. Ephes. 1. 17.

Or vote for himself. So, as the Beatific Vision is the top-stone of his happiness in Heaven: to be with Christ is his τολλή μᾶλλον άμπελον there (Chap. 1. of this Epistle v. 23.) so, savagely to know him is his τὸ ὑπερήφανον here, that in worth and price infinitely surpasseth all other things. This should have been further pressed and
and insisted on, if I had now spoken to them, whose trade lieth in such inferior Commodities. But seeing that I am especially dealing with you (Reverend and Beloved) whose more noble and honourable negotiation lies in richer Treasures of Wisdom and Knowledge, Give me leave to apply myself to you, and tell you.

2. That this saving knowledge of Christ is singular said to be All other η μόνη γνώσεως not only of all other things, but of all knowledge. learning and knowledge the most excellent.

Some knowledge and wisdom being Earthly, Sensual, Devilish. James 3. 15. to which it is as light to darkness, which it not only exceeds, but expels and scatters, as the Morning-Sun doth the Night-fogs. So of old, when the Word became Flesh; the Devils Oracles, even of their wisest Apollo, became dumb. ἐκ τῶν ἀγίων οὐκ ἔχει—a As, before that, Moses his rod and serpent ate up those of the Egyptian Sorcerers. Exod. 7. 12. Such wisdom of Egypt. The wisdom of the Father unlearns us. To touch or taft of such a tree of knowledge is a forbidden fruit.

Other knowledge and learning indeed there is, which in these Schools of the Prophets hath long flourished, and long and long yet may and(God grant)more than ever, which we hope Authority will yet countenance and advance, that our Wars may not end in Barbarism, and our Sun be turned into darkness whilst our Moon is not into blood, notwithstanding the mad rage of divers brutish men that decry learning because themselves have none, like the Ape in the Fable, would not that others should have what they want, that themselves might cease to be ridiculous. This is but the Dogs barking at the Moon, which he cannot reach; or like their curling the riling Suns light, because it discovers their nakedness. The Apostle calls such Brute-Beasts, that speak evil of the things they understand not. 2 Pet. 2. 12.

But, to return to my purpose, though such kind of learning is of admirable use in its kind, and next to the saving knowledge of Christ the highest perfection under Heaven; yet at this οὐκ τῆς it strikes top-sail (as Hugo Cardinalis noteth upon the Text) knows its place, as an Handmaid to be subject and subservient unto Faith: which, as it illuminates all other learning, and raiseth it up to a higher pitch, so it withal regulates and subordinateth; it self ever retaining the Soveraignty of being Scientia Scientiarum.

For this reason, Prov. 1. 20. called sapientia in the plural numbers sapientiae, or omnimoda sapientia, all wisdom and knowledge being
being contained and more than summed up in the saving knowledge of one Christ, that as it pleased the Father ἐν πεπερασμοῖς, Ephes. 1. 10. in him to sum up all things, so in him also to lay up all the treasures of wisdom and knowledge, Col. 2. 3. so that it would prove no hard task to demonstrate that whatever was choice and eminent in the learning of all Philosophers, and their several Sects may be found spiritualized and sublimated and infinitely exceeded in the knowledge of Christ. In Comparison of it Aristostles intellectual virtues are but mean fooleries. Platoes θεος is here overmatched, ἡμισείωνα παλατα τοῦ τῆς Philip. 4. 7. Take notice there of the τὸ υπερήφανον of the Text. It passeth all understanding, though spoken but of one parcel of what we know and have by Christ; He being the learned Grecians Alpha and Omega. Rev. 1. 8. Containing more knowledge than all the Letters of their Alphabet put together can express; And His Fear (even to that Deut. 4. 6. that wise and understanding people) both *ηλιος and *σοφία not only the first imperfect beginning, but also the chief head, and highest apex and pinnacle of wisdom. Here we meet with that ἔπαθα that substantial knowledge. Prov. 8. 14. and that ποιητευτικός οόπλα, that usiēgata sapientia. Ephes. 3. 10. both the best ground, and the most curious embroiler; that layeth the substantial ground-work of all our happiness and peace, in the hid but holy and unchangeable Counsel of the eternal God; and discovers and displays all the various and glorious manifestations of God's Wisdom and love in His Son; and to us his Servants, from election to redemption, justification, adoption, sanctification; till it riseth up at last to glorification. And doth this then fall lower than this, τὸ υπερήφανον τοῦ γυναίκειοι in the Text. Doth not the knowledge of Christ Jesus our Lord (as our Apostle laid in another respect) exceed in glory.

More particularly. The surpassing excellency of this knowledge above all other may be considered in respect of

1. The Author of it, who is God and Christ himself, both objectum and principium intelligendi. Both Word, and Prophet, as well as Sacrifice and Priest. The Adamant polished with its own durt, and Heaven seen only by its own light. Christ by the illumination of his own spirit, being a spirit both of revelation to unbase the object, and of wisdom to enlighten the eye. Eph. 1. 17.

You may know from whence this knowledge comes.

1. By whither it goes, instantum ascendit quantum descendit, it rose not (as the River to the Sea) till it get to Heaven at last, and therefore from thence it came at first.

2. By
2. By whom it instructs τὰ νάσθα. Matth. 11. 25. τὰ μαθα. 1 Cor. 1. 27. makes Babes learned, and even fools wise to salvation. And who will wonder that even Saul is among the Prophets, if God be their Father. 1 Sam. 10, 11, 12, 13. It was no other than the Wonderful Counsellor that could enable a few Fishermen and others whom the learned Greeks would call Barbarians * and Idiots to confute and convert a then learned World, and in after-times the weaker Sex and weaker parts to non-plus greatest Scholars; and to this day poor weak simple-hearted Christians to know that of the mystery of Christ, and the graces and comforts of His Spirit, which many great Clerks are ignorant of. And all this because they are θύρας τουλών, taught of God, and the other θύρας τουλών, that have learnt of themselves: And then, by the better master, you may easily judge who is like to prove the better Scholar.

If you say, but doth not all knowledge agree in this, that all Objs. comes down from the Father of light? James 1. 17.

I answer yes: and yet the same Apostle could, Cap. 3. 17. speak άναφθήνας, a wisdom from above, and distinguishing it from another sort, v. 15. whose spring-head lay lower, so that although all lawful knowledge comes from God, yet there are upper and other springs.

Other knowledge.

Either coming from God as a Creator, this as a Redeemer.

Or that from him as a teacher by way of common illumination; this from him as our head by the grace of union, in which sense be Mr. Perkins, is said to be made of God to us wisdom. 1 Cor. 1. 30.

This immediately infused. That's donum, that by ordinary means and our own study and industry is acquisition. Now infused habits exceed them that are acquired: and that knowledge is more full and clear which we have of God's teaching than that which we have of our own learning. Daniel is ten times wiser than all the Magicians, Cap. 1. 20. One shower from Heaven will fill our Pools more than many Buckets of our own drawing. So that Eliafeed upon it. There's none teacheth like God. Job 36. 22. Nor is there any learning like that which God thus teacheth, which is the first ιερον, or Excellency namely in regard of the Author of it.

2. In regard of the matter and subject of it, which useth to in- Matter. noble the faculty and science that is conversant about it. And this also is God and Christ again. John 17. 3. their Natures, Attributes,
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Counsels, Works, not only of Creation, but of Redemption: and which of those two are the greater works? And which therefore the more noble study? The former the Philosopher is taken up and puzzled with שׁמַע נָתַן לְךָ said Job. Cap. 26. v. 14. what poor short broken ends are they of knowledge which the ablest in those faculties attain to; in which Galileans with his glass is short-sighted, and Aristotle (whom after-ages have despairs to exceed, and not dared to contradict) in his Problems churlish rather to content himself with Queries than to venture upon Resolutions and Determinations. But a greater even in this kind than Aristotle, nay than Solomon is here: and matters of higher speculation, and more Divine Contemplation. God became man; Man born of a Virgin. Here you may see Life Dying, and yet when dead reviving. I cannot say all that is, nor may I all I can. The great Doctor of the Gentiles, when he cannot found the bottom, stands by the brink and cries, אֶלֶה. O the depth of the riches both of the knowledge and wisdom of God: how unsearchable are his judgments, and his ways past finding out. Rom. 11. 33. Here are judgments unsearchable! nay riches of grace inscrutable. Ephes. 3. 8. Peace passing understanding. Phil. 4. 7. 7. joy unspeakable. 1 Pet. 1. 8. glory unutterable. 2 Cor. 12. 4. light unapproachable. 1 Tim. 6. 16. Here are those מַעֲרָב the great things of the law. Hos. 8. 12. Here those יָדָה יָדָה יָדָה, the wondrous things of God and Jesus Christ, whose Name is Wonderful. Isa. 9. 6. all he was, and did, and suffered, a miracle. The Apostle hath summed it all up, and calls it מַעֲרָב מַעֲרָב. 1 Tim. 3. 16. a great mystery. He indeed there faith, that it was believed in the world. But it was by them who were above the World, in whom faith exceeded reason, and humility discovered Wisdom in that in which the Greeks proud learning could see nothing but foolishness, so much wiser is the foolishness of God than the wisdom of man: and so much more excellent is the knowledge of Christ than all other learning, by how much he himself, who is the chief lesson learnt by it, excels all other things, who is All in All, and therefore without him all else is just nothing.

Properties, Effects, Ends:

3. A third, fourth, and fifth excellency of this knowledge, might be shewn in its properties, and in the effects it produceth, and in the end it leads to, which three, the both positive and comparative goodness of any thing is wont to be judged by, which I have not time distinctly and at large to prosecute, but must cast all these suffrages into one urn, and read so many of them as the time will permit, and as they come to hand.

1. This
1. This is sound and substantial knowledge. Prov. 2. 7. as cling
ing with the substantial wisdom of God; whereas our other great-
est wisdom is often vain. 1 Cor. 3. 20. and much of our know-
ledge, scientia ventosa, an airy vapouring mind. Job
15. 2. and many of our studies both in younger and riper years,
no better than Elia's χείρ ανάλαμπατα, in which we lose our time,
and if at last we find not the way to repent of it, may come to
lose our selves too.

2. It's sure and certain. In other studies we walk much in the dark,
else Job had not been so soon posed, or we so much puzzled as we
are sometimes to come to a clear Demonstration. What a clashing
was there between the Academicks and Stoicks, about this Quære.
Whether all our knowledge were Science or Opinion? yea, and in La\textsuperscript{v}ant. 1. 3;
many things that we think we know, how oft is a Pythagorean e. 3. 4.
\textit{didos} ἄν, the authority of a fallible master rather than the truth of
the lesson, that which our knowledge is lastly resolved into? But
here, we have Christ the faithful witness. Rev. 1. 5. the holy
Ghost a spirit of truth. John 14. 17. the Scripture a most sure
word. 2 Pet. 1. 19. that here to be a Sceptick is to be an Atheist,
whilst faith is above Science, and belief above Demonstration, fa-
tens on that which Reason cannot reach, believes that which it
self cannot prove, and adheres to that which sense contradicts,
comes to an ανατριπτόμενος without contradiction. Heb. 7. 7. to an
αὐθαγωγήσας without controversy. 1 Tim. 3. 16. nay to a πράσινος
πλεπορείς to a rich full full of assurance, without so much as
the least stumbling, scrupling doubt. Col. 2. 2.

3. It's an experimental knowledge, following upon pardon
(They shall know, for I will forgive.) Jer. 31. 34. and knowledge
so that we see the promised Land, not as in a Map, but as Travell-
ers that have been there with the Samaritans. John 4. 42. we be-
lieve not because others have told us (which yet most mens know-
ledge of Christ is resolved into) but upon our own knowledge, and
that knowledge upon our sense and experience, as Job, I have heard
of thee by the bearing of the ear, but now mine eye seeth thee. Chap.
42. 5. I hear and I see, I see and I feel, and I feel more than I can
express or fully understand. I have found God to me what he hath
said in his word: and there is that in my heart which contradicts
such and such false Doctrines that are contrary to it; so that even
when my head is so weak that I cannot sometimes answer the Ca-
villers argument, yet mine heart from an intus exitus, denies the

Conclusion:
Conclusion; that when I come to read and hear the word, it's like two men reading of two Copies of the same evidence. The original I find in my Bible, and the Counterpane I find in my heart; and therefore dare sign it and seal it with my blood. O happy Ministers! if we from our own hearts we could speak to the hearts of our people, could say with the Psalmist, Come and hear all ye that fear God, and I will declare what he hath done for my soul, and with Christ. John 3. 11. we speak what we know, and with the Apostle, what we have heard and seen, and our hands have handled of the word of life, that declare we unto you, John 1. 3. O that we never spake of that which we are least acquainted with, and against that sin which it may be we are notorious for! If so, however we may preach Christ, yet certainly we do not savvily know Christ, for this excellent knowledge is an experimental knowledge.

4. And from all the three former in the 4th place, it comes to be truly delightful and fully satisfactory, and in which the mind doth fully acquiesce, as Aristotle faith, η ψυχὴν ἐστὶν ὁμοιοτάτη. In other studies the mind is restless, and its disquisitions endless; the vastness of its capacity not being able to be filled up with the fullest view of inferior objects, but here meeting with an infinite God, and his infinite wisdom, justice and mercy in Christ, the largest Vessel is filled up to the brim in this Ocean; the wavering Needle is fixed, and the Dove hath found a place where to rest the sole of her foot; sits down, (and with Peter when he saw Christ transfigured Matt. 17. 4.) faith; It's good to be here, is satisfied in all its desires.

And, let me add, is more than satisfied for all its pains. Solomon in all his other Enquiries, confessed he dealt with folly and madness, and in the close found nothing but vanity and vexation, so that he comes to hate all his labour, and to repent of all his pains; as we shall of all our other Studies, if with them we study not savvily to know Christ.

I acknowledge indeed that a serious student in other arts takes great content in that very search, and much more in the finding out of some truth, which lay in the dark, and he was much set upon, and this not only in more solid Demonstrations (and then Archimedes as well apaid Cries out with his Μήγανα) but sometimes even in some minim Criticism, as I remember the learned Capanon in his Annotations upon Athenæus hitting (as he thought) upon the true notion of a certain Greek Word, profexeth that the content that he found therein, and such like, was a full satisfaction for all his pains in all his studies.
But alas! what is such a word to the Essential Word of God! what is Archimedes his Cylinder to Jesus Christ? or what's his share to the satisfaction of the Spouse sick (not of other questions, as 1 Tim. 6. 4. but) of love. Cant. 3. 4. when she had found her lost Saviour! If it be so pleasant a thing, to see the Sun. Eccles. 11. 7. what is it to behold the Sun of Righteousness? If the top of Heavens joys be from an open-faced vision, then, even these glimpses, though but as in a glass, and through the Lattes, sets the ravished Soul on the highest Pinnacle of content and comfort, which it can be here lifted up to.

5. Which leads me to the last excellency of this Divine Knowledge, and it's the unvaluable benefit and profit of it. The pleasing itch of delight oft-times accompanyeth other studies which are most vain and useless, and in the upshot mischievous. But, Qui miscuit usile dulci, is an Artift indeed. The wise man is profitable to himself (faith Eliphaz, Job 22. 2.) and here, Qui fruituosa, non qui multa sit, sapit, which made Latiansus adventure upon a bold comparison between the vulgar Idiot, and the great Scholar, & made him bold to conclude, Plus sapit interdum vulgus, quia tantum quantum opus est sapit, because the one knows though but little, yet what's profitable to his purpose; the other upon his great studies and readings, or Common-Place-Book like a rich treasury topful of Notions, is a Dictionary of Words, and a Bibliotheca materiarum (as he called his Book) a whole Library of learning, but sealed up with this Motto on it. Cui bono? Neither Prels nor Pulpit, himself or others better'd, but often wronged by it; many a full-fluft Scholar being a very empty useless man, whilst he studieth more Sciences than Arts, and so desires only to know, and so in infinitum, without end, to no end, knowing more than he either gets, or doth any good with.

But Solomon who was the wisest man, and therefore best knew wherein wisdoms greatest excellency lay, faith, Wisdom is profitable to direct. Eccles. 10. 10. and Prov. 14. 8. that the wisdom of the prudent is to direct his way; not to be fluttering about every thing, as the Buttery about every flower, and so something in every thing, and nothing to purpose in anything, but (as Plato in his Theages well shews) to know my end, and that I may get and do some good by it, as the Bee that first and sucks the Flower from which she may get Honey to her Hive. I this is properly a Chron. 30. good knowledge. Psal. 119. 66. and in this above all the saving 22. knowledge of Christ excells. The fruit of the tree of knowledge had this
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this double bait of pleasure and profit. Gen. 3. 6. but an book
withal, that took her who was taken with it. But in this knowledge
of the tree of life, there's the bait without the book. Milk and Wine.
Isa. 55. 1. and no poysion in either; greatest pleasure and profit
mixt together, making happy, and adding no sorrow with it. Let
me name a few particulars.

1. By this knowledge of Christ we come to the best knowledge
both of God and ourselves.

Of God, for his glory and beauty is most seen in the face of Je-
sus Christ. 2 Cor. 4. 6. The Father here is best, is only known by the
Son. In the Creatures we behold his foot-steps, but here his image;
even the express image of His Person. Hebr. 1. 3. In the Law his
Holiness and Justice, especially looked out. In Christ and his
Gospel shine forth Holiness, Justice, Mercy, all and altogether,
and all in their perfection, and of all his mercy most, by which he
would be most known to his people; the vail is nothing to the
face uncovered. 2 Cor. 3.

Of ourselves.

Our sins by his sufferings. No way for the more full searching
of our bloody wound comparable to the considering that Plaister
of his blood, which was shed to heal it.

Our Duty. We have no stronger inducement, nor fairer Copy
of doing and suffering, than to consider what our Lord Jesus
Christ hath done and suffered before us, and for us. In all which
our true Abimelech Father-King faith (as that other did. Jude
9. 48.) Look on me, and do likewise.

2. A second benefit of this knowledge is, that it's a transforming
knowledge. 2 Cor. 3. 18. whilst we are looking into the glass, we
are changed into the image. Intellectus sit idem cum objecto. The Eye
and man is made like that he looks on. Here, as in the story of
the brazen serpent, a look beats, and the man "with Nebuchadnezzar.
Dan. 4. 34, 36.) ceaseth to be a beast, when he comes to his under-
standing. This knowledge and wisdom joins practice with notion,
and moral virtues with intellectual, is not it self only Heavenly
and Spiritual. Col. 1. 9. pure and peaceable. Jam. 3. 17. but
(which is more) maketh us so. But so doth no other knowledge, I
mean the knowledge of no other things, or some other kind of
knowledge of Jesus Christ.

For the knowledge of other things like the Glow-worm, hath
more light than heat in it; as he said of the Philosophers Books,
animum non dant quia non habent. Solomon's experience in this
kind
kind told him, that what was crooked could not this way be made straight, and Paul tells us Rom. 1. 21, 22. &c. how brutish the most knowing Heathens had then proved, as after-ages and Authors do hold forth their greatest Philosophers defiled with foulest Lusts, not Socrates himself exempted. Per canem & anserem deixture, and gallum Esculapio were none of his Beauties, and others matter of his foulest blemishes. The Apostle, 1 Tim. 6. 9. calls them foolish lusts, but yet such as the ablest of those Sons of wisdom were dishonoured and defiled with.

And for others, who by the preaching of the Gospel come to some kind of knowledge of Christ; truly oft-times the light they have is so far from directing them in the way, that by it they take advantage to run the more out of it, like them. 2 Pet. 2. 21, 22. that proved Dogs and Swine for filth and rage, even after the knowledge of the ways of righteousness, none using to be more loath-somly filthy, or desperately mad against Christ than they who have been enlightened to see only so much of Christ as to make their soare eyes smart, and themselves fret and blaspheme. Those parasibles, Hebr. 6. 4. commit that irrecoverable sin, and the Devil is a Serpent as well for his venom as his subtility. Very knowing men, yet known for many notorious miscarriages (their Lusts rising up against their Consciences, and their practice quite crossing their light) have been no great strangers, either in the World, or in the Churches of Christ.

3. In particular, this is an humbling knowledge, which to be said of any other knowledge would be little less than contradictio in adjecto, for Paul faith, Knowledge puff's up. 1 Cor. 8. 1. who himself had a prick in the flesh to prick that Bladder, that it might not swell with abundance of Revelations. 2 Cor. 12. 7. Other things, as profits, pleasures and the like, are too low for a wise man to stand on tip-toes upon: He accounts it but childish for any to account himself wise for such gayes and brouches: yea, but knowledge and learning is a more Divine spark, and hath in it (he thinks) that which is worth being proud of; and out of that pride oft-times accounts Christ and his Ordinances and ways foolishness. 1 Cor. 1. 23.

But the more that thou savagely knowest Christ, the better thou wilt know thy self, and that (I am sure) will ever be with better thoughts of him, and worse of thy self, as Job when he seeth God, he abhors himself. Cap. 42. 4, 5. Peter knowing it was the Lord that was present, calls himself down into the Sea. John 21. 7. and the Saints...
Saints and Angels in Heaven whilst they have nearest access, and fullest view, stand at a most reverential distance.

4. Fourthly, and last of all, (which is the upshot of all) this is a saving knowledge, that makes us wise to salvation. 2 Tim. 3. 15.

1. That makes us pleasing to God. Hebr. 11. 6. and justifyeth us before God. Isa. 53. 11. which other learning and knowledge not sanctified and subdued by this comes cross to, but always falls short of, for (whatever it may to others, yet as our Apostle faith of meat, 1 Cor. 8. 8.) is commendeth us not to God. Non enim ab eo peritia, sed fides exigitur. It may indeed make our faces shine more bright before men. Eccles. 8. 1. but we are never the more amiable for it in God's Eye, if he do not look upon us in the face of Jesus Christ: and therefore it is, that whilst to babes and children his Son is revealed. Matth. 11. 25. there are but few of these great wise men that are called unto this marvellous light. 1 Cor. 1. 26. But on the contrary rather as they by reason of their pride are usually at odds with him, so he (who useth to resist the proud) hath a controversy especially with them (with the wise men of Edom. Obad. v. 7, 8.) and accordingly is wont purposely to set himself to beseech such Abishaphels in their Counsels, and to take such Foxes in their own crastines, that so he may call down those λογίας, εὐχρηστὰ, υἱῶματα and νομίματα. 2 Cor. 10. 4, 5. that he may bring all into Captivity to the obedience of Christ.

2. But, to end all, seeing God himself. Deut. 32. 29. accounts it the highest point of wisdom to consider the latter end, herein above all appears most eminently this τῆς ἡμέρας, the superemineny of this saving knowledge of Christ. That it layeth in for death, and provideth for eternity.

Now in Death all thy other learning, which thou hast spent so much time and pains for, is quite lost. Thy bark is split, in which all thy treasure was stowed, nor is there more treasure sunk in the Sea, than there is learning buried in some great Scholars Graves, which is a great loss to the Church, State, may it be to the whole World, and yet may be the greatest to themselves. Whatever their Notes may do to others, such Notions will not then help themselves: so that in case by that time they have got no better learning; the hard Students Candle, which was wont to out-watch the longest night, will grow dim in that Evening, and burn blew in that damp, yea and quite go out in that darkness. And so notwithstanding all those former sparks (more precious than those
those of Diamonds) he may then lie down with sorrow. (Isa. 50. 11.) with this Motto on his Study-Door. Qua Fisartifex pereor! the knowing man not then knowing what will become of his Soul, Quos mune abibis in locos? or if he do, the more is his grief, when with anguish and horror he thinks and faith, surgunt indocti & rapinunt calum. I repeat not what followeth in the sentence, as desiring it may never overtake any of us in those traits. But wo to us if it do.

But the more blessed therefore is this more excellent knowledge, that we now speak of which is not so much a tree of knowledge, as a tree of life, and is therefore called eternal life. John 17. 3. by which my Soul lives in death, that I can tell what to do, when other far more learned men are at their wits end: that in mine evening I may have light. Zeexb. 14. 7. whilst others far more sharp-fighted stumble in that dark entry into outer darkness for ever. O give me that sweet Bird that will sing in such a Winter, that lamp of a wise Virgin, that will burn clear at midnight; that Matt. 25. 6. torch which will not light my body to the Grave, but my Soul to 7, 8. Heaven. I, this, this is the light of life. John 8. 12. by which, when my bodily eye grows dim, and upon my eyelids sits the gloomy Job 16. 16. shade of death. I may then lift up an Eye of faith with Steven. at the very point of Death. Acts 7. 56. and then see Christ more clearly, and know much of him more fully than ever before, as it is related of Oecolampadius, upon his Death-Bed, being asked whether the light of the Candle troubled him, laying his hand on his breast said, His abunde lucis est, or with Laurentins. As Nee mea tenebras non habet. The more darkness without, the more light within; when the Curtains are drawn, Christ more unveiled; and when the dying body smells now of the Earth to which it is sinking, the Divine Soul (ut in rogo Imperatorum) favours of Heaven, to which it is ascending with a farewell-faith, and welcom-Vision, no more to see Christ, as here, through a glass darkly, but face to face; to know him no more in part, but 1 Cor. 13. 12. even as I am known. I close mine eyes to see my Saviour, and like old Simeon lay down my head in my Fathers bosom, with his Nunc dimittis. Now Lord let thy servant depart in peace, for mine eyes have seen thy salvation.

The Text had two parts. 1. The Purchase, το σύρτεξ της γραφής, the excellent knowledge of Christ Jesus our Lord. 2. The price that our Apo-
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file was cheerfully willing to come up to, that he might compass it, ἵνα ὑμᾶς ἔδωκα ζώλα, be accounted all things lost, that he might gain it.

In the handling the former part the last time I endeavoured as I was able (though infinitely under its worth) to hold forth and commend to you the supereminent excellency of the saving knowledge of Christ above all other things, and all other knowledge whatsoever. But as (they say) the Jews are now wont, when ever they build an House to leave some part of it imperfect in reference to Jerusalem’s ruins which they would remember, so in all our largest discourses of Christ and his Excellencies of necessity something, yea much must be left unsaid, because there is infinitely more than we can comprehend: the half of our Solomons glory will never be told. Here the most copious and fluent Orator must close his imperfect speech with a Dicebam instead of a Dixi, and draw the Curtain of silence over those αἰωνιακὰ, which he cannot draw and let out to the life. And yet it’s good digging deeper in such golden Mines, and another hour would be well spent in viewing and admiring that infinite excellency, which in Heaven we shall be adoring to Eternity. Should we lunch out, we may soon be swallowed up in that bottomless Ocean. And therefore for this time let us rather draw the net to the shore, and in the second applicative part of the Text see what we have taken, or whether our selves rather be so taken with an holy admiration and desire of it, that with our Apostle we can be willing to suffer the loss of all for it. Ἀλλὰ μὴ ὑμῖν γὰρ, yea doubtless, and I count all things as loss for the excellency of the knowledge of Christ Jesus my Lord.

And if that be such a transcendent excellent knowledge.

First, How low should the consideration of it lay even Scholars of the highest form in their thoughts and estimate of all their other knowledge in comparison of it! and of themselves as long as they fall short of it. Behold the height of the Stars, how high they are! said Eliphaz to Job: But it was that he might have more lowly thoughts of himself. And when we look up and see how high Heaven is above, we cannot but think what poor low things we are in the Ant-hill here beneath. Yea by how much more exactly the Astronomer by his instrument can take the height of Sun or Star, by so much the more fully he apprehends at what a wonderful distance he and the highest Mountain of the whole Earth is under it. O that the consideration of this high transcending excellency of the knowledge of Christ might help us (though
not to low thoughts of learning yet) to more lowly thoughts of our selves notwithstanding all our other knowledge, that the dazeling brightness of the sun of Righteousness might at least so far blind us, as to hide pride from us: pride, which is the great learned mans greatest and dangerous snare, in which by reason of his learning and knowledge he is easielyst taken, and by which he is most of all hindered from this more excellent knowledge of Jesus Christ.

1. Most easiely taken with it, it being a very hard thing to be a knowing man, and not to know it, to be learned and humble together; for the King of Tyre to be as wise as Daniel, and not to be as Ezek. 28. 2,3; proud as Lucifer. "Η γνώσις φοιτή, knowledge puffis up faith the Apostle, 1 Cor. 8. 1. and usually the more aiery and empty the knowledge is, it makes the bladder swell the more. The Devil is a very knowing and a very proud Creature. The most learned Philosophers and wisest Statesmen amongst the Heathen, have been noted for pride; vain-glory and an impotent desire of applause being accounted by them a piece of gallantry rather than a vice. And although by Christians it cannot but be accounted a sin, yet even amongst them such as excel others in knowledge are oft known by it. The more able in this kind of old were very ready to despise the weak, and to over-look them which were under them. Rom. 14. 3. The supercilium with which the great Rabbies despised the poor ignorant people that knew not the punctiliousness of the law. John 7. 49. and the Typhus of many of our great Criticks, who account themselves the greatest (if not the only Scholars) plainly shew, that as it was an hand of pride which was lift up at first to the tree of knowledge, so it is a fruit, which hath been very ready to grow upon that tree ever since. To have high parts and a lowly heart, is a rare temper, most excellent, but seldom met with. A man cannot look upward and downward together. Happy were it that even the man of God to all his other learning could add this skill, whilst with one eye he is soaring aloft in highest speculations, at the same time he could look so low as to see himself and all other learning nothing, but fully in comparison of this more excellent knowledge, because as pride first is the Scholars special snare, in which he is easielyst taken. So

2. That whereby he is most hindered from this saving knowledge of Jesus Christ, whether we consider it on Gods part or our own.

1. On Gods, who takes no pleasure to communicate Himself in
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so precious a mercy to a proud Creature. The Scripture faith he beholds such afar off. Psal. 138. 6. and then they will be as far from beholding Christ in any nearer approach. Nay that he resists them. James 4: 6. and what advance can Balaam make when an Angel, can these when God stands to resist them? The Apostle in his Epistles to the Romans and Corinthians, fully shews, how God blasted all those high-conceited, great learned men of old, ποιος, ποιος γεγονωτες, ποιος γεγονωτες, whether Philologists or Philosophers, natural or moral, as some expound those three words, ἀμίλων, he brought to nought all their wisdom, that as learned and profound as they were, ἄμαζεως, ἀμαζεως, when they professed themselves wise, they became fools, when they proved so proud as to account the Gospel foolishness; and notwithstanding all their depth and solidity they became most vain, vanished quite away into meer emptiness, were swoln empty Bladders.

in the wisdom of God, by wisdom could not come to the knowledge of God; but proved most vain and corrupt when they endeavoured to be most accurate, as its observed, that Aristotle speaks more wide of God in his Acroamatics than in his Exotericks, and in after-times how dull and arid some Schoolmen and other Writers are in the more spiritual truths about Jesus Christ and the Power of Godliness, who were most subtle and acute in other speculations; the saving knowledge of a crucified Christ suiting best with that Christian heart, in which proud conceits of these carnal excellencies are crucified, and God delighting to give grace to the humble, and promising the meek that he will teach them his ways. In some low Vault (they say) they may see Heaven more distinctly than they that are on the upper ground. I am sure the more lowly the heart is, the higher pitch it riseth to of the saving knowledge of him, who bad us learn of him to be meek and lowly, presently after he had thanked his Father that he had bid those things from the wise and prudent, and had revealed them to babes. Babes in humility do here prove men in understanding. It was a Piscatoria simplicioris, that at first made the best Preacher, and a like simple-hearted lowliness of Spirit is yet and will ever be a great help to make the best Scholar, especially in this piece of learning of the excellent knowledge of Jesus Christ, who is ever ready to teach them most, who acknowledge themselves to know least, as he is wont to be all in all to them who to themselves and in themselves are nothing. It is Scultetus his observation of Osiander, and some other like him, that usually
on Philippians 3:8.

are wont to be very proud; but all may observe, that they who are οὖ ναπόλεξιας of all, are most humble. Socrates did not know the less; because he professed he knew nothing, nor was Agur any whit the more unlearned, because he acknowledged he was more brutish than any man. Prov. 30. 2. Some think he was Ithiel and Ucal's Tutoy, who are there mentioned. That I cannot say. But this I may, that a man of his humble temper is the fittest Scholar for Jesus Christ, who (as others think) is signified by that Ithiel and Ucal; so that we have not more need to be studious, if we would be learned, than to be humble if we would be made wise to salvation; because pride on the one side makes God unwilling to teach us.

2. And us on the other, as unwilling to learn of him. Pride may possibly prick us on to learn other things, but it's an humble heart only that knowing its own blindness and darkness sends a man to School that he may learn Jesus Christ; for self-sufficiency (as an in us existens) hinders us from taking in the fulness of Christ, as the Jews going about to establish their own righteousness did not submit to the righteousness of God. Rom. 10. 3. and the thoughts of their own freedom hindered them from accepting true liberty by Christ. John 8. 33. so conceit of our own learning and wisdom so preposesseth the heart, that it prejudiceth it against the saving knowledge of Christ, so that his Gospel to the learned Greek is no better than foolishness. 1 Cor. 1. 23. and with the great Rabbies they are but the cursed Idols which know not the law, who believe in Christ. John 7. 48, 49. The highest and hardest Lessons in Christ's School, as Self-Denial, Taking up the Cross, and the like; being diametrically opposite to the main Principles of that θημα τῶν ορασίων, which therefore stands out in Enmity against them. Rom. 8. 7. and because it looks at them as silly and poor low notions, fit only for mean and low spirits and apprehensions, doth not more base them than despise them, as Michael did David for 2 Sam. 6. 16. dancing before the Ark, and told him in plain terms that he played not the foolish Morice-Dancer in so doing, as the wise men of the World are wont so far to make use of Religion as may countenance their designs, but (they say) they will not follow it too near at the heels, lest it should dash out their brains. And so P. Martyr and Deo date, expound those searchings of hearts about Reuben, of Judg. 5. 13, their being wise Statesmen, but therefore so wise, as they would not foolishly adventure for God and his people. It's a very bitter Pill, and hardly swallowed, that a man who is in reputation for Eccles. 10. wisdom,
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Wisdom, should out of zeal to God, and in obedience to his word, do that which the World would call him a fool for his labour; or that a very learned and great-read man (as Paul even in the judgment of his Enemies, in this kind nūs, ad invidiam, rarely eminent) for him. 1 Cor. 2. 1. to preach not so loftily as to give Felix occasion to say, that much learning made him mad: but so plainly, as other learned men might count it the foolishness of preaching, here is always a trial, and too often a snare, which he is a happy man, that is not taken in.

For the Devil too well knows how precious and useful a talent knowledge and learning is, and therefore he labours.

1. Either to bring men to neglect it, as they that dote upon honours, profits and pleasures, that have more of the brute than the man in them. Such fools hate knowledge. Prov. 1. 22.

2. Or to corrupt it, so as God may have no pleasure in it, and no readers way to that than by making them proud of it, as we have it in the instance of Babylon, and the King of Tyre. Isa. 47. 10, 11. Ezek. 27. 2, 3, 4, 5, 6, &c.

But, that when God raiseth up our parts in learning, we do not lift and puff up our hearts with pride, it may be of great use to consider.

1. How frequently the Holy Ghost in Scripture blows upon all our wisdom and learning, that he may blast the beauty of it, and so keep us from being proud of it, cries, Woe to them that are wise in their own eyes. Isa. 5. 21. proclaims it the greatest folly to trust to our own wisdom. Prov. 28. 26. warns us not to lean to our own understanding. Prov. 3. 5. nay chargeth us to be fools that we may be wise. 1 Cor. 3. 18. and the like. And is all this to advance folly? or rather to debase pride. To undervalue learning, No, but to shew of how little worth it is in comparison of the learning of Christ; not (as the Devil blasphemously suggested to Eve) because God envieth us knowledge, but because he would have us know our selves, and how little able we are of ourselves sagaciously to know him.

2. How blind and ignorant we are by nature. One of the most quick-sighted Sons of Nature compares us to Beasts. The Scripture to wild As-Colls. Job 11. 12. faith it's but a very little that we know of the things of nature. Job 26. 14. and just nothing of things of an higher nature. Job 8. 9. that as natural men we do not, nay we cannot know them. 1 Cor. 2. 14. and when they are so hid from us, should not pride be hid from us to? when God asks
asks Job, where is the place of darkness. Job 38. 19. may not every natural man lay his hand upon his heart and say, here Lord.

3. For acquire knowledge and learning. How extremely ignorant greatest scholars have been of the things of God? The wise men of the East, (whatever they were called before) began then to be truly wise when they came to seek after Christ. Matt. Cartwright in loc.

2. 1. for otherwise there were some nearer home that were wise to do evil, who to do good had no understanding. Jer. 4. 22. and therefore the Prophet there, and in the following Chapters all to fools them. Nicodemus a Doctor of the Law, could not say his Cathismism. John 3. 10. The great Philosophers even in the wisdom of God knew not God. 1 Cor. 1. 21. nay, Nothe Athenas. In Athens it self was an Altar but to the unknown God, whom ye ignorantly worship, said Paul. Acts 17. 23. But was it not a bold part of him to brand those University-men with ignorance, who most abounded with knowledge? Or, was it not rather strange that to them that were so studious and inquisitive after news, v. 21. God's Creation of the World, and Christ, and the Resurrection (the three first great Letters in every Christians Primer) should be Novum Lat. strange things, v. 20. thinking (as some of ours have observed) that whilst he preached, Βιβλίον γεωργιαν (v. 18.) the former had been a new God, the latter a new strange Goddes, which he had propounded to them to be put into their Calendar. But it's no news that Christ and the true God should be mistaken for a strange God to such as are strangers from God, though never so well acquainted with other literature, of whom is too often verified what Selden de Deis Syris. Lucan said of the Druides.

Sulis noffe Deos & cali sydera vobis,
Aeolis nescire datur.

There were learned men in England, when yet Mr. Fox said to his friend, Brother, Brother, Jesus Christ is not known in England. We think there's more knowledge in England now than there was then, I fear (though) Christ is less known, I am sure he is more blasphemed.

4. Nay fourthly, to this purpose consider, that whilst we here carry this dark house of earth about with us, even by grace we know but in part. 1 Cor. 13. 9. are but tender-eyed Leab's, and Gen. 29. 17. therefore have need of Christ's Eye-silver, that we may better discern his beauty and our own deformity. Nay though the Spouse hath
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hath Dores Eyes (and they are bright and clear) yet they are inter
ce-innos within her locks: so that neither her beauty is seen by
others, nor doth she see the beauty of Christ so fully as might be
desired. When nearest, we are far from a full view, and when got-
ten highest, this οὐκ ἐξισχύσει τὸς γόνας is so far above us, that if
duly considered would lay us low in thoughts of our own under-
lining lowness, as one that standing alone thinks himself a tall proper
man, or by one that's lower than himself overlooks himself; if
by a Giant seeth what a dwarf he is.

5. This I only add, that those whom God hath lifted up and
advanced to highest abilities and serviceableness in his Church, he
hath been wont first to lay low in their own Eyes, taken them off
from their own Legs, let them see how brutish. Prov. 30. 2. and
how childish. Jer. 1. 6. they are in themselves, able to know lit-
tle and to do nothing, that he being acknowledged to be All, he
may have all the praise; they humbled at the first, and he exalted
both then and ever after.

Thus the transcendent height and excellency of the knowledge of
Christ should lay us all low in our own Eyes.

But should withal raise up all our hearts to higher desires and
more earnest endeavours after it; to be sure we purchase this wis-
dom at any rate, for seeing its such supereminent knowledge, we
certainly are fools so long as we leave it out of the bargain; Accord-
ning to the Psalms Prayer, to apply or (as the word is) to
bring our hearts to wisdom. Psal. 90. 12. and according to Solo-
mon's direction, above all gettings to get understanding. Prov. 4. 7.
what a greedy but yet holy Covetousness doth St. Austin commen-
to us in that expression of his, Capiat quisquis quod potest in quantum
potest, qui non potest, nutrit cor ut posset, &c. that every one should
take what he can, as much as ever he can, and he that is weak
should labour to grow up to more strength, that at last he may
carry away more than now he can, was it a Brama that the man
was sick of; that the more he ate the more he hungred? No, but
a spiritual appetite of a divine object, that, (as fire the most spiri-
tual Element, the more it fed the more it burns, so) the more that
the Divine Soul tastes of this sweetness, the more it thirsts and longs
for greater Supplies.

1. And this because herein we cannot exceed: for however in
some other Cases (whilst we follow our own conceits) we may
be oversize. Eccles. 7. 16. and too much learning hath made
some men mad: yet I am sure the more we have learnt of Christ,
the more are we able (with Paul) to speak the words of truth and soberness. Acts 26. 24. 25, and no fear of being here over-wise, unless we could be over-happy: or of going and getting too fast or too far, when Paul who very far advanced, professeth he had not attained. Philippians 3. 12, 13.

2. But the danger on the contrary is in falling short, and it's just so much of eternal life, as it is of the saving knowledge of Jesus Christ. John 17. 3. Ignorance being Satan's blind, which he lets up in our way to life; the mother of Popish Devotion, but in truth one of the most dangerous Precipices into irrecoverable destruction; for as there is no hitting upon happiness by a blind peradventure, so there is no right ordering of our steps to it, when we know not, that we are out of the way. What mischief other sins do us by their greater atrocity and more deadly guilt, the same ignorance doth (it may be) by leading of us blindfold into the worst of them; for they that walk in the dark, know not at what they stumble. Prov. 4. 19. Or at least by cutting off all hope of help, whilst it renders us senseless both of remedy and malady, both of the smart of our wound, and of the way, nay of any need of our Cure. Other sins are like a malignant Fever, this of ignorance like a senseless Lethargy; much different, but both deadly. And so Solomon's Proverb that brings this blind-folded man erring from the way of understanding, leaveth him in the Congregation of the dead (Prov. 21. 16.) as in an irrecoverable, hopeless condition. To which purpose is both that of the Prophet, where God compassionately complains, that his people perish for want of knowledge. Hosea 4. 6. and that of Elisha. 2 Kings 13. 12. where to die without knowledge is threatened as that which sealeth upon us the bottomless pit, so as never to see or take hold of the paths of light and life, and so this inward, and at last that outward darkness meet and lie down together for ever. I only add that the desparentnesses of this danger is aggravated, when this ignorance is affected, when we are willingly ignorant. 2 Peter 3. 5. as we do not know, so we will not understand. Psalm 82. 5. not only simply blind that we cannot, but frornward, and so wink with our eyes, and will not. Jer. 9. 6. see. Matthew 13. 15. And this is the rather to be heeded because too often practised; no knowledge and wisdom being so despised and loathed as this of Christ, which the Text calls excellent; all other kind of learning, though not alike fancied by all, yet hated by none but by brutish ignorants that know not the worth of it. That I may use Solomon's Phrase, Proverbs 1. 9. it's an ornament of grace. As likewise such other expressions as those. Psal. 49. 20. 79. 6. 95. 10. 11.
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Grace to the head, makes us wise, and so we are both glad and proud of it. But it's this true knowledge of Christ that works grace in the heart, which a corrupt proud heart cannot brook, and therefore doth hate it. Prov. 1. 29. and all the means of it, say unto God, Depart from us, for we desire not the knowledge of thy ways. Job 21. 14. Now of all others these forward fools hating of knowledge the Scripture looks at as a most dangerous, faith that this their peevish turning away will slay them. Prov. 1. 32. that whilst they hate wisdom, they love death. Prov. 8. 36. and their bidding God depart now will be answered with a Depart from me ye cursed at the last day.

And that we may be the more sensible how nearly we are herein concerned; be pleased to consider that Ignorance of Christ is so much willingly and wilfully affected, as the prossers of Christ, and the means and opportunities of the true and saving knowing of him and acquaintance with him are neglected. Now our opportunities in this kind are fair and our advantages great; we had therefore need have our eyes in our head to look about us, that we prove not like Solomon's fool, that hath a price in his band, but wants a heart to improve it.

1. As men. For a man without knowledge is unmanned and become a beast. Psal. 49. 20. Anaxagoras said he was born calum & solemn inscrii, to see the Sun and heaven. Poor man! that he was so short-sighed as not to have looked higher to the Sun of righteousness, we are indeed all born to look upward, and it will be too low if it be not as high as God in Jesus Christ, who stooped so low as to become man, that man in and by him might come to know and enjoy God. I confess that humane reason cannot at first discover Christ, but being discovered by faith, it's all reason that we should acknowledge him; nor shall we know ourselves reasonable men, unless we adore him. He is ἡγίασθε, John 1. 1. and therefore it is the most Divine Reason to believe in him the light which enlighteneth every man that cometh into the world. v. 9. and therefore let the Prince of darkness shut his eyes to this light. But did be for us men and for our salvation come down from heaven, and be-

1 Thes. 4. 17. come incarnate, &c? O let us that shall at last be caught up into the Clouds, to meet him in the air, be caught up in the Spirit, even now whilst we are on earth, with Steven to see and enjoy him in Heaven, seeing we have such a fair rise for it as we are men.

2. Especially as we are Christian men, in the clear mirrour of the Gospel of Christ, it's expected that with open face we at least

should.
should come to a more full view of the beauty and glorious excellency of the knowledge of Christ. Are ye also yet without understanding? was our Saviour's sharp check of his dull Disciples.

Matt. 15. 16. And have I been so long time with you, and hast thou not yet known me Philip? was a quickning Item for his unproficiency. And have not we need of the like Goads in our sides? Hath Christ been so much taught, and so little learnt? sole mand fenestras, and are our eyes yet shut? Nay doth the Gospels Noonday sun shine? and are we yet in darkness? like Anaxes. Cari tu sole posti! what a terrible thunder-clap is that, and which may awaken us out of our deadest sleep, and make us open our Eyes, and our Ears tingle. If our Gospel be hid, its hid in them that are a Cor. 4. 3, 4, lost, whose Eyes the God of this World hath blinded. As men, especially as Christian men ours had need to be enlightened.

3. And yet more particularly as University-men if younger, it's the age in which we use to learn other things, and why should we not then begin to learn Christ in this morning of our lives, which, if a friend to the Muses, should not be a Stranger to Christ. Perge Seneca Ep. 77: & propera, ne tibi accidant ut, senex discas. It's ill beginning to learn then, but then better than never. At least let the old man when his sight grows dim begin to put on his Spectacles; and if it were no shame to some of the Philosophers in old age to go to School to learn that which they had not before studied, let it not be deemed a disparagement to the gratest, even then to become Scholars to Christ, with the ancient is wisdom; faith Job Cap. 12. 12. but no saving wisdom unless they truly know Christ, and Multitude of years should teach wisdom faith Elish. Job 32. 7. and no shame even then to learn wisdom, especially this we now speak of. But whether young, and so have but few years past, or old and so have but few behind to number, it concerns us all so to number them, that both sorts apply our hearts to wisdom. Psal. 90. 12. whether young or old, as University men, as learned men it especially concerns us (as such) to learn Christ, that we may be made wise to salvation: for is it not pity that they who know so much of other things should know so little of Jesus Christ? to be among those great wise men of the world. Psal. 2. 10. and yet for want of kissing the Son to perish from the way, v. 12. periti but perituri: a thousand pities that such rare polished pieces, such curious carved Mercurial Statues should have their end to be burnt in the fire that never goeth out.

But I hope better things of you, and things that accompany salvation.
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... that your other learning will be an introduction to lead you as the Star did the wise men to Christ. Matt. 2. an under-step to lift up your desires and endeavours to this ॐιν, this eminently transcendent knowledge of Christ Jesus our Lord.

St. Markes Jan. 2.1651. III. SERM.

AND for helps hereto.

1. (From what hath been before said) Be humble if you would be wise, and learn to know yourself, if indeed you would ever know Christ. The Laodicean Angel, when he thought and said he was rich, was poor and blind, and stood in need of Christ's eye-salve. Rev. 3. 17, 18. By not knowing the plague of our own heart we come not acquainted with the Physician. But by being sensible of our own darkness we come better to see how marvellous the light of the Sun of righteousness is, that can illuminate it. The knowing of our own vast emptiness helps us to know the infinite fulness of Christ that can fill it. Thus the Lord filleth the hungry with good things, but the rich he sendeth empty away. Luke 1. 53.

In a broken glass you cannot so well see your own face, but in a broken heart you may best see the face of Christ.

2. Take heed of grieving the Spirit of Christ; for though there be a spirit in man, yet is the inspiration of the Almighty that gives understanding in other things. Nor is it any other than the spirit of Christ, who is a spirit of wisdom and Revelation in the things of Christ. Eph. 1. 17, 18. Now whilst thou deal'st kindly with thy friend, he will unbozom himself to thee. And Turn you at my reproofs, and I will pour out my spirit onto you, and will make known my words unto you faith Wisdom. Prov. 1. 23. But how can that Spirit breath which we stifle? If thy friend, when offended with thee will not speak, then wonder not if thy Comforter grieved by thee be silent.

3. Solomon supplies us with a third help. Prov. 13. 20. where he faith, He that walketh with wise men shall be wise, but a companion of fools shall be destroyed. A fruitful conversing with them that are acquainted with Christ by what we shall both see of him in them and hear from them is a great advantage to our better knowing of him. As in Universitie there is an air of learning, and in them Colledges and Societies, founded and erected, that by the Conferences and Leatures of learned men we might gain more knowledge in several Arts and Faculties, or at least with more speed than by our own studies; so in the Church of God where he is so much known. Psal. 76. 1. in that School of Christ the Com-
munion of Saints; if rightly ordered and improved, there is a strong breathing of the spirit, where, by others knowledge and experiences conferred and communicated, we may come to know much more of him than (it may be) we should ever have done by our own. Thus the wise men of the East, that they might prove yet wiser, come to Jerusalem to enquire of him. Matth. 2. 1, 2. and the Spouse asks the Daughters of Jerusalem of him when she is at a loss for him. Cant. 5. 8. and he himself when his Parents had lost him, was found amongst the Doctors, bearing them and asking them questions. Luke 2. 46. It's not a little that he gains who hears much and asks oft, and that not only of Doctors or others of the highest Form, but even of Punies in the School of Christ; for if we be sent to learn of the Ant. Prov. 6. 6. and other inferior Creatures. Job 1. 2. 7. 8. then a mighty Apollos may profit by an Aquila and Priscilla's instruction, and the poor Country-mans Conference may help on learned Junius his Conversion. 1 Sam. 2. 24. You know who * said it, τὸν ἀνθρώπον. He is a wise scrip- man that can learn something of every man: and there is no such idiot amongst all those that are made wise to salvation, but in some thing or other by what he is, faith, or doth, the ablest Christian may learn. Sape olitor, &c. Agur, faith, there are four things that are little upon the earth, and yet very wise, and none of so little esteem in the Church, but may teach the best of us wisdom. The little finger may in some posture reach that which the greatest cannot. If thou wouldest be rich, thou wouldest receive a jewel from a weak hand, and therefore if either thou best wise or wouldest be wise, converse with them that are made wise to salvation, with them most, of whom we may gain most, even with the poorest and meanest, because there's none, of whom thou maist not learn something.

4. Nay learn by teaching, and get by giving, for that's one way better to see and know Christ and our selves, by shewing and holding him out to others. The Matter while he teacheth his Scholar improves himself. It's so in the nature of the thing; but over and besides by reason of Gods Blessing. As the Nurses Breasts grow bigger and fuller by giving suck, and we use to feed them well that our Children might fare the better.

And therefore.

1. In private converse let all Christians be imparting something of their knowledge of Christ, that they may receive it back again with advantage. Here φήσθαι καὶ χαρέθαι, is a Christians communicative.
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native justice. In this kind to lend, that we may have our own with interest is honest fury. At such meetings when every one brings his Symbol, all are feasted, and he that invites and entertains others is himself a gainer. It's but putting a little water into the Pump that brings up more. When we are most free and communicative, we drive the best trade; are never more helped of God than when we help our Brethren,Prov. 11. 25. holds as true in spirituals as temporals. The liberal soul shall be made fat, and be that watereth, shall be also watered himself.

2. In publick administrations let such as God hath fitted and called, as they are more desirous to know, be more careful to preach Jesus Christ. They have his promise for their encouragement. Prov. 11. 25. They that are wise, or (rather) that make others wise, shall (themselves) understand.

And therefore although I am very far from either countenancing the Lay-Preachers of our days, who pretending most to the knowledge of Christ, are such Ministers of the Spirit that they have all good letters in abomination.

Or, from hastening others that are of themselves too hasty to fly from the University before they be fledg'd, whom not God's call but their own self-conceit and oftentimes penury makes Preachers, and speak Paul's words, but far from his meaning, Necessity is laid upon me, and so to me if I preach not the Gospel.

Or, from the least undervaluing of the Blessed Advantages which by continuance in the University, such as wait for a call from God, do in the mean time enjoy of storing up knowledge as of other things, so especially of Jesus Christ, that when called forth, like good Scribes instructed unto the Kingdom of Heaven, they may bring out of their treasure things both new and old. Matt. 13. 52.

Yet are we not to stand here all the day idle and scarce at the eleventh hour go into Christ's Vineyard. Though we should be Comcha, not Canalis, yet not mean while let the water corrupt in the Cistern, and the well-fitted weapon rust for want of using, and all upon pretence of furnishing our selves with a greater measure of knowledge.

But God forbid that we should be able to learn to know Christ only in the University. The Ministers of Christ in this kind have also their advantages in the Country.

1. They there meet with many exercises and afflictions, which whilst here in the nest many of us are not expos'd to; and so var-
on PHILIPPIANS 3.8.

... dat intellectum, enhaumia enhaumia, that some could then say with Ignatius,υν δεκαον οντομιην, whatever I learnt before, I began then to be Christ's Disciple.

2. Thereby they are the more driven very near to God in Prayer; and it is the Key of this Treasury: and hence come to more near views in those nearer approaches.

3. They have there much to do with men's Souls and Consciences, which much advantage their experience, and advance their skill in that spiritual Anatomy.

4. They have in that their great work (for which none is sufficient) frequent occasions of seeing and acknowledging their great weakness and emptiness, and thereby an advantage of discovering Christ's greater strength and fulness.

5. And lastly (to return to the thing in hand) they are engaged in teaching of others, and thereby Christ is engaged to teach them, as Paul was therefore comforted of God, that with those consolations he might better comfort his people. 2 Cor. 1. 4.

Teach that you may learn.

But study that you may do both, for however now adays every fool will be babbling, yet unstudied men are but bad learners, and worse Teachers. For wisdom must be searched and digged for as silver. Prov. 2. 4. and although our poring, of it self, will not find out such a treasure, yet God is ready to shew it when we are earnest to seek it. Philip was sent to preach Christ to the Eunuch when he was at his Book. Acts 8. 26, 28. and when Mary is weeping and seeking, Christ appears to her, John 20. 13, 14, 15. Seek Hebr. 3. 1. therefore if you would find, and study Christ if you would know him, view him as you use to do him whom you would know, and as the fiery man did the brazen serpent.

Many have laid down Rules for your better profiting in other studies. Give me leave to point at a few directions for the more sure attaining to this excellent knowledge in your studying of Christ.

1. Lay aside all vain and unlawful studies which do not only take up the time, which should be better spent in the studying of Christ, but do either intangle or deface the Soul, that they keep out the light of the sun of Righteousness. Such are

1. All black Arts, which the Children of light have no insight into. The sun of Righteousness its beams, when they break out, burn such books. It's no right course by digging in Hell to find the way to Heaven, or to have acquaintance with Christ by having (as you are wont to call it) a Familiar.

2. All...
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2. All Arts of Love, all profane and lascivious speculations, and studying of such Books which are incentives of Lust, and by which the Student becomes ingeniosissime nequam; a snare which youth is frequently taken with; and it were well if some that were more grown up were wholly freed from. But this is one kind of having fellowship with the unfruitful works of darkness: and which leads off from acquaintance with Christ. For the Books which for the present we read are wont to leave a tincture and impression upon the spirit of the Reader, especially if his judgment be weak, as ours in younger years are not very strong. And of this make this trial, whether when you have been greedy in reading such Books you have thereby any great mind to read the Bible. I am sure that when you have been seriously reading it, you will have as little delight in reading them, as Paul had in the thorn in his flesh, when he had before been caught up to Paradise, as Hierom faith, Amo scientiam scripturarum, & vistia carnis non amabis.

3. All vain and idle studies, such were those sciences falsely so called. 1 Tim. 6. 20. about Genealogies and questions, and those old Wives Fables in the Apostles times, answerable to which are our Romanza's, too many of our silly Pamphlets, and (let none be displeased if I add) not a few of our Criticks minutiae and argument, no better than as Elian called some of the great Artists pretty little curious knacks, καθαρσανα, which shallow and light heads take up as jet doth straws instead of what is more solid and substantial like Solomon's, שְׁלֹשׁ. Prov. 21. 6. a vanity tossed to and fro of them that seek death, very feathers which we break our arm with, by throwing them with our whole might, make our spirits vain if not profane, and so far from helping us to this, this substantial knowledge of Christ, that many of the plainest and strongest Scripture-proofs of the Doctrine of Christ are attempted to be evaded and enervated by these bold Criticisms.

4. All over-bold and curious prying into the Ark of God's secrets, measuring his Counsels by our thoughts, and his wisdom in them by our reason which instead of studying to know Christ hath stretched many mens wits into wild and tedious disputes, and quite crackt others brains into blasphemy and distraction; as men grow mad having their eyes long set open against the Sun. This tree of knowledge, a forbidden fruit, which yet we have an itch and lico-

Deut. 29. 29.

Jude. 13. 17, with appetite after, whilst by being thankfully content with what God in Scripture reveals of Christ and his will, we should be wise to sobriety. Rom. 12. 3. But for Gods secrets, Eorum fides falsa-

eas affert, Periculum Inquisitio, as Hesychius speaks. To which let me add that of Scaliger. Necire velle, qua magister maximus seire non vult, erudita infelix est.

1. Let this be the first Caveat in our learning to know Christ, that we lay aside these and such like studies that either in their own nature estrange us from him, or at least as we handle the matter hinder us in our search after him.

2. Let the second Caveat be this, that as to this end, we must lay aside all unlawful studies, so we must take heed that we do not overdo in our studies that are lawful. Not that I would have you study them less: but Christ more. Nor them so much as Christ less.

And this.

1. Either for time, in spending it so wholly on them that there's none left for those duties in which we should more immediately acquaint ourselves with Christ. Many a close student who hath stinted himself to study so many hours a day, hath (it may be) forgotten to put into the account one half hour to pray and read the Scripture, which is such a leaming to our own understanding, that we acknowledge not God. Prov. 3. 5, 6. a proud Atheistical fell sufficiently, as though of themselves they could study it out by their own Candle, whilst they shut their window against the light of Heaven. Which therefore God may justly so blast and cross, as that

Either they never come to attain that knowledge they are so eager upon: they had no knowledge that called not upon God. Psal. 14. 4. Such hardiest Students have not always proved the best Scholars, but have only studied themselves blind, and put out their Eyes by their own Candle light:

Or, if often they prove Scholars, it's as often that of all others they are furthest off from being Christ's Disciples. It hath been no news in the World both in present and former times to find greatest Scholars greatest Atheists. The wisest of the World by their wisdom knew not God. 1 Cor. 1. 21. The Creature terminated their sight which should have been a transparent glass, in and through which they should have seen God, and so by poring on it they lost him, even there, where he was to be found, when our other studies so wholly take up our time, that our addresses to Christ are either wholly excluded or curtailed, he who is thereby so much undervalued cannot but be very much offended. It's a sad story that you read of Origen, who in his Lamentation confesseth that
he fell into Satan's Snare by his not saying out his Prayers. Do not therefore so over-study other matters that Christ be wronged in point of time.

2. Nor in point of intention of mind and heart by being eager on them, but remits toward him, wearing out the body, and beating our brains in boulting out some nice subtilty or knotty difficulty in other Arts, and mean while never know what Paul's ἐν εἰρύμενον in the fourteenth verse of this Chapter, means, never acquainted with that giving all diligence which the Apostle Peter calls for in clearing up our interest in Christ, and making our Calling and Election sure. Solomon indeed would have thee whatever (in thy ordinary calling) thy hand finds to do that thou do it, with thy might, but ἐν δυνάμει. All thy might Moses would have thee reserve for God as his due. Deut. 6. 5. Such Holocausts are God's Royalty only. Such an one David offered to God. 2 Sam. 6. 14. where it's said, that הָבִיא לְדוּתֶךָ לְמַעַן לֵילָּה יִשָּׂרָאֵל לְךָ, and v. 16. 13, words that both in their rife signify strength, and duplicated words to express his double diligence and earnestness, putting out all his strength, when it is before the Lord, according to the Apostile's general injunction, though we should not be slothful in any other service, yet we should be then especially fervent in spirit, when it is in serving the Lord. Rom. 12. 12. This ἃς ὑπερήχον τις γνῶσις, might justly challenge an ἐνεργειωθεὶς in our diligence, to be as much more intent in studying of him, as the contemplation and knowledge of him exceeds both in its sublime excellency and profitableness all other speculations. However it would be well if we did study Christ but as hard as many a close student doth other Arts and Authors. But to devour them without any hungring appetite after him is a ̈καλον, a false appetite, is extreme unworthy and ill in itself, and shews that we are very ill affected.

For our better help herein, to these Caveats let me add these 3. directions.

1. Study other Books, but especially the Scriptures, for they are they which testify of me, faith our Saviour. John 5. 39. other Authors may afford thee some light: but it's the law of God that issueth forth the light of life to convert the soul. Psal. 19. 7. other Books may help to make us wise for the World, but the Scriptures only wise to salvation. 2 Tim. 3. 15. David was a very wise man; but he acknowledgeth himself beholden to Gods Testimonies for it. Psal. 119. 98, 99. and Solomon, who is account-
ned the wisest lends us to his Books for it. Prov. 1. 5. to 6. he
faith, it must be digged for. Prov. 2. 4. but the Scripture is the
field which you must dig in, if ever you find this Pearl. Matt. 13
44. His was too bold a word when he added. Non in flore Patrum
ant Carie Scholasticorum: for whatever rotten stuff there may be
in some of the latter, yet I am sure there is much of Christ to be
found in the former. But yet as I would not have Abulensis dispute
so long as to forget his Creed, so nor other greatest Students in
their well-furnished Libraries to want a Bible, as (they say) some
have; or to study either Fathers or Schoolmen more than the
Scriptures as it may be too many do. One said, that Aristotles E-
thicks was the Schoolman's Body of Divinity. How truly I say not;
but it's too true, that time was when skill in a Romish Missal, and
some old Liturgy was more in request than readiness in the Scrip-
ture: but sure Christ was less known both then and now too,
when by our Anti-Scripturists their spirit (not Gods) is so cried up
that the Scriptures are decried, and H. N. his blasphemy revived,
with whom to be Scripture-learned, is a terminus minvens, or ti-
tle of disgrace. But for us that would not be so over-wise, but
wise to sobriety and salvation, as the wise men had their Star,
Matt. 2. so let the holy Scriptures be ever ours to lead us to
Christ.

And for this purpose let us be careful and conscionable in a con-
stant reading of them, as also in a diligent attendance upon the
Ministry of them. For wisdom is by instruction. Prov. 1. 3. Asaph
was in a mist, till he got into the Sanctuary to know his way. Psal.
73. 16, 17. and the Spouse is directed to the Shepherd's Tent if
she would find her beloved. Cant. 1. 8. And this though we be
never so able and wise. For wisdoms Proclamation is not only
who so is simple, and be that wanteth understanding, let him turn
in better, as Prov. 9. 4. But Hear my words, O ye wise, and bes-
kien unto me ye men of understanding. Job 34. 2, 10. The wisest
may hear and increase knowledge. Prov. 1. 5. 9. especially in
the knowledge of Jesus Christ, the oldest and wisest may yet live
and learn, it being the fault of those foolish women, not that they
were always learning but that they never took out their Lessons in
coming to the knowledge of the truth. 2 Tim. 3. 7. learn out of Scrip-
ture though we our selves be never so learned.

And this even of those that are weak and it may be in respect
of our selves unlearned, who yet in some things may be better
informed and experienced. Thou who in a strange place wilt
some-
sometimes ask and learn the way of a simple man or a young Child, disdain not to learn more of Christ of the simplest, though thou beest a man of God, yet herein according to that in the Prophet, let even a Child lead thee. Thus study other things, but the Scriptures most.

2. Study much but pray more: for this wisdom must be got by asking, James 1. 5, as it must be digged for. Prov. 2. 4. so it must be cried after v. 3. .GetSize. Thou must give, or (as some render it) consecrate thy voice in loudest cries and earnestest prayers for such a Boon. Solomon the wisest man that ever was came to it this way, 1 King 3. 9. And David that was little short of him, at least in this part of Divinest Learning: (Psal. 119. 98, 99, 100;) yet how often in that and other Psalms doth he pray and beg for teaching! Daniel must not lie groveling, Dan. 8. 18, 19. 10. 9. but Zebrah must look up. Zeb. 1. 18. and Ezekiel must be lifted up. Ezek. 8. 3. 40. 2. if he would see a Vision, and John must come up to Heaven if he would have a Revelation. Rev. 4. 1. Brightman prayed much when he commented on that Book, and I believe they that pray most have most of Christ revealed to them. All here is not gotten by poring on a Book, but more by looking upward.

God is the Father of lights. James 1. 17. Christ the true light.

John 1. 9. 8. 12. (Ille lux, nos lumina dicimur, ut oculi lumina) and the Holy Ghost is the spirit of wisdom and Revelation. Ephes. 1. 17. It's he that sometimes blinds and hides, and that can alone open. Luke 24. 45. and enlighten. We want it, and it's in his hand alone to give it. And therefore because it can neither be wrestled, nor bought, it must be prayed out of it. Study much, but pray more.

3. Lastly, Study well, but live better. And that's the best course to know most of Christ in a saving way. Aristotle could say, τυφλότητα καὶ πονηρία. In foul water you cannot see your own face; nor the face of Christ in a foul Conscience. The Sons of Belial knew not God. 1 Sam. 2. 12. nor do they desire it. Job 21. 14. nor shall the wicked understand. Dan. 12. 10. and so they leave off to be wise and to do good together. Psal. 36. 3. but as in one place its said, Nisi credideritis non intelligitis, so in another its added, Nos credidimus, & cognovimus, we know by believing, and as Jonathan did, we see by tasting (1 Sam. 14. 29.) Psal. 34. 8. And so knowledge and sense are joined together. Phil. 1. 9. Non enim hoc, lecita docet, sed unio, non litera, sed spiritus, non Eruditio, sed exercitatio,
exercitatio, faith Bernard. The Romans were filled with goodness and knowledge together. Rom. 15. 14. And therefore would we know Christ?

1. First, make sure to be in Christ (as in the Text Christ Jesus my Lord) we are in him, and then we have understanding. 1 John 5. 20. when in the light, then in lighted, when betrothed to him, its then promised that we shall know him. Hos. 2. 20.

2. When once in him, endeavour with all care and conscience to walk on in the fear of His Name, in obedience to his Will, in a course of Holiness and Righteousness before him, and that's the best and nearest way yet further to know him.

Fear in Nature is one of the most quick and apprehensive affections; and the Prophet faith of Christ Himself, that he was of quick understanding in the fear of the Lord. How oft in Scripture is Isa. 11. 3. it called the Beginning of Wisdom? as both having the promise of Psal. 119. 10, it. Psal. 25. 12, 14. and being ever careful and solicitous in using and improving all the means of it. And where Gods promise and our endeavour meet, something is ever made of it.

For Obedience. Keep and do, for this is your wisdom and understanding. faith Moses. Deut. 4. 6, 7. and if a man will do, he shall Psal. 119. 10, know faith our Saviour. John 7. 17. Here, as in other things, we learn by practicing, and come to know by doing. Let not our scholars be like the Athenians, of whom its said, Scire quidem quid decet, sed negligere. For Theologiae vita est; non scientia. They Erasm Adag. knew righteousness, in whose heart was the Law. Is. 51. 7. for Lex. Pag. 456. Luxe, and therefore where that light is, there will be the less darkness.

For Holiness, Piety, and Purity, you may please to hear what Holiness St. Austin faith whatever is in the World, yet for the City of God, In hanc nulla est bonum sapientis, nisi Pietas. Piety there is the best De Civit. Dei. Policy. I know you will believe our Saviour when he faith, Blessed are the pure in heart, for they shall see God. Matth. 5. 8. And so Aquinas, you know, makes the Dominum Intellecitus to answer to this fifth Beatitude.

And lastly for righteousness. The secret of the Lord is with the Righteousness. Righteous faith Solomon. Prov. 3. 32. Seminare justitiam, & illuminate vos ilum scientia. So the LXX. would make the Prophet speak. Hos. 10. 12. As light is sown for the Righteous, so the light Psal. 97. 11. of this saving knowledge of Christ is sown in a way of righteousness.

So David ends his Psalm and I my Sermon. Psal. 17. ult. As for me I shall behold thy face in righteousness, I shall be satisfied, when I awake, with thy likeness— And
And thus the Eminency of this saving Knowledge of Christ should raise up our hearts in the use of these means to endeavour after it.

NAY to account all else as loss in Comparison of it.

Which is the second part of the Text, and the highest pitch of our duty, which our Blessed Apostle had here attained, and as it were standing upon the highest round of this Jacob's Ladder, by this his example he faith to us, as the voice from heaven did to John. Rev. 4. 1. Come up hither. And therefore Sursum Corda, that our Souls were indeed on the Wing, because it's an high flight that we are to take, above all outward Eminencies, or inward Excellencies. She that is clothed with the sun, both the Moon under her feet. Rev. 12. 1. And if ever we would savingly know Christ, we with our Apostle must account all things loss for this excellent knowledge of Christ: and animo, even from the heart say, ἐν τῷ ἐμῇ σαρκί μεθ' ἔκτης ζωῆς ἔχω. Tea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. All of them very great words and magni animi. Blest Noble Soul, to which a despised Christ is of so great worth, that in comparison of him all other greatest things are less than nothing! This is a strain above the Grandees of this Worlds greatest Gallantry: which yet the least in the Kingdom of Heaven can truly say: and the less he is in his own Eyes, the more truly and affectionately he can say it, as he here in the Text, who accounted so meanly of himself as the least of the Apostles, and less than the least of all Saints: yet so highly of Christ, that he accounts nothing of worth without him, nay all loss for him. And that you may not conceive him herein to brag and vapour, consider a little his particular words and expressions, which I have in part touched before, but must here again take them into further consideration, that by the pregnancy of his words we may see how full his heart was of the love of Christ, and at how high a rate he valued this invaluable transcendent excellent knowledge of him. And to this purpose Consider we.

1. The Emphatical significance of his words in themselves.
2. His doubling and multiplying of them.
3. How he riseth in his expressions, when you compare them one with another.

1. The words are Emphatical and strongly significant, as you will see if you will run over them as they lie in the Text.
on PHILIPPIANS 3.8.

1. 'Αλά την ἡμᾶς ἡ ἡ τῆς γάμου θρήνους. Behold! a troop comes! Here's such a cluster of words, as we cannot grasp, or the best Grecian well tell how to express in English, as Tully said the word οὐκ ἔδω ἔτη could not be expressed in Latin. No fewer than five Greek Particles crowded together, the more fully to express not so much the strength of the affection as of his affection.

2. 'Ὑμᾶς I account] upon his serious and diligent calling up the account. He sets this down at the foot of it. 'Ὑμᾶς. Non dubito; Deo, Judico. An Act of his deliberate judgment which he made no doubt of, but was clearly led on to, and was fully settled in.

3. Πάντα, All things. That's a great word and contains many particulars, as we shall see hereafter. But doth he not over-lash? as he called his Book Jesuistica libris suis in their full mouthed Universalis, Omnis, Nullus, Semper, Nunquam, &c. or is he not a careless inconsiderate Prodigal that will thus venture and lose all at one cast before he had viewed, and weighed, and considered what a great and heavy sum this All came to? No, he had weighed Christ in the one balance, and All things else in the other, and they in comparison proved lighter than vanity itself; and therefore he calls them

4. Ζύγωσι λοφιν in the very abstract, (in which is no gain, and so ζυγόν and ζυγόν are opposed.) That is: Not only that which he would willingly lose for Christ, but which (some of them in themselves and all of them in point of confidence in them) would be lost with a witness, if to keep them and his trust in them he should lose Christ. The word signifies a loss, a mulct, a punishment. And by it he tells you it would be the forespace mulct and punishment that could befall him for him to lose Christ for them: but none at all to lose them all for Christ.

5. Nor hath he yet given them a title low enough; and therefore to ζυγωσί he adds ὥσπερ. Not only loss but dung. Things in a storm though in themselves very precious, may be lost and willingly cast over-board to save our lives. But if it be nothing but dung that is so lost and cast away, there will be less fear of repenting of the bargain. And yet such in his esteem are all things in comparison of Christ, ὥσπερ. I lift not read a Greek Lecture upon the word, or to spend time in telling you what Grammarians say of it. Some rendering it Quisquis, some Retrimenta, some Stercora, some χυμόβαλα, fit for these Dogs, v. 2. (as Zaneby). Suffice it for us to know, that on all hands it signifies such things.

See Constan-

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things as are, if not most loathsome, yet most vile and contemptible. And yet such doth the Apostle account all things in comparison of Christ. They are σκηνα, συβάλα, ὁσῖ, dung. To which he opposeth two expressions, in the

6th. Place, holding forth Christ's comparative incomparable worth, and his answerable estimate and valuation of it in his περιηγησαν. There's an ἤγερχα, a supereminent excellency in Christ, and if they be lost, then though he should lose them all and win Christ, he accounts himself to be a wonderful gainer.

Thus first we see how wonderfully strong and emphatical the words are as they are singly taken by themselves.

2. But secondly, the strength and earnestness of his spirit further appears in his doubling and multiplying of them. I touched before of that Congeries or heap of five Particles, ἀλλὰ μὴ ἔσται γὰρ, which he poured out together. Surely his heart was full that out of the abundance of it his mouth speaks, and so runs over, and, besides; all the other three words we have twice in this one verse; and if you will take in the seventh verse, you have them thrice in two, to express that as when the dreams were doubled, the thing was certain, Gen. 41. 32. So when his words here are doubled and trebled, and multiplied, you may certainly believe he spake his heart, and hereby expressed no double-dealing, but the singleness and affectionateness of it.

3. To this purpose is likewise further to be observed, ut crescit, surgit oratio, how he riseth in his speech by six steps one after another, till he come to the height of both expression and affection together.

1. From an ἀλλὰ, yea but v. 7. to an ἀλλὰ μὴ ἔσται γὰρ, quin etiam certè, yea but verily in this verse, not verumtamen, as the vulgar, which is corrigens, but qui nimiō, quod est amplificantis; He is risen to a greater certainty and settledness of resolution.

2. From an ἄπω, v. 7. those things to a-tis, the indefinite is proved an Universal. Those things are proved All things.

3. From an ἅγερχα (in the 7th verse) in the time past to an ἅγερχα twice repeated in this verse; in the present tense, I did and I do. I do yet so account of them, as not altering my judgment, or repenting of my bargain.

4. From ἅγερχα to συβάλα. He did account them losi, and which is more, he doth account them dung, that there is no loss in the losing of things so vile and contemptible.

5. From
5. From an ἀγαπαίς γυναῖκα to an ἔγκυοςδικ. I did account them lost, yea and I have lost them. What in our judgment we may undervalue, that by reason of our lost we may not be willing to part with. But his judgment and practice, his hand and his heart went together, he had actually lost that which his judgment told him in comparison of Christ was not worth keeping.

6. From a γυναῖκα to an ἐρμηνευμένω, what sometimes was gain, was now become lost, v. 7. and on the contrary, Christ who was before accounted lost is now become the only gain; And that although won with the lost of all that was formerly accounted gain. For whom I have suffered the loss of all things, and do count them but dung, that I might win, and these winnings were clear gains; for the words are, ἐρμηνευμένω, that I may gain Christ.

So that as our Apostle 2 Cor. 6. when he had before poured out a whole torrent of most Divine and Pathetical Eloquence, and as it were spoken seven or eight verses with one breath, he adds v. 11. Oye Corinthians, our mouth is open to you, our heart is enlarged: so he here tells you how enlarged it is towards Jesus Lib. 8. c. 4. Christ, that whereas Quintilian reckons up but four kinds of amplification, Incrementum, Comparatio, Ratiocinatio, and Congeries, of these four the Apostle spends at least three in this one verse, in which he expresseth the incomparable excellency of Christ, both in himself and in his esteem above all things that may come in competition with him.

In which he hath let us a very fair copy to write after him, that we with him in our deliberate judgment and practice, may account all losses and dung that we may gain Christ. And that we may do so the better, it will be best for us to consider what particulars are contained under this universal πάναλα, what these All Things are which he so undervalue in comparison of Christ Jesus his Lord.

They were.

1. All privileges that accrued to him by his being born in the Church of Godly Parents. Of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews, v. 5.

2. (Which followed upon the former) the outward enjoyment of God's Ordinances. Circumcised the eighth day.

3. All his moral, civil works, and legal performances, though with all zeal and accurateness, as touching the Law, a Pharisee: Concerning zeal persecuting the Church: Concerning the righteousness which is in the law, blameless. v. 6.

Now, all this he had lost, v. 7.

And
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And this All came to a great deal. The loss of it would quite have undone an hypocritical Pharisee; who had nothing else to live and subsist on: and therefore if strait of all these would have cried out with Micah. Judg. 18. 24. Te have taken away my God and my Priest, and what have I more? But Paul now no longer a Pharisee, but become an Apostle of Jesus Christ hath something more besides all that, which he is willing to lose for Christ.

And that is.

4. Ἄλλα ἄλλα τιθέναι; which includes more than all that was before-mentioned. If you ask what? I answer according to our Divines (whom I am not ashamed of, or of their judgment.)

1. All his own inherent righteousness, and best works after Conversion; his labouring more abundantly than them all; his Conversion of so many Souls, his most holy and unblameable Conversation. Omnia, quae & nunc Christianus & Apostolus ago & habeo, as Zanchy upon the Text, which he sufficiently makes out to be here included, both from the universal πάλιν, as being intended to express more than was before expressed in his moral unblameableness and zeal before Conversion, and from the present tense ἀγάπας, now that he is converted he judgeth so of all that he was and is.

τά παλαι ἢ παρέχων, as Chrysostom. And he further explains himself on the ninth verse following, that in this πάλιν he contained his own righteousness of the Law, which he rejected for the righteousness of God by Faith. Nor by that righteousness of his own which was of the Law, did he mean only his Pharisaical righteousness; that which by the power of the Law, and his free will before Conversion he did attain to, and so might call his own (as our Adversaries contend) but all that even by the power of grace he attained in obedience to the Law, and what was inherent in him, and in that sense was his own, as our Divines fully prove, and I may have occasion hereafter to shew. But what? are these to be accounted συμβάλλα; Bellarmine here cries out of our blasphemy. And are they to be accounted lost? or are they to be lost, that we may gain Christ? No, not in themselves; but in regard of our confidence in them, as to pardon and acceptance with God: not in point of sanctification, but of justification, which the Apostle is here speaking to. Non necesse habuit Paulus se abdicasse à tribus sua, & à genere Abrahae, fieri quod aliphylum ut fieret Christianus, non debuit ex casto impudicus, ex subre intertemprens, &c. as Calvin speaks. He kept the staff in his hand to walk with, but it being crackt he did not lay his whole weight on it. Paul did...
not quite cast away divers of the other things mentioned which were of less value, much less inherent righteousness and good works in a gracious conversation: he did not profanely renounce his Birth-right, or Gods Ordinances: nor instead of his former unblameable carriage proved debauch’d and scandalous, as many of our high pretenders to Gospel-Perfection do now adays. Those things might consist with Christ, and some of them are necessarily required of all that are in Christ. But

Partly in way of comparison, τῇ περὶ χρηστὸν συνεκελον ἡ ἡμέρα (as the Greek Fathers speak) he undervalues them in comparison with Christ, καλογέρω τὸν μουσών διὰ τὰ ιερότητα, he as it were contemns the less in comparison of the greater, ι γάρ ἐστιν θανάτου, έκλα τοιαύτα μοίoriously, καὶ τὸν εἶταν λαβὼν πρεσβύτερον ἑυμάς το συβαλον, as Theodore expreffeth it. In compare with Christ the Bread of Life, all else are but subfusla.

And this especially in point of Justification, for so to rely upon them for acceptance with God would not only comparatively but positively be the greatest loss, as keeping us from Christ, who is the greatest gain, which the Apostles words plainly speak, when he faith, that he had suffered his loss, ἵνα ἐγείρησην οὕτως, that he might gain Christ, intimating that such a loss of them, as to confidence of acceptance by them, is such a means by which he might and without which he could not gain Christ.

2. In this super-additional πάντα he includes (and as Chry. softom thinks, especially) all outward excellencies and advantages whatsoever; his estate, credit, profit, and all other worldly greatness, and conveniencies: which yet he might have bidden as fair for as another, as being born in Tarsus of Cilicia, no mean City, so AB 21. 39. himself of no mean esteem and accomplishments, καὶ ἀληθῶς ἁμαρτύρων, one of the most exquisite Sects. AB. 26. 5. and in it a prime Scholar, and of the highest form, σοφὸν ὑπὸς σοφῶς γεγονεῖν, Gal. 1. 14. he had got the start of many of his Schoolfellows, so that his rare abilities occasioned the High Priests before his Conversion to make use of him. AB. 22. 5. and after his Conversion, made the Heathen his Enemies envy him, and even Porphyrie pittry him that such a rare piece should be (as he conceived) cast away in such a foolish way as he thought Christianity was.

So that we see that he had something, nay much to lose, and which actually he had lost and parted with, so that instead of his former ease and liberty, nothing but bonds and imprisonments and all misery abide him. AB. 20. 23. 2 Cor. 11. 23, 24, &c. and

G 2 instead
instead of his former singular esteem, he takes part with the rest of
the Apostles to be accounted the filth and off-savouring of the World.
1 Cor. 4. 13.
So that whereas (in the former head of things) only his con-
fidence in them was lost, here both Confidence and the things
too were lost, and yet he no loser: for in them all he had lost no-
things, but what he accounted dung, and either comparative, or
positive loss, that he might gain Christ. From whose example
our watch-word is, Go thou and do likewise: To be alike affected
to all these things in comparison of Christ, and that we may gain
Christ, to account them all losi and dung, and accordingly when
God calls, actually to lose some of them, and all confidence in all
of them as to our Justification, or Acceptance with God by them:
whether they be 1. All outward worldly excellencies and advan-
tages. Or 2. All Birth-right-privileges. Or 3. The outward enjoy-
ment of God’s Ordinances. Or 4. All moral virtues and perfor-
mances. Or 5. Even best good works and inherent graces: All
in themselves good and may be enjoyed, divers of them so neces-
sary, as that they must indissolubly be cleaved to and not parted
from. But none of them to be relied upon for acceptance with
God and Salvation; however good and usefull and profitable fo-
ever otherwise they are or may be, yet in this case they are (in the
sense before explained) to be accounted losi that we may gain
Christ.

1. All Worldly Excellencies and advantages.

2 Cor. 6. 3, 4. μακρινος i.e. κοιτων. 1 John 2. 16.
such as the Apostle there calls the lust of the flesh, the lust of the eye,
and the pride of life, i.e. Pleasure, Profit, Honour, and the repute
of great place, learning, wisdom, ease, liberty, health, life it self.
Of all which all that I have now to do is to shew.

1. That Paul and all the faithful of his spirit ever de facto did,
and do esteem them all losi and dung in comparison of Christ.

2. That de jure, there was and is very great reason to do so.

3. For application, that it is our duty to be answerably af-
fected.

1. That Paul was so, the Text speaks aloud in the fore-men-
tioned particulars. Nor was it only for a good mood here once;
but his deliberate judgment, and constant frame of spirit at other
times in all his writings. For Christ’s sake his profit was lost,
2 Cor. 11. 27. whilst he served him in much Poverty, Hunger and thirst, cold and
nakedness,
nakedness, that he was fain to send from Rome as far as to Ephesus 2 Tim. 4. 13, for a cloak to cover it. His pleasure exchanged for weariness and painfulness, stripes and imprisonments, so that he had had a very unpleasant life of it; but that for Christ's sake he took pleasure in infirmities. And as for honour and repute he had learnt in the cause of Christ to digest evil report as well as good, to be accounted amongst the filth and off-scouring of the world: one, who for his sect was a learned Pharisee, and for his personal abilities eminent above his fellows; whilst he desired to know nothing but Christ Jesus and him crucified, he is content that the Corinthians shall account him a fool and that Felix shall call him a madman, such a dunghill was the world to him, whilst Christ was the only Pearl. And although he was herein eminent, yet not so singular as to be alone in this estimate, for Christ was, the desire of all nations. The Apostle speaks indefinitely, but meaneth universally, ἐγώ εἰς τιμήν τίτις παντός. 1 Pet. 2. 7. To you, to all you that believe he is precious, or, as the word τιμή imports, the price it self, by and in reference to which every true believer prizeth all things, and it above all. Hence even in the time of the law, and before, when the beauty and worth of Christ was seen at a further distance, and through darker shadows nothing in the whole city could prove a cordial to the spouse sick of love, as long as she met not with her beloved. Nay Abraham had none either in earth or heaven but him. Psal. 73. 25: so that it seems all besides him was nothing. Israel thrice a year left all to come to the temple a type of Christ, and yet never lost by it. It was by the faith of a Messiah, Heb. 11, that Abraham left all; Isaac and Jacob, and the other patriarchs proved pilgrims, that Moses so undervalued the court, honour, and the treasure of Egypt. But especially in the times of the gospel, when the unsearchable riches of Christ were more revealed, in the very dawning of the morning this Phosphorus shined so bright, that the Magi came from a far country, took a tedious and dangerous journey and ran the hazard of proclaiming him King under the Tyrants nose. But when this sun of righteousness was got more up; how willingly doth the wise merchant sell all to buy this pearl. Matt. 13. 46. their garments are made his foot-cloth, their hair his towel, the precious box of spikenard broken, and none but a Judas accounted it too coftly to anoint even the feet of the anointed Messiah. What an honour did they account it to suffer shame for Christ? Acts 5. 41. How ambitious of disgrace? How greedy of gain by losing all for him? They loved...
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loved not their lives unto death. (Rev. 12:11.) is but a plural. He that loves his life accounts nothing more precious than life: and therefore on the contrary, he that is said not to love it, is prodigal of it, and so Beza there rendreth it.

And this not only with those Apostles and first Disciples, and other Primitive Martyrs and Confessors. Not only with a Galerius or Pisanus, but other such more noble Heroes, who

when bribed with all the World could promise to be drawn from Christ, could readily return answer and say. Thy money perish with thee, valeat vita, pereat pecunia, veniat Christus.

And when threatened and pursued with whatever the malice of man or Devil could invent to drive them from Christ: yet a Polycarpus could not speak an ill word of his Master, whom he had served so long, and never had hurt from.

When called upon but to think what they did, an holy Cyprian will not take time to deliberate; and in the midst of the flames to a holy Lambert. None but Christ, None but Christ. Blest Souls! we envy them not their Aureola, who on those higher stilts could thus easily stride over the highest Mountains in this World to get to their Saviour in that other.

It is our Crown of Rejoycing if haud passibus equis, we can but follow them in this way. And truly the poorest, weakest Infant-Believer, who can but creep, yet can go thus far, as to be able from the heart to say, Christ is All, and All in Comparison of Him is Nothing.

1. Its the first word that the infant can speak, and this it can and doth speak at its first renewed Birth and Conversion. This self-denial the first Lesson then taught in the School of Christ. The voice of the Crier in the Wilderness that first proclaimed Christ, blasted as so much withering grass all the glory of the Creature. Isa. 40. 6. That eye and heart that (as the Prophet speaks) before was not, but for Covetousness, &c. is now so unmovably fixt on Christ, that then at least it overlooks all else, and eyeth him only.

   ipsum ipsum cupidìo tantum spectare vacavit.

   As Status of himself, when invited to Domitian's Feast. It was not his rich furniture or costly provisions, but himself only that his eye pored on. That was the Poets flattery to a Domitian; but this is a true Converts real respect to Christ.

However it is with any of us now (and I know not why after our more acquaintance with Christ we should less love him) I am

Sure if any of us everSavingly knew him, there was once a time, and that was in the day of our espousals and Conversion, before we came fully to enjoy him, that we then above all did most highly value him. One drop of his blood; one smile of his Countenance was then worth a thousand Worlds. It was then, that as in the entrance into Canaan. Joshua did hang up all those kings before the Israelites, so we all Competitors with Christ before him the Sun of righteousness; loftiest thoughts, pleasingest lufts, choicest contentments were mortified for part in a dying Saviour. And, as Elijah when 1 Kings 19:20, (upon a Call,) he follows Elijah, and Matthew, Christ, they left all, its laid in both places that they then made a feast: but it was a Luke 5:27,28, Funeral and a Marriage Feast in one: so, as Sanctus applieth it, when we are married to Christ, we are dead to the World.

2. And so much the more it is, or (at least) should be in after more full and glorious enlargements, upon communion with Christ the new-born-bebe that upon hungering and thirsting bath once tasted that God is gracious, more gladly layeth aside all else, and then Christ to the Believer is indeed precious. 1 Pet. 2. 1. 2, 3.

7. What are all the treasures of the World to those unspeakable Riches which we there find in Christ? what dull, insipid, sour stuff are all the Earth's sweets to the least taste of the sweetness of Christ in peace of Conscience, and joy of the Holy Ghost? most glorious and unspeakable? All the glazing light of the Worlds splendor is meer darkness to the least warm bright beam darted into our Souls from the Sun of righteousness.

3. Or in case upon our playing the wantons in that Sun-shine, we be before we are aware gotten into the gloomy shade of some uncomfortable return, Christ's worth is most sadly felt and seen in the dark, and our want of sensible enjoyment of it. With what a sad weeping eye doth the poor Israelite look on the brazen Serpent, when the fiery Serpent hath stung him. Truly light is sweet, and is a pleasant thing to behold the Sun: but especially to the Prisoner, when now cast into the dark Dungeon; and the sick man (though he then hath but a weak head) can best judge of the worth of ease, sleep, health, when he lieth restless on the bed of languishing, and the deserted Spouse when looking besides all else so sadly, asketh, But saw you him whom my soul loveth? as plainly tells you at what rates she would again recover her now lost beloved presence and Company. Now, if ever, with Paul in the Text the accounts all lost, and dunned, that she may gain Christ.

And:
And there’s great Reason why a Believer should so account always, if we consider what Christ and all that is in the World are in themselves and to us, and what faith is, and what esteem it makes of both. I must but only name particulars.

1. All the Worlds enjoyments are in themselves (and so the more we experiment them the more we find them to be) lying, yea vexations vanities (as one said) the matter of them Nothing, and the form a lie. But do you all think, and let them that have had most and longest experience say, Is there not fulness in Christ? And is not a full Fountain better than a broken Cistern.

2. They cannot supply all our wants and necessities, and least of all our greatest, and never less than when we are in most need. In death they fail us, and in a day of anguish and wrath instead of relieving they often most vex and wound us. But Christ is All unto All. Col. 3.11. The Root and Branch. Isa. 11.1.10. Rev. 22.16. The morning-star and Sun. Marus & ante merum; Prora & Puppis, all in all; and therefore in Scripture expressed by all things that in all kinds are most desireable and eminent. As the looking towards the Temple which was (as I said) a type of Christ, was a remedy against all maladies. 1 King. 8. against plague, famine. v. 37, 38. war. v. 33. 44. So Christ’s Robe is large enough to cover all our nakednesses, and the Plaister of his blood able to heal all our wounds: heart wounds and those that are most deadly; and can take the fire of Gods wrath out of them. He is a precious Diamond that shines and sparkles in the darkest night: a Cordial that can fetch us again out of deadliest wound, and which in death itself can make our heart live.

3. As they cannot supply all our necessities, which are many and great, so much less all our faculties and appetites which often are far greater. A beast may have a belly full. But its he who is greater than our beasts that can afford an heart full of satisfaction. Its true, that the more the Worldling takes in of the World, and the more a Believer receives from Christ, they both of them still thirst for more. But yet so far as Christ floweth in to the one, so far he filleth and satisfieth, whereas the more the other drinketh in of the World, the more he is filled with wind and emptiness; and from thence it is that the hydropick thirsts yet the more: when you have shewn a Worldling all that the World can afford, he, as unsatisfied, still, asks, who will shew us any good? and so, like the Bee, flutters from one flower to another. But let a Christian be shewn the glory of Christ, he sets up his rest, faith with Peter.
Let us here pitch a Tabernacle, may make it our mansion, for it's good to be here. Christ by being born at Bethlehem Ephrata, in those two words tells you, what fruitfulness is in him, and how good an House he keeps to your full satisfaction.

4. Add hereunto, that whatever poor little faint content it be which they may sometimes afford, or rather we take in them for the present, yet it will not last long, (it would loath and weary us if it should, and therefore one half of every four and twenty hours God allots to the night, in which we rest our minds and senses wearied with the cloying lusit of the most delightful object, wherewith the foregoing day presented us) to be sure it will not last always. The Tow lighted and presently extinguished with this said, sic transit gloria mundi, at the Popes Inauguration, is a good Memento. 谲呿yield to your, 1 Cor. 7. 31. are two very diminutive words, but yet do very greatly express what poor sleight and fleeting things this World and all the Contentments thereof are; but a fashion, but a noise, but a shadow whilst they fer. 46. 17. last Stat magni nominis umbra. Vanity even when consistent. Psal. 39. 5. But the worst is, the shadow will not stand still, but proveth のる で 命 す す. Psal. 102. 11. a shadow that declineth; a fashion that passeth away, the noise ceaseth; the sandy foundation sinketh, the graves of is self wisheth, if not before cut down. But Blessed be God that his word endureth for ever, that Jesus Christ is that תונש. Prov. 8. 21. solid and substantial for the present, and over and besides, yesterday, and to day, and the same for ever. Hebr. 13. 8. A Precious tried Corner-stone, ידוק ידוק, founded, founded, Psal. 102. 23, a sure foundation. Isa. 28. 16. And it's to be taken notice of 26, 27. how that sixteenth verse is brought in as it were in a parenthesis, between the fifteenth and seventeenth, in which is threatened the over-flowing and washing away of all other high Towers and refuges of lies, to which is opposed this unmoveable foundation of this rock of ages, (that stone before whom the Iron and Brass, Silver and Gold, the most solid and maffly mettals are but as the light chaff of the Summer, --- threshing-floor, Dan. 2. 35.) the Lord Jesus, who instateth us in those sure mercies of David, Isa. 55. 3. invells us with that durable clothing, and riches and righteousness, Isa. 23. 18. Prov. 8. 18. which neither moth nor rust doth corrupt, and so they do not wax old or decay of themselves, nor can any thief breakthrough or steal, that we may be stript of them by any others violent hand. πέλαγος is εμφανύων την ἐποθήν, said Stilpo. Rom. 8. 38, 39. For the διψάνει the Christian writes, τὴν χειρὶ, and so makes both
The Fourth SERMON

the sense and sentence more compleat and perfect. And then (as the Prophet querieth) will a man leave the snow of Lebanon that cometh from the rock of the field, or shall these ἅλυς ἅλυξ ἅλυς, these cool flowing (ever-flowing) waters be forsaken? Let others sit down by their fading Brooks: but let me ever drink in πυρμα- τίαν ἀλκοόσων πῖσσας of that ever following Rock, 1 Cor. 10. 4. which (as the Chaldee Paraphrase faith) did climb up the Hills, and run down into the Valleys, and accompanied Israel then, and doth as much for the Israel of God still all along our wilderness-mandering here, till we be at last filled with Canaans milk and honey in Heaven.

5. That we should judge to be of more worth that an All-Wise and a most merciful God and Father bestowed on his best friends, and that as their portion to live on. But are all the best of the Worlds enjoyments such? which Scripture and experience frequently teach us are the portion of the greatest Strangers, and his worst Enemies: which a Cain and a Judas may have with Gods Curse here, and (with the rich man in the Golpe) fry in Hell for ever when he and they are gone. But whatever such gifts the Sons of the Concubines may have, Christ is the only true heirs portion. His precious elect ones only have bequeathed unto them this Corner-stone elect and precious, as their inheritance and portion, to pay their Debts, to live on, and therefore to be stood for: whilst for this outward trash they either are denied them, or if they enjoy them, have them only cast in as an auxiliarium, or over-weight above the bargain. Matt. 6. 33.

6. That is the best good which makes the possessors of it such. Now although in the Worlds perverse dialect Riches are called Goods, and rich men good men: yet not only Solomons, but even their own experience plainly convinceth them that they are often the worse for them, even for the outward man, but to be sure never a whit the better for the inward man; in point of true worth as base and sordid as any, and for matter of inward peace and satisfaction oftentimes more vexed and unquiet than those that conflict with greatest wants and necessities.

But how good is our God in Christ! who is both ἔλεος and

Psalm 119. 68, ἔλεος, is good and doth good; and makes all those good whom he bestowed Christ upon, by him alone quieting their minds, rejoicing their hearts, inriching, ennobling their Souls, as the Diamond doth the ring it is set in, making them wise unto salvation: (without whom all our wit and learning unmortified is but
but like quick-silver not killed, which poisoneth rather than doth any good) Gracious, spiritual, heavenly; in a word, like himself, holy here, and happy hereafter. And shall Christ and the World then ever come in comparison or competition?

7. Especially, seeing he hath done and indured more for us, than all the whole World either would or could; satisfied Divine Justice, pacified revenging wrath, reconciled God, purchased Heaven: and what could all the wealth of the World have done to any one of these, which in a day of distress cannot ease one pain of body, or pang of Conscience? And shall these then be named the same day with our Saviour?

8. He hath valued us more than himself, preferred our case and peace before his own, for our sakes became poor, that we by him might be made rich. 2 Cor. 8. 9. that great rock in a weary land, Isa. 32. 2. that intercepted the scorching Sun's beams, that we might with the more refreshment sit in the cool shade. I may not suspect you will be so unworthily ingrateful. I appeal to your ingenuity. Hath Christ thus valued us above himself? and can we do less than prize him above all?

9. And yet this the rather, because the World generally is so prodigiously unthankful, that Christ, whose visage once was marred more than any man's, Isa. 52. 14. is to this day slighted more than any thing else. This was the stone which the builders once rejected. Psal. 118. 22. And so still, whilst we are building our Babels of Riches, Honour, and Preferment upon the Earth, and find that this stone will not square with those buildings, we chuse rather to reject him than ruin them. Some more moderate deal with Christ, as Boaz his Kinsman with Ruth, would be content to have her, but not upon such terms as to mar their inheritance. Others more profane and malicious, will kill the Son that they may have the inheritance, do not Matth. 21. only slight him, but from their souls loath him, as Zech. 11. 8. 38. as the Jews who out of scorn and despite would not vouchsafe so much as to name him, who yet hath a Name above all Names, and Matth. 11. 24. Judas like, will sell him for 30 pieces of silver (Matt. 26. 15.) no 26. 61. more than in the law was the mulct or price for the death of a John 9. 29. Bond servant, Exod. 21. 32. a goodly price which such base Spi. Zech. 11. 13. ritis prize Christ at: either simply slighting him, or comparatively undervaluing him. The common mixed multitude (full, as of old) whilst they long for Onions and garlic, account this Heavenly Manna but light food: with those brutish Gadarens, preferring their Swine before their Saviour, thereby expressing them-
them selves more Swinish than their Hogs, as in Luthers fable, when
the Lion entertain’d the rest of the Beasts with dainties, the Swine
asked for grains: and, as he there adds, what should the Cow do
with Nutmegs? Such husks and druff do such Brutes feed on:
and so little do they desire, and so lightly esteem of the bread of
life. The Jews, Turks, Arrians, Socinians, blaspheme Christ:
Malicious, Profane, Worldly Sinners, slight and oppose him, as
he is King, Lawgiver, Judge, in his word, ways, grace and ser-
vants.

You will say, this is a strange argument to perswade to prize
Christ, who is so generally despised and undervalued; and yet
such as with every true Christian heart is very cogent and effectual,
whilst they thus argue: Though others slight him, who know
not the worth that is in him, yet this should not hinder me, who
am acquainted with it, from honouring him. The wise merchant
prizeth not the gem less because the Dung-hill-cock undervaleth it,
or the Scholar learning, because a fool derides it. For all Michals
 scoffs David by his handmaids was never the less bad in honour.
2 Sam. 6. 22.

Nay, because others undervalue Christ, we should the more highly
prize him, that so we may vindicate his wrongs from a profane
wicked world, that it may appear that Christ hath some friends
in the world who will and dare appear for him, wherein he hath
so many Enemies that rise up against him: And that others can-
not have so low, as they have high thoughts of him; unless we
mean again to crucifie him, if all his followers (as once) shall
forake him, and he have none to plead for him, before men, who
alone makes intercession for us to God. To come to his own, John 1.
11. and for his own not to receive him most unnatural and un-
worthy. Let others therefore at their peril tread under foot the
blood of the Covenant, Heb. 10. 29. But therefore let every true
Israelite who desireth the destroying Angel to pass over, strike the
Exod. 12. 22. Paschal Lamb’s blood on the side-posts and lintel, and not on the
threshold, so to be trampled on.

10. The last ground of this Doctrine and duty is taken from
the Consideration of what Faith is and doth. In the former par-
ticulars, Ex parte objeci hath been presented Christ’s merit and
worth, the Worlds meanness and baseness; and yet the Worldly
mans perverse thought and estimate of both. Now, Ex parte sub-
jecti, it’s faith that seeth all this, that hath an Eye to see Christ’s
beauty, and a taste to relish his sweetness, is a self-emptying grace,
passing out all else to make more room for Christ; hath sadly ex-
erimented the Worlds emptiness, and experimentally hath been
convinced of Christ's fulness. And therefore it cannot be but that
to you who believe, and so far as you believe, Christ is precious,
1 Pet. 2. 7. Rides emensis et incrementum mercis. It's faith that Ambros.
seteth a due price and value on Christ, by reason of the sense it
hath of its own want of him, and that worth and beauty which
it seeth to be in him, so that when others hide their face from him,
and despise him, and the daughters of Jerusalem less acquainted
with him, ask the Spouse, what is thy beloved more than another
beloved? She readily answers. — Nescis semeraria, nescis. You Cant. 5. 9.
would not say so if you had mine Eye, for in it he is white and
ruddy, the chiepest of ten thousands. It beholds his glory as the V. 10.
glory of the only-begotten of the Father, full of Grace and Truth, John 1: 14.
though besmeared and covered over with blood and spittle. So
that with Paul in the Text she can from her heart say. Yea doubt-
less and I count all things but loss for the excellent knowledge of
Christ Jesus my Lord, for whom I have suffered the loss of all things,
and count them but dung that I may win Christ.

But (for Application) Can we say so and say truly? what use
meaneth then the bleating of the sheep? to allude to 1 Sam. 15. 14.
I shall not here deal with open professed Enemies and despisers
of him, as with Jews, who in their wretched Devotions, pray
that his name may rot and be blotted out from under heaven; or
with Turks that blaspheme him, or profane Worldlings who prefer
every thing, the meanest outward contentment, yea the baest lust
before him; as they who although they believed, would for outward
respect not profess him, and that Theodosius which Suidas John 12. 42:
tells the story of ad vocem Turcis.

But with many visible Professors, who, though they say they
highly prize him, yet when put to it are very hardly persuaded to
deny any thing of their profit, ease, or other convenience for him,
and stick not daily for the least half-penny gain to lie and cheat
and so to dishonour him. Desperate madness! as he said, Quantum
pro quantilo! Think what it is thou gettest, and what thou
partest with, a self over against Adam's sin; for an apple loseth thine
interest in the tree of life. Thou wilt never live and thrive upon
such gains: such miserable exchanges at last will certainly undo
thee. It's not κεφαλὴ καιλεσίων, but Gold, and the only pearl of
price for very dung, if thou wilt stand to Paul's estimate. O fools, Psal. 94. 8.
when will ye be wise?
And when will even those that are made wise to salvation prove wiser than in their practice so to undervalue Christ as they do, whom in their deliberate judgment and inward frame of heart they value above all? To say and profess that he is so, and in a notional way so to judge of him, is an easie matter: but to say Paul's words of the Text with Paul's heart, out of an inward working sense and experience of Christ's incomparable worth; constantly to carry along with us such actual worthy thoughts of it as may have a real directing, overpowering influence into the general course of our lives, and our particular actions; that our lives may proclaim that God only is exalted, and Christ Jesus is with us indeed above all: this is a matter which the best of us may well blush, and our hearts bleed to think how exceedingly we fall short of. When Peter and other weak ones in time of persecution, to save their lives or liberties, deny him: when the Spouse so values her eale and rest, that she will not be at the pains to rise up and open the door; we, our sloath, so as not to let open the door of our hearts in more busie Meditations and more earnest Prayers to enjoy him: when he so little in our thoughts, raiseth no more Divine flames of love in our hearts, when his glory, and interest, and service is so over looked and warded, neglected, betrayed in our lives.

2 Sam. 16. 17. But (as he said) is this thy kindness to thy friend? Or (as they) is this your joyous City? Is a Christ so little heeded and thought upon, so much slighted and neglegted our joy and crown, our all and more than all? Is outward eafe, liberty, and advantage, Dung, that is so overprized? and do we count all things loss for that Christ for whom we will lose nothing? O sin! O shame! should we not blush at such disingenuity and unworthiness?

And let it shame us into more high and honourable valuations of Christ; and this really manifested when he and any thing else, though otherwise of never so much worth and esteem, shall come in competition; whilst we ever account it a Barabbas, a Robber, and a Murderer, that murders us and robs us of him by being made choice of and preferred before him. But God the Father hath written us a fairer Copy, who hath highly exalted him, and given him a name above all names, that in all things he might have the prebeminence. And therefore let him have it in our hearts. It's but reason that he should be advanced infinitely above all that is on earth, who himself is ascended far above all heavens. We know not what trials in this kind, in these dangerous times we may possibly
on Philippians 3:8.

possibly be put upon. The Question may be which shall be preferred in our choice, whether Christ or life? It certainly will be, whether Christ or a lost? Happy therefore it will be, if in a way and practice of holy Asweetsicks, we now hit right in the one, that if God shall please to call us to it, we may not mis or fail in the other: But in both remember, that as it is God's first Commandments in the Law, that we should have no other Gods in Competition with him, so it is the first Lesson in the Gospel that we should deny our selves, yea and comparatively hate father and mother, and Luke 9:23, whatever is of dearest and highest esteem, yea and aversion, says Luke 14:26, to bid adieu, and utterly to forsake all for him; that whatever

traits and losses we may meet with, yet if we can but escape as areas, with his father in his arms, so we with our Saviour in our bosoms and Consciences, our bulk will not be broke; our portion (which we most prize, as that which we may live on) will remain whole: and so long we shall not be utterly undone. Indeed we shall if with other losses, yea with other greatest gains Christ should be lost. Dona Dei, sine Deo, will be des. If we break with Christ for any thing, it will break us; It will at best prove but a dead Contentment, if not a deadly torment. But shall he please to enable us so to undervalue as to lose all for him; if he do not restore it again in kind, we may be sure in a better kind to find all in him; and this the sweeter because more immediately from the Fountain-head, and never so sweet as then, because we thereby plainly shew, that we in all those losses and sufferings would own and make him our God and Saviour; and therefore his goodness and faithfulness are engaged for him as plainly to shew (if not to all, yet) at least to our selves, that he is so.

O therefore, that our Eyes were enlightened to see his beauty, and our hearts raised up to a more answerable valuation of his invaluable worth.

A more constant exercise of repentance would much conduce to it; whilst it sees sins ugliness it would help the Soul more to admire Christ's beauty, and by feeling of its deadly bitterness, would make it more sensible of his incomparable sweetness.

But more lively and vigorous actings of faith in this kind are most useful; for it hath an eye seriously and busily viewing the vanity of the World, and the excellency of Christ, and so easily discerns the difference.

It's it that taiks and seeth, and (as Jonathan did) by tasting seeth that God is good.
The Fifth SERMON

It was an hand of faith that lifted up our Apostles Divine Soul here in the Text far above all earthly enjoyments, as high as Christ in Heaven, and there so fastens. He believed, and therefore he thus speaks: 'Tea doubilest, and I account all things but lost for the excellency of the knowledge of Christ Jesus my Lord.

II. All Birth-right-Priviledges.

St. Mariæ, Novemb. 28. 1658.

The second sort of things which he doth particularly name and insist upon, and yet in compare with Christ, most gladly suffereth the losse of, are all his Birth-right-Priviledges, which (verse 5.) he thus expresseth,

Circumcised the eighth day: of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews.

And as we have it added 2 Cor. 11. 22.

Of the seed of Abraham.

Which lett us a little consider in particular.

1. In that he faith he was Circumcised, he telleth us he was not born of the uncircumcised Gentiles.

2. And because Circumcised the eighth day, that he was not a Proselyte; for they were not circumcised the eighth day, as the Jews were: but when at any time they took upon them the Jewish Religion.

3. He further addeth, that he was of the stock of Israel, which was a further priviledge, and preferred him before the Ishmaelites and Edomites, who being of Abrahams and Isaacs Posterity, were Circumcised, as also the Sons of the Proselytes, which were circumcised the eighth day; yet were not born Israelites. And which added much to the nobleness of his birth, in which they much gloried; as being so born in the right and holy line, and of the Church, of which all Jacobs Children were, and therein his blessing exceeded the blessings of his Progenitors. Gen. 49. 26.

4. He addeth, of the tribe of Benjamin: in which he coucheth many Priviledges and Prerogatives, as the certainty of his being a true Israelite, when (according to their manner) he could design the-particular Tribe he was of, as also the nobleness of his Parentage, in that being a Benjamin he was not born a Son of the Hand-maidens as some of Jacobs Children were, but of Rachel, not only the lawful but also the beloved Wife, and of Benjamin, who as he was the beloved of his Father, Gen. 44. 20. so his Posterity was
was the beloved of God, Dent. 33. 12. Of this Tribe also was The Jopher, Benjamin's stone, is the first foundation. Revel. 21.

Add to all this as the honour of this Tribe, that in the Schism 19. and Apostasie of the ten Tribes from the House and Kingdom of David and from the Temple and God's true worship, this Tribe was faithful and kept close to both.

Yea both Jerusalem, and the Temple, and τὰ τοὺς ἱερας, fell within this Tribes lot (as Chrysostom observes) which made it to be a ἄσυμπτωτος μάρτυς (as he speaks) in both Ecclesiastical and Political Consideration more honourable.

And in these five particulars, Benjamin Mels was five times as much as others.

And yet the Apostle flays not here, but adds 5. An Hebrew of the Hebrews, to express these yet further pre-heminences.

1. That both his Parents were of Abraham's race, and neither Hammond.

of them of strangers.

2. That he was not born of the Greek Jews, or Hellenists, that in their dispensations had forgotten their native Hebrew Language, and were unskillful in the Scripture: but that although he was Episcus in locum born at Tharsis, yet that not being far from Jerusalem, and his Father not having long before removed from Jerusalem thither, and being himself a Pharisee, was ambitious to retain himself, and train up him his Son in the Hebrew Language: in which we have him preaching to the Jews, Acts 21. 40. and so he did, τὸν ἐγκαθὶσταντα ἰουδαῖον, retain his native Character, as Theophylact expresseth it, and in that respect as such an Hebrew was more honoured, as on the contrary the Greek Jews were subject to be neglected. Acts 6. 1.

3. But especially this he adds to express the antiquity of descent; whilst he calls himself an Hebrew of the Hebrews, he raiseth as high as Heber, as some Interpreters conceive, but rather as high as Abraham, who in the Scripture is the first that we find called an Hebrew, Gen. 14. 13. of γῆς from his passing over Euphrates into Canaan, and to an Hebrew of the Hebrews is much one with the seed of Abraham, of whom they most gloried that they were his Children, John 8. 33, 39. who was the Father of Rom. 4. 12. the faithful, as it were the head of the Covenant to whom it was first solemnly renewed and sealed, and setled in his Seed.

Calvin. Beza.

Cajetan.
4. Which might be added as a fourth Prerogative couched in these words, namely the privilege of the Covenant and Promise, as Aquinas noteth not unfitly.

Now what a long Bede-roul, or large Charter of privileges and Prerogatives, and Titles of Honour, doth the Apostle here produce to check the proud boasting of the false Apostles, and to shew that he did not undervalue them out of envy of them that vaunted themselves of them because he had them not, as many oftentimes contemn those things in others, qua ipsi nesciunt vel non habent, which themselves fall short of; But to shew that although in all these he did equal, or exceed them, yet as to his acceptance with God he had no confidence in them, but in Christ and his righteousness only.

We have here a large Field, in which in these many forementioned particulars we have scattered as many stalks with full ears, which for our use and benefit we may either gather up in some few maniples, or bind up in one sheaf and bundle thus.

That it is not, 1. The Antiquity, nor 2. The Nobility, Rich-ness, or Greatness, nor nor 3. The Piety and Godliness of our Parents and Progenitors, or (if you will take it in one whole bundle) It's no Birth-right Privileges whatsoever, that without Christ can commend us to God for acceptance to Salvation.

This one contains the general sum of that whole verse, and those three the chief heads, which all the forementioned particulars may be referred to.

But before I particularly consider them, to prevent mistake, let me premise, that Paul did not here play the Leveller, and jumble Kings and Queens, and Peasants all together, as in a Chefs-bag. God who is not the God of confusion, 1 Cor. 14. 33. would have us observe order: and when he makes a difference, would have us take notice of it. And so according to the three fore-mentioned particulars of the ancientness, honourableness, and godliness of mens Ancelors, his will is that they should be esteemed of accordingly.

So for the first, of Antiquity; Ancient things, 1 Chron. 4. 22. ancient people, Isa. 44. 7. Nations, Jer. 9. 15. Landmarks, Prov. 22. 28. Rivers, Judg. 5. 21. Paths, Jer. 18. 15. Mountains, Deut. 33. 15. are in Scripture spoken of with honour; as ancient and honourable are joined together, Isa. 9. 15. And truly if ancient Monuments be venerable, then to be the Sons of ancient Kings in Scripture-Phraze, Isa. 19. 11. may well go for a
Title of Honour, and not to be vilified by upstarts of yesterday.

And for the second, of Noble and Honourable Parentage; He that enjoineth Honour to whom Honour, Rom. 13. 7. and Faith, that Land is blessed, whose King is the Sons of Nobles, Eccles. 10. 17. and when their Nobles are of themselves, Jer. 30. 21. and threatens it as a judgment when such are pulled down and taken away, Isa. 43. 14. 3. 3. when he makes the ancient and the honourable, the head, Isa. 9. 15. he would not have them rudely kicked and trampled upon by the inferiors foot of pride.

And for the third, of what unvaluable worth and use the godliness not only of our selves but of our Progenitors is, we shall by and by see more distinctly.

But notwithstanding the true estimate that is justly to be had of all these, and the improvement we should make of them, yet in the case of the Text, as to our acceptance with God and assurance of salvation, in comparison with Christ, especially if (as often it falls out) we bear up our selves upon them (as the Jews did, John, 8. 33.) so as not to submit to him, it's not all the privileges that in any kind we can have by our Parents in general, or their either Ancientness, Honourableness, or Godliness in particular that will bear us out; nor did the Apostle offend against the Laws of Heraldry, in this his Emblazonry, when he calls either his own or Parents riches and greatness ζυμια λοφις, or their Nobility ουδαιμα, or dung, as the Psalmist speakes of some Nobles, which perished as dung for the earth. Psal. 83. 10. 11.

For the first, The ancientness of his Pedegree, the Apostle ex- Antiquity. preseth it when he faith, he was an Hebrew of the Hebrews. In which words he derives his Pedegree, à primâ & antiquissimâ usq; δένυ ταύταις origine, as Beza glosseth it, and carrieth it up to the Spring-head; to Heber say some, at least to Abraham the Father of the faithful, and the fountain of Israel; and yet this his ancestry which the Jews so gloried of, in compare with Christ and his descent in the Golden line from him, he valueth at a very low rate, even as lofs and dung. And so should we.

For although Antiquity be venerable, even amos quercus, an old fair-spread Oak, that keeps the sap in it be a goodly light, and therefore much more an old Disciple, as Mnason, Act 21. 16. especially if of an ancient family that in many descents hath continued in a constant succession of men of worth, and honour, and vertue, and piety, be most honourable in it self, and conveyeth down a greater blessing upon posterity, retaining the same sap
and verdure (as the stone, the higher it cometh down from the Mountain, descendeth with the greater force) yet, notwithstanding the greatest Antiquity of our Ancellors, if we cannot shew our decent from, and interest in the Ancient of days, the everlasting Father, and do not walk in the old Commandment, and in the good old way, and ancient paths, if we do not put off the old man, and be not purged from our old sins, make bags that wax not old, as the Scripture speaketh: I must tell you,


See Sir W. Ra-

legb. 1 Book

Cap. 9. Sect. 4.

Quid prodes,

Pontius, longo

sanguine cen-

vi in Juvenal.

Sat. 8.

χοριαν ἔν

αὐτὴν ὑπὸ

τὴν ἑκά

ὑπὲρ ὑπο-

νομος. μὴ γὰ

ρᾶω

ἐγέρειν ἄν

ποῖον; Menand. Non domus antiqua, &c.

1. That the greatest ancients, though you be Atavis editi Regibus, is simply and abstractly in itself, as to intrinsic value and personal worth, of very little avail. These famous images (as Tully calleth them) will not much adorn thy house, much less set thee out of obscurity. And thy boasted of them will be but like disputes about Evander's mother, or those old wives' Fables which the Apostle speaks of, 1 Tim. 4. 7. ridiculous in themselves, and will make thee so to every one that will tell thee, that the meanest man as well as Thou had the same Adam for his great Grandfather.

Ps. 49. 12.

Fulke.

2. If thy ancient Progenitors were good, it may be thou and the rest of their posterity are shamefully degenerated, so long since that all good is forgotten; as often it falleth out, that man being in honour abideth not. Ab Augusto in Augustulam, from the eminency of Ancellors' worth, they may be sunk into the depth of all baseness, and then (as he saith) they are highly descended indeed, when tumbled down from that height of Progenitors Emminency into such depths of unworthiness, as old Trees use to bring forth, but little, small, and sower fruit, and at last none, and then die and prove an unpleasing sight, till last of all they be made fuel for the fire: or the ruins of an ancient Castle, which beget more pity than veneration in its beholders; and a Robe of honour transmitted from Father to Son, when once worn thread-bare and ragged, looks very poorly on his back that weareth it, whilest a plain home-spun new garment would be more handsome. The Scripture speaks of retaining of honour, as well as of gaining it, Prov. 11. 16. If therefore ancestors gained it, their posterity must look to retain it, if they would be the better for it. For a worth-less Son or beggar to boast of his ancient extraction which he is a
The name to, is a very ridiculous thing. It's but veneranda rubigo, venerable for antiquity, but debauched, because now grown rufly. It's not bare succession in places and persons, unless also in life and doctrine, that is a mark of honour, to either Churches or particular men. Let not therefore the Papists prove Veteratores with the Gibeonites, to impose upon us with their old Shoes. No. These we now speak of deceive themselves, as though these old rotten rags would help to pull them out of the pit of disgrace here, or Hell hereafter, as those Jer. 38. 11, 12. did to draw Jeremias out of the Dungeon.

3. But it may be those thy so Ancient Progenitors which thou so boastest of were very bad. Thy blood of old was tainted: and then, to make much mention of them were to make their unsavoury Carcasses out of their Graves, which it would be more for thine and their honour if they were kept buried, and former things (as the Scripture speaks, though in another sense) were not remembered. Isa. 43. 18.

And yet they will, if their posterity prove (as very oft they do) heirs more of their sins than of their lands: for some sins are oftentimes hereditary Diseases, entailed on a Family, and run in a blood, as amongst the Romans, some Families were prudent, sober, jutt in constant Successions: others on the contrary foolish, proud, luxurious: And all the Herods in their several Successions were crafty Foxes and Blood-suckers. And the longer such Blood runs, the more corrupt it growth, proves an old leprous, which was more incurable. Levit. 13. 11. Of some families as well as persons it may be said that they are old in adulteries, Ezek. 23. 43. retain the old hatred against the people of God, Ezek. 25. 15. which is the very venom of the old serpent, which the older, the ranker it growth: and such a stain in our blood is not to be washed out but by the blood of Christ. And therefore when it may be said to such as Isa. 43. 27. Thy first Father hath sinned, instead of glorying in being born of such ancient Parents, they had need rather to pray with the Psalms, O remember not against us, Dulan, Psal. 79. 8. former iniquities, or, (as it is in the margin, and as A. Ezra and Kimhs render it) of those that were before us. For

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Si quis paterni vitii nascitur bares, nascitur & pane.

threatens to bring down into the pit the people of old time, Ezek. 26. 20. and to measure both theirs and their forefather's former works into their bosoms, Isa. 65. 7. And the more the older it hath been, the more incurable it hath grown, and the Debt the longer it hath been on the score, with the multiplied interest of it, is likely to fall the heavier on them who at last pay for it; as a great old House, the longer it hath stood, cometh down more suddenly, and the fall thereof is great; as it hath been observed, that the ruins of some great ancient families have proved the more eminently deplorable, and according to the Proverb, they get on old House on their heads. Thus first the Anciency of our Progenitors is not to be relied on.

Nor secondly their Nobility, Riches, or any other outward greatness. This the Apostle toucheth upon well-nigh in all the fore-mentioned particulars.

Of the stock of Israel, and so of the right line. Of the Tribe of Benjamin, not of the Handmaid, but of the lawful Wife, and of the Royal Tribe, an Hebrew of the Hebrews, and so of the seed of Abraham, who (his servant said) was rich and great, Gen. 24. 34. and the Children of Heb acknowledged him to be a Prince of God, or a mighty Prince amongst them. Gen. 23. 6.

And yet again all this our Apostle accounts as lost and dung in comparison of Christ. And so again should we. For though this may somewhat difference us amongst men, yet as to Christ and Salvation it giveth us no precedency. One Hill here on Earth may be higher than another; yet as to their nearness to Heaven, there is no considerable difference. All the Saints sit about Christ in circulo. Rev. 4. 4. As to this none are nearer to him than another; where there is neither Greek nor Jew, Gal. 3. 28. Col. 3. 11.

1. Whereas our interest in Christ is amongst those sure mercies of David, of which none can devest us, on his head his Crown flourisheth, and can never be blasted. The Nobility and Greatness which we have by birth from our Ancestors, we hold but by the courtesie of the Times. When they srown and the wheel turns, và dò uel, and you may see Servants on Horseback, and Princes lacking it on foot, Eccles. 10. 7. And the taller such Cedars grow, the more exposed to be storm'd and blown down. How often of Nobles especially do we read that they have been brought down? Isa. 43. 14. Nabum 3. 18. bound in chains, Psal. 149. 8. Led Captive, Jer. 27. 20. Slain, Jer. 39. 6. Famished, Isa. 5. 13.
on Philippians 3.8.

Jer. 14. 3. Thus we see man being in honour abideth not: and Psal. 49. 12. therefore seeing this Glory (as the Prophet faith) is so ready to fly away as a Bird, how much better is my Christ, who will be sure Hof. 9. 11. to abide with me for ever?

But you will say a Pearl is a Pearl though trod down in the dirt: and a noble spirit or family may hold its own, and continue truly noble under all outward abasement.

True. But then consider,

2. Secondly, That, Not many mighty, not many noble are called. 1 Cor. 1. 26. That true worth is not always found in those that in the Worlds ordinary Nomenclature are called Nobles and Gentlemen. One of this latter rank of ours very lately hath very piously bewailed their debauchery, that they had put off not only the Gentle, but the Man; for which he feareth in our late Wars the storm hath most heavily and eminently lighted on that rank and order. I like not to play the Critick in Gods Judgments on others: but it were well they on whom they fall would observe them. Nor is this the distemper of our times only, for of old we find the Prophet, Jer. 5. 4, 5. complaining, that when he found all amiss in the inferior rank and said, I will get me to the great men and speak to them, as hoping something more worthy and noble in them, he found that of all others they had altogether broken the yoke and burst the bonds, as Psal. 2. 2, 3. they were the Kings and Rulers that said, Let us break their bonds asunder, and cast away their Cords from us; (as some now profanely say, what is a Gentleman but bispleasure?) So Shechem is said to be more honourable than all the house of his father, Gen. 34. 19. and yet guilty of a rape. And they were the Elders and Nobles of Naboths City, who out of fear and base compliance with Jezebels wicked Commands acted his murder; as the Nobles of Tocoabs necks were too fine and tender to put them to the work of the Lord, Nebem. 3. 5. -- Now sin ever debaseth when ever it prevaleth, is a reproach to any people, faith Solomon: and so to any family or person how great Pro. 14. 34. soever. Ephraim the royal Tribe exalteth himself in Israel; but 5. 9. when he offended in Baal, he died. Reuben, as the first-born, was Hof. 13. 1. the excellency of dignity, and the excellency of power, but because he Gen. 49. 3, 4. defiled his Fathers Bed, he must not excel, and so he was developed of his dignity, his primogeniture transferred to Judah, and in part to Levi who was taken into his stead of first-born, and his double portion bestowed upon Joseph; and that Tribe set not on the right hand but on the left, not upon Mount Gerizim to bless, but on Edab for.
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for the inferior and less desirable office to curse. Dent. 27. 13. For Naaman to be said that he was a great man and an honourable, and yet to have it added, but he was a Leper, 2 King. 5. 1. that marr'd all. And so still to be in the rank of Nobles, and Gentles, and yet defiled with a worse leprous of Pride, Cruelty, Luxury, and the like, as it stains the blood, so it may well prick the bladder. With how much more right might the Bereans be said to be more noble, Acts. 17 11. and Jabez to be more honourable than his Brethren, 1 Chron. 4. 9. who (as the next verse sheweth) was more devout and religious! and how more noble is it to be a vessel of honour of Gods making! To be of the Blood-Royal of Heaven, Brethren of Christ the Son of God, the Lord of glory, to have the honour that comes of God, to be partakers of his righteousness and grace which truly ennobles the Soul that hath it, as Hierom said of Paula, that she was nobilior sanctissae quam generi! The Heathen Poet could say, Nobilitas sola est, unica virtus. Christ (I am sure) made Belshazar, that in it self (Micah 5. 2.) was amongst the least, not to be the least among the Princes of Judah, (Matthew 2. 6.) because he was born in it; and the more he will do to any of us if he be born in our hearts. And such honour have all the Saints. And therefore saving to all their CivilTitles and Privileges, we may say (as he did) those that are truly godly are in a spiritual and so a truer sense, the truly Right Honourable. So I find in Scripture the devout titled Honourable, Acts. 13. 50. and holiness and righteousness often joined with honour, as making such truly honourable; because God hath undertaken it, that they which honour him shall be honoured. 1 Sam. 2. 30.

3. But thirdly, Though inward worth may be conjoinde with outward dignity in Progenitors, yet that is not always entailed on and transmitted to Poletirity. However the outward trappings may. Indeed the Sun seeth not a more glorious light than is Greatness and Goodness continued in a Family from Father to Son to many Generations. When primo avulso non deficit alter, Aureus & Simili frondesce virga metallo. But the true Nobility of Parents is not thine unless thou imitate it. And that often doth not hold, that fortes creantur fortibus. Children are not always like their Parents, especially in their worth and virtues, but prove wofully degenerate; and then, for them that were brought up in scarlet (in this kind) to embrace Dungbills; for Children of Parents of greatest worth and honour to betake themselves to base manners and praetiles, is greatest baseness; which very much dishonours
honours their Parents, and themselves more: which (were Scripture silent) the light of Nature in Heathens crieth shame of.

Quam te Thersites similem. --- for Achilles his Son to be like Thersites, how unthinkingly did they account it! And the Greek Tragedian will call him that is unjust, base, though he had one better than Jupiter for his Grandfather. And when a degenerate Son of a valiant Captain, asked of Antigonus his Fathers pay, he returned him this answer, éllp' òpil òpil òpil òpil òpil òpil òpil òpil òpil òpil òpil òpil òpil òpil òpil òpil òpil òpil òpil òpil òpil òpil òpil, that he rewarded not Parents but personal worth. Thou who challengest thy noble Parents esteem, imitate their virtues, and no-body will grudge or envy it. Otherwise the Poet * will tell thee that the Horse though of a generous breed, if he prove a Jade, instead of richer trappings must expect the Cart-gear, or Pack-saddle. If thou beest sick and poor, art thou the healthier or wealthier because thy Parents were rich and healthy, and not rather even therefore the more miserable? And therefore whilst thou art vicious, canst thou think because thy Ancestors were virtuous, that thou art therefore the better man, or not rather the more unworthily degenerate? Let Socrates in this instruct thee, that we judge not of the goodness of Corn from the field in which it groweth, but from its own intrinsic goodness; nor must thou judge of thy true worth by thy extraction, but thine own personal worth, which only can truly innoble thee.

But this particular of Ancestors Nobility is much akin to the former of their Antiquity, and both of them come in the rank of those Bravos, or outward worldly excellencies and advantages which in the former head we had largely spoken to.

And therefore I pass on to the third Birth-right Privilege here 3. Godliness specified, and that is being born of Godly Parents. For this also is contained in all the former expressions.

Circumcised the eighth day, and therefore not a Proselyte born of a Stranger.

Of the stock of Israel, who prevailed with God, was of the holy line, and all his Children of the Church and Children of promise.

Of the Tribe of Benjamin, beloved of God and of his Father, and whose potterity kept close to God and his worship, when the ten Tribes fell off to Idolatry.

An Hebrew of the Hebrews; If meant of the Seed of Heber, he also kept close to God, and joined not with others in the attempt to scale Heaven by Babels height; or if Abraham, he was the head
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head of the Covenant, and the father of the faithful; and to his seed the seed of promise.

And yet even all this also he accounts loss and dung in comparison with Christ. — And so should we do, though we could vie it with Paul in regard of a long series of most godly Progenitors.

Not but that this in itself (especially if duly improved) is a great blessing, and highly to be valued, above being born Sons of Kings and Emperours. For unfaine faith to dwell in a Grandmother Lois, and to descend to the mother Eunice, and so by descent to come to Child and Grandchild Timothy, 2 Tim. 1. 5. how happy and honourable! Great are the Blessings (if not hindered in the descent) which come down from godly Parents (by means of their Institution, Prayers, and Covenant) to their succeeding posterity.

1. Oft-times outward blessings and prosperity. Ishmael and Esau came by their greatness, the fatness of the earth, and dew of Heaven by this Title, Gen. 17. 20. 27. 39. as we after find it again and again signally expressed, that both Abijam, 1 King. 15. 4. and Jeboam, 2 Chron. 21. 7. had peace and establishment for their Fore-father David's sake and Covenant, as the Moabites and Ammonites espied the better for Lot's sake, Deut. 2. 9. 37. and Solomon for David's sake, 1 Kings 11. 12. 13. 32. 34. Godly Parents do not usually leave their Children Beggars, if they prove not Prodigals, Psal. 37. 25. I have been young, &c.

2. Right to God's Ordinances. When the Covenant was once made with Abram, Ishmael his Son though by the Bondwoman had the seal of it stampd upon him in Circumcision, Gen. 17. 4. 23. and Peter interreth the like for Baptism from this promise made to them and their Children, Acts. 2. 38. 39. and not only to them Jews, but to us Gentiles that were afar off, but now are made near by the blood of Christ, and the seed of Abram, Gal. 3. 29. and in their stead grafted into the same Olive to partake of the like privileges, Rom. 11. 17. and as they were federally holy by reason of their Root, v. 16. so in the like kind the same Apostles faith, our Children are holy, 1 Cor. 7. 14. and (as to this) to have no more privilege than the Children of Pagans, is the Ana-baptists liberality: But most unworthy is he of this choice blessing that doth not highly value it, and accordingly improve it. For,

3. By this right to the Ordinances and means of grace we come to have a fair advantage, and are set in a nearer proximity. Christ said to the young man (probably born of Religious Parents, and

vertuously
that he was not far from the Kingdom of God. 
Mark 12:34. Such (as the impotent people of old) are set in Christ's walk, and are thereby in a fair way to gain healing by it, non indigni qui vocentur ad fideum, as Ambrose (a little too boldly) in Rom.11:16. expresseth it. And if to be near to a Curse be so sad, Hebr. 6:8. then such a nearer probability of grace should be esteemed and improved as a great blessing by all wise men, who even in point of Worldly advantage, usually do highly value their very possibilities.

4. Children of godly Parents, if through Grace themselves also prove Godly, in the improvement of this Birth-right Privilege oft-times prove eminent as in other gifts, so in saving grace. Deum ampliora dona conferre non dubitandum est, faith P. Martyr. in Rom.11:16. Jacob upon this advantage faith, his blessings exceeded the blessings of his Progenitors. Gen. 49:26. As the Snow-ball, the further it is rolled, the greater it groweth, and the Child set on his Fathers shoulders is lifted up higher and seeth further. How eminent in holiness did Timothy prove who had the advantage of a godly mother and Grandmother in a continued succession? Observation of what we may find in this kind frequent in our days, would make this good. But the story of the people of Israel, and what the Psalmist faith, Psal. 87:4,5. puts it out of question, that whereas of Babyl, Babylon, Philistia, Tyre, and Ethiopia it was said, Be bold (as being almost a wonder) that this man, i.e. some one tingle man of note and eminency, Rara avis in terris, was born there, as one Anacharsis in Scythia: yet of Zion, of Israel it might be said, ὁ ὅν ὁ ὁ, man and man, this and that man, i.e. very many men, multipietate, doctirinā, ingenio, rerum bellicarum glorīā, alis qui virtutibus insignes (as Muis glosseth it) were born there: That little spot of ground where then God planted his Church, and so where there was a Godly seed of Godly Parents, affording more eminent men for holiness and many other noble accomplishments for their proportion than all the whole World besides; And that not for the goodness of the air there, (as the Jews Fable, that Aer terre Israelis sapientem reddis) for the air of that Country is the same still, but we find it not producing any such thing now: But because the spirit of God breathed there then, and so many Godly men and Parents breathed in their holy Prayers, Conferences, and Counsels, by which (through the blessing of God) their Children and Posterity came to be so nobly and heroically spirited with that ἡρίον ὁ, that πνεύμα ἡγεσινδυ, which
which David prayeth for, Psal. 51. 12. and that singular spirit, which Daniel was indued with. Dan. 5. 12.

5. I do not insist on that which may be added, viz. the salvation of the Children of godly Parents dying Infants: of whom, (leaving others to God) we piously believe, that they are wrapped up in the bundle of life by virtue of Gods Covenant with their Parents to be their God, and the God of their Seed, till they live to reject that Covenant.

6. Or if they live longer, and very long in a sinful way, yet Godly Parents, Covenant and Prayers may at last reach them and recover them. Gods Covenant endureth to a thousand generations, Psal. 105. 8. and that is longer than the World will last. He meanseth for ever, as the former part of the verse expresseth it. And this in a constant succession from Father to Son. Exod. 20. 6.

The Prayers, Faith, and Covenant of a godly Parent recovereth, and proveth efficacious in two very unlikely Cases.

1. When it seemeth (and in part is) interrupted by the intervening of some degenerate person in the line, as in David's; after a Jehoshaphat, a Jezoram, and after an Hesekiah, a Manasseh; &c. Then, as Piscolominus faith of Honour in such case of intercession, it pauseth over per saltum, so the Covenant leapeth over such an unworthy person, and recovers it self in those after succeeding, as the river dam'd up in some place, either swelleth over, or creeps about, and then runs in its former Channel, and so the godly Grandfathers Covenant, though broken off in the ungodly Son, recovereth it self in the Grandchild, as Hesekiah in a Josiah, and Rom. 11. though the Jews have been broken off for many hundred years, yet because of God's Covenant, made several 1000 of years since (the Apostle makes account) will recover them toward the end of the World. And that leads to the

2. That this efficacy of recovery it hath a long long while after the Godly Parents are dead and gone, as Abraham's before-mentioned some thousands of years after his Death. And so, as I said, Abijam and Jezoram had the benefit of David's Covenant, though be long before deceased.

And therefore although it be a great comfort to godly Parents to see their Children clothed with their graces before their death, as Aaron did Eleasar his Son, Numb. 20. 26. yet if not, the case is not
not desperate, but there's life at root, as Job expresseth it, Cap. 14: 7, 8, 9. to which I only allude.

In these and the like particulars very many and great are the Blessings that come to Children from godly Parents, were it their Covenant only if duly improved: and it is the great sin of some Children that it is not improved at all, and of the best, that it is not more than usually it is. God, I am sure, hath much respect to it in his bestowing of mercy. I will for their sakes remember the Covenant of their Ancestors, Levit. 26. 45. And they in those former times (who were older and wiser) in all their wants and straits, quickned their Prayers and Faith by it, whilst still and upon all occasions, The God of their Fathers, they were still thinking and speaking of, and pleading and having recourse to Gen. 31. 5, 42, 53. 32. 9, 46. 3. 49. 25.

But notwithstanding all this (to return to my purpose) as in God's Covenant with Abraham to be a God to him and his seed Christ was included, and principally intended, Gal. 3. 16. so in the best Parents Covenant conveyed to their Children, if Christ be left out the entail is cut off, and all this cometh to nothing. What is it to be the Sons of the best men, if we be not also the Sons of God, which we are only in and by Christ? so that in compare with him, and as to our justification and acceptance with God, we may, nay, should with Paul, count even this happy privilege also loss and dung. For

1. His being born of most godly Parents doth not free us from that original guilt and sin which is conveyed to us from our first Parents. David under the Law, though he could say he was the Son of God's Handmaid, confesseth himself born in sin. Psal. 51. 5. And Paul under the Gospel faith, we are by nature born Children of wrath as well as others. Ephes. 2. 3. Our next best Progenitors cannot cut off this sad old intail of our first great Grandfather. The winnowed Corn brings forth that which springeth from it with the husk, and the circumcised Parent begets his Son with his foreskin, yea and with natural sinful defilement, which was signified by it.

2. Nor doth it infuse nor propagate positive holiness. Their begetting of Children is an Act of Nature, but holiness is from Grace. It's Christ the Everlasting Father, who in this sense of his own good will begets us, James 1. 18. P. Martyr conceiveth that for the Godly Parents sake, God may do much to their Children,
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Rom. 11. 16. at least in a tendency hereto, ut ad idem adducantur, & donis spiritus instruantur. And I deny it not: but yet so as that he there confesseth that they do not propagate grace with nature, but sin rather. Such a propagation of holiness had been by the first Covenant in the first Adam if he had stood; but in the second Covenant its not so derived by Parents, but infused by Christ (the second Adam) immediately from himself. So that although it be sometimes called the holy seed: yet that's meant of federal holiness, or of the former advantages to true holiness, not of any necessary or constant beflowing; much less of any natural propagating it to their posterity. (Though the mother was an elect Lady, yet it was only in rerum se. 3 John 1, 4. not all, but well that some of her Children walked in the truth.) For,

3. Very often good mens Sons prove as bad as others: indeed sometimes very good, and it was Jacob's preeminence above his progenitors, that all his Children were taken into the Church. But Josiah was a very good man too, and yet whereas he had but four Sons, 1 Chron. 3. 15. they all proved base naught. A just man begots a robber and shedder of blood, Ezek. 18. 10. as we read Judg. 20. 16. there were seven hundred men left-handed of Benjamin, who had his name from the right hand. Upon which, one not more arrogantly than truly and piously, Is. 47. 2. Seuola nascentur a Benjamin dextra filio, and imitate them rather in their deformities and sins, than in their graces and beauties.

4. Nay too often best mens Sons prove the very worst. Adam had a Cain, Noab, a Cham, Abraham an Ishmael, Isaac an Esau, Hezekiah a Manasseh, Elies Sons the Sons of Belial. Many of Davids Sons proved notoriously wicked, and the unworthy base Nabal, is 1 Sam. 25. 3. registred to have been of the most noble and generous Caleb's posterity. The Jews who claimed Abraham for their father, John 8. 33. 39. our Saviour calls a generation of vipers, and faith they were of their father the Devil, V. 44. Nati de amico Dei Abraham, vitio suo false sumpsit quasi filii Cham, as Hierom faith on Jer. 2. 14. A sad truth! so notoriously known, that it came to be a Proverb, both with the Jews, ἄμωμον έξομον έπι υπερωμον, Wine begets Vinegar, and with the Greeks, ἦπολαν τινα σάπωλα, Heron filii nux. And I wish that our sad experience here in the University of many promising blossoms cankered in the bud, of very many godly mens Sons if not woefully debauched, yet much degenerated, did not prove this too true, and that the Popists had not such occasion to condemn
on PHILIPPIANS 3:8.

condemn our Ministers marriages by reason of the frequent, abominable miscarriages of their Children, as of old the seven Sons of Sceva the chief of the Priests, proved Vagabond Exorcists, Acts 19. 13, 14. Thus Corruption optimi est pesima: and beast mens Sons prove oft the worst of Sinners, whilst pinning their faith on their Parents Sleeves, they do not only thereupon not accept of Christ, (as the Jews upon this account rejected him, because they were Abraham's Seed, John 8. 33.) but also think it will bear them out in their grosser impieties.

5. And as thus they are often most enormously sinful, so of all most extremely miserable.

1. For a Godly Parents Covenant will not in this secure and exempt their ungodly Children, when by their degenerateness they cut off the entail of those mercies which would otherwise follow upon it.

Not from temporal Judgments here. Sad is that word of such, that they that found them devoured them: and that, because they Jer. 50. 7. had sinned aginst the Lord, the hope of their fathers. Because God had been the hope of their Godly Fathers, therefore it made their wicked Childrens Case desperate. So that (as Ezekiel adds) even Noah, Daniel and Job, three men eminent for piety and for protracting or diverting of God's judgments from others, should not be able to deliver either Sons or Daughters. Ezek. 14. 16, 20.

Nor from eternal at the last day. And here Consider,

1. With what face wilt thou then look upon thy godly Parent, A sad last who wilt remember what Prayers he made for thee, what counsel meeting. and admonitions he gave thee, and what care every way he took about thee to keep thee from that place of torment, and all in vain? It was a piercing word of that man of God on his Death- Mr. R. Bolton. Bed which he charged his Children standing about him, that they should not dare then to appear before him (much less before Christ) in an unregenerate Condition.

2. Again, think what sinking over-whelming grief and con. A sadder last fusion it will be then as our Saviour said, to see Abraham, and Parting. Isaac, and Jacob, (and so your godly Parents and Friends) in the Luke 13. 28. Kingdom of heaven, and your selves thrust out, and so vast a gulf between them that were by nature so nearly united. Parting of friends though but for a time, and for necessary and good occasions do now oft-times occasion tears, and at parting at death, or by some heavy outward judgment, very sad ones; when one is taken, and the other left, Luke 17. 34. though they be taken away to heaven, whither we have hope to follow after them. But
such a sad parting as this is, when we shall go away into everlasting punishment, and our godly Parents into life eternal, never, never, never to enjoy or see them more, unless it should be, as the Rich man that saw Abraham afar off, he himself being in torment. The thoughts of this should sink into our hearts now, else it will sink us into the very lowest depths of despair and Hell then. Unless,

3. This prove yet a lower, that those Godly Parents of thine, who whilest they did not know whether God would have mercy on thee, as David for his sick Child, 2 Sam. 12:22, fasted and prayed, and wept over thee: when they see the issue, and the good will of God accomplisheth upon thee, they will then quietly acquiesce in it. Nay as then God will laugh at thy destruction, and mock when thy fears then are come, so that godly Woman when she had used all means to reclaim her rebellious Son, out of anguish of Spirit broke out into this deep expression, sinful wretch, I have used all means for thy good in vain: but look to it, I that have done all this sorrowing, if thou dost not amend, shall rejoice one day to see thee frying in hell. A harsh word you will say, and it may be, not so falsely imitable: but yet (they say) was blessed to bring home that Prodigal; and it may be to do as much to thee. This only I will say, that as David's fear of Absalom's sad Estate made him so sad at his death; so it was something yet that he died lamented, and that he had a Father to say, O my Son Absalom, my Son, my Son Absalom. But this is yet more sad, that if thou beest once lodged in Hell, thou must not then expect from most tender-hearted Godly Parents their Prayers, no not so much as their pity for thee in that everlasting undoing misery. I dare not say they will or can rejoice in it: but their wills being wholly melted into Gods, I am sure they will fully acquiesce in it, yea and rejoice in that glory which he shall gain by thy misery, from which not their Covenant, but Christ and the free mercy of God in him only can deliver thee. And therefore even that (as the Apostle here doth) is to be accounted lost and dullest in comparison of him.

For Application. From what hath been spoken on this argument, Let such as are born of Godly Parents, and so have the excellent advantage of this Birth-right-Privilege, First, very much bless God for it, as having thereby an interest in those many forenamed Blessings wrapped up in it. And if Plato thanked Nature that he was born an Athenian and not a Theban, how much more causeth we to bless the God of Nature and Grace too, that we are born Christians, not Pagans, especially if of true and godly

Christian
Christian Parents, from whose Covenant we have right to and interest in so many happy privileges; that the Patent was granted not only to our Parents persons, but to descend to their posterity, for a great while to come; which David speaks of as an unparallel'd mercy, 2 Sam. 7. 18, 19.

First, I say, Bless God for it.

2. Take heed of neglecting, rejecting, and so forfeiting it, as it's said of them, 2 King. 17. 15. that they rejected the Covenant which God made with their fathers, as Esai told his birth-right for Gen. 24. 33, a mess of pottage, which the Holy Ghost calls a despising of it; and 34. the Apostle counts him a profane person for doing it, Hebr. 12. 16. and we shall be as profane if upon lesser straits than he was then in, for the satisfying of our vainer sinful lusts we part with such a blessing, for he that sold the birth-right lost also the blessing. But Naboth was more natural, who upon no terms, no not to gratifie a King, would give away the inheritance of his fathers. And So-1 King. 21. 3. Solomon would have us more ingenuous when he gives this in charge, Thy own friend, and thy father's friend forsake not, Prov. 27. 10. much less our own God, and the God of our Fathers, and our Fathers Covenant forsake not, reject not.

3. But as a very precious talent let us make much use of it and improve it, as a portion and flock left us by our Parents, which, if we be good husbands with, we may grow rich of.

The Ordinances which by their Covenant we have right to, should not fail to be improved to our greater edification, which it's expected we that have the advantage of godly Parents, private Catechising, instruction and Prayers should the more thrive by.

And the more (as we shewed) it setteth us in Christ's walk, the nearer we should be to the saving touch of Christ's garment; and therefore even whilst we are not as yet converted, we should be less disorderly, nor so far run away from Christ in sinful courses, as others are, but nearer to the Kingdom of God.

And when brought home and converted, God expects such should be more eminent in grace and serviceableness, as having besides their own care and endeavor, and the immediate workings of God's Spirit upon their own hearts, the happy advantage of their godly Parents Faith, Prayer, direction, encouragement and Covenant; as the Boat or Vessel, which besides the wind filling its sail, is helped on with the Rowers Oars, useful to go much the faster. Godly Eunice her Son, and Lois her Grand-Child, L should
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should prove a Timothy, a grown man when young. If thy father were good, thou shouldst be better: but if thy Grandfather too, it’s expected that thou shouldst be eminently godly. He that can’t say not only, O Lord, truly I am thy servant, but also the Son of thy Hand-maid, should more fully pay his vows, and the vows of his Parents, Psal. 116. 16, 18. and ever, when tempted to sin, should think he heareth his godly Mother saying to him, as Bathsheba to her Son Solomon: what my Son, and what the Son of my vows! Give not thou thy strength unto women, &c. Prov. 31. 2, 3. It is not for Kings, O Lemuel, to drink Wine, &c. What thou, a Son of such a Parent, a Son of so many Vows and Prayers, for thee to devote thy self to sin and destruction? Sure whatever others may do, or will do, it’s not for thee to be wicked and profane, may it’s not for thee to come lagging behind, but to outdo others who boast such helps and furtherances to make greater speed and progress in the ways of godliness. It’s not for thee to make it thy aim and pitch, only to be and do as others, which would be not only ungracious, but even unnatural, to desire rather to be like your neighbours, than your Parents, whose examples and other helps should advance you to a more eminent degree of holiness. In these and the like kinds our godly Parents Covenant should be improved. But

Fourthly, (Which is more to my present purpose.) This Covenant is not wholly and only to be relied on, and rested in. Indeed Israel was brought low, because they relied not on the Lord God of their Fathers, 2 Chron. 13. 18. we are to rely on the God of our Fathers, but not only on our Fathers, and their Covenant (to think, that because our Parents were good, therefore we shall do well, for this without further care of our selves will fail us; as the Jews who built upon this, that they had Abraham to their father, notwithstanding they were sunk into the depths of sin, whilst our Saviour said, they were of their father the Devil; as the rich man was sunk into the depths of Hell, though he had Father Abraham much in his mouth, as you have him thrice repeating it. Luke 16. 24, 27, 30. And therefore it was that our Saviour (to prevent or meet with this fallacy and delusion) expressly faith, Matth. 3. 9. Think not to say within your selves, we have Abraham to our Father, as though that would be able to bear them out, for he adds, that God even of these stones could raise up children unto Abraham: so that he had no need of them to maintain an holy seed or Church upon the Earth, as was afterward made evident in the Jews rejection, God taking the out-cast Gentiles into their room, as God
to this day upon their rejecting of him, casts off the posterity of
many godly Parents, and yet proves not Childless, adopting other
Families into that relation which otherwise were most unlikely.
Indeed the Child whilst an infant is carried in the Parents or
Nurses Arms, but yet when grown up must go on its own legs:
and so whatever the faith of Parents may do for the benefit and
salvation of their Children that die infants, yet if they live to ri-
per Age, every one must live by his own faith, Hab. 2. 4. Other-
wise to live, and to be Children of disobedience, and yet for our
justification to say, we have Abraham to our Father, is but a piece
of ridiculous and blasphemous non-sense: which foolish Plea,
when the Jews made use of to our Saviour, he fully answers and
refutes by replying, if ye were Abraham's Children, you would do
the works of Abraham: but now you seek to kill me; this did not
Abram, John 8. 39, 40. and the like may be still said to such
vain pretenders, you bear your selves much upon this, that you are
such godly Parents Children: but if you be their right born Chil-
dren, where are their graces? as he said, -- aet' otis et yerraipe, Soph.
ripam et? et nion, if you are of the holy seed, shew so much by
your holy lives. You drink and drab, live vainly and scandalously,
and even hate the ways of God (for such often prove bitterest
Enemies of Godliness.) But this did not Abram; this did not
your godly Father or Mother, as God said to Jebojakim, Jer. 22.
15, 16, 17. thy Father Josiah did judgment and justice, he judged
the cause of the poor and needy: but thine eyes and thine heart are
not but for thy Covetousness, &c.

At non ille sathan quo se mentiris Achilles,
Talis in bofe sruit Priamo, &c.

You that bear the Name, and plead the Covenant of such a Fa-
thar, are proud, and filthy, and profane; but remember, he your
Father whom you so boast of, and rely on, was not so: he loved
those ways and people which you hate, and abhorred those
courses which you delight in. And then as the Prophet Ezekiel
said, Cap. 33. 25, 26. ye lift up your eyes to your Idols, and shed
blood, and shall ye possess the land? ye stand upon your sword and
work abomination, and shall ye possess the land? so here. You pro-
sane and reject the Covenant of your Fathers, and shall you possefs
and enjoy the benefit and blessing of it? No, as the same Prophet
said to the same degenerated people, that God would bring the
word
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worst of the heathen, and they should possess their Houses, Exek. 7-24. So even the worst of other Families and Kinreds shall rather be brought into the bond and blessing of the Covenant, than you that have so wickedly and perversely broken it.

And therefore take and follow these few other directions if ever you would come to have the benefit and blessing of it.

1. Labour to follow them in all their holy walkings, and to be more like them in their graces than in faces and persons. If you would have their blessings, walk in their blessed ways; that as they survive in you, so their grace may in yours, and stand up in their steads to do their deeds, as to enjoy their estates and inheritances, as God promised to David, There shall not fail thee a man to sit on the throne, but it is only if, or so that thy Children take heed to their way, and walk before me, as thou hast walked before me, 1 King. 8. 25. It is with an If and an Only, If, as it was said to Solomon also in the following Chapter. And therefore, as David in his solemn blessing and charge given to Solomon, said, And thou Solomon my Son, know the God of thy Fathers and serve him, 1 Chron. 28. 9. So let it be said to the Children of all Godly Parents, Ob know and serve the God of your Fathers as they did, as ever you would enjoy the blessing that they had.

Indeed to imitate our Parents we are naturally prone, and in some cases, especially in their sins, perversely set upon. As is the mother, so is the daughter, Exek. 16. 44. and if Uzziah will go into the Temple, 2 Chron. 26. 16. Abaz, his Grand-child will set up the doors of it, Chap. 28. 24. Here we account it a piece of our piety to our Parents to imitate their impieties; as they Jer. 44. 17. resolvedly said, we will certainly do as we have done, we and our fathers; and how foolishsoever Ancestors have been, the Psalmist faith, their posterity will approve their sayings, Psal. 49. 13.

Which continuing, and repeating, and perpetuating of their sins, is but Cham-like to uncover their nakedness, to deface our Ancestors Statues, and mingere in patrios cineres; and dishonours them whom the law of God commands us to honour.

But withall is the readiest way to bring down the heaviest judgment on our selves, whilst we stand up in their steads to fill up the measure of their sins, and so to augment the fierce anger of the Lord, Numb. 32. 14. whilst he visits on us both our own and our fathers sins together, as our Saviour said, that on you may come all the righteous
on PHILIPPIANS 3:8.

righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zecharias, Matt. 23. 35. or as Nehemiah said to the Nobles of Judah, Did not your Fathers thus? and did not our God bring all this evil upon us, and upon this City, and yet ye bring more wrath upon Israel, Cap. 13. 18.

And therefore as in this world kind of imitation, the Scripture forbids us to be like them (be not like your fathers, 2 Chron. 30. Psal. 78. 7, 8. Zechar. 1. 4. Ezek. 20. 18.) and reproveth and condemneth us when we be, Are ye polluted after the manner of your fathers? and commit ye abominations after their abominations? Ezek. 20. 30. and therefore if we would not add fuel to the fire, and more enkindle and increase the heat of Gods wrath, we should imitate their graces, but not their sins, (as it’sesigner said of Jotham, 2 Chron. 27. 2. that he did right in the sight of the Lord according as his father Uzziah did: Howbeit he entred not into the Temple of the Lord, as he did. He followed him in a fair way, but baulked him in a foul.) we should what we can (as it were) revoke and reform their sins, by a quite other, yea contrary course, as the son that shall surely live, seeth all his fathers sins, and considereth, and doeth not the like, Ezek. 18. 14, 17. So good Asa removed all the Idols that his father had made; and Nehemiah could say, that his Predecessors the former Governors, had done evil so and so; But he adds, But so did not I because of the fear of God, Neem. 5. 15. It’s not in their sins that we should imitate them; as the Sons of Korah, not joining with their father in his sin, escaped that woful pit-fall (Numb. 16. 32, 33. with Numb. 26. 10, 11.) and were Levites in God’s service. But in their Graces and well-doings, and therein labour to express them to the life, that when they are dead, they may yet live in shee. Here above all things, take heed of degenerating. That the Heathens should complain,

Ætas Parentum peior avis tuliit nos nequiores, &c. that of the Egyptians it should be said, another King arose, that knew not Joseph, Exod. 1. 8. is a less wonder: but that of the people of God it should be said, Judg. 2. 10, 17. their fathers obey’d the Commandments of the Lord, but their Children did not so; how sad! if after godly Parents and Ancestors (it may be) in some successions are gone to their rest, such prodigals should arise as not only to wast all that estate which they had gathered, but also quite extinguish all that lustre of holiness which they had so long continued, to have the head of gold, and the feet of clay, although it expressed what degenerous successions there are in the World, and
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and as at this day we may see in many, both greater and meaner families amongst us, yet we must needs judge that they are very sad changes; when posterity proves so degenerate, that God may justly disinherit them, and Godly Parents not own them; as the Prophet speaks of Abraham's not knowing his degenerate posterity, Isa. 63. 16, as Augustus would not acknowledge Julia for his daughter, but accounted her rather as an Imposthume broken out of him; as on the contrary we read the effect of John Baptist's Ministry was to turn the hearts of the fathers (to whom he yet preached not) unto the Children (so as to own them as legitimate and not spurious) when it was with all to turn the hearts of the children to their fathers, viz. in following them in their godly ways; dum in id quod sequerunt illi, consentiens eis. Which therefore Luke rendeth by turning the disobedient to the wisdom of the just, Luke 1. 17.

Thus Godly Parents and Children should mutually reflect a lu- fire upon one another, as Abner's name may be taken both ways, either Pater Lucerna, or Lucerna Patris, either the father was the lamp or brightness of the Son, or the Son the brightness of the Father. Indeed both should be mutually according to that of Solomon, Prov. 17. 6. Children's Children are the Crown of old men, and the glory of Children are their Fathers: but that is, if both be virtuous and gracious, for else Blessed Hezekiah was in no sort dignified by his wicked father Abaz, nor Abaz any whit graced by his godly Son Hezekiah. But therefore it (in part) was (as some observe) that Abraham, Isaac, and Jacob, are usually named together as mutually reflecting a luire on each other, the Root giving life and sap and verdure to the branches, and the flourishing branches back again, commanding the lively root, that it may be said they are the seed of the blessed of the Lord, and their off-spring with them, or, as it is Isa. 59. 21. the word and spirit of God may not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed from henceforth and for ever. What a glorious resplendency is it when such bright beams from Father to Son, (as of Basil's Parents, that they were such, that if they had not had such blessed Children of themselves, they had been renowned, and their Children such, that if their Parents had not of themselves been so famous, yet they would have been most happy in so blessed an off-spring) what a glorious resplendency, I say, is it, when such bright beams from Father to Son and back again are thus mutually reflected! and when both are conspicuous
on PHILIPPIANS 3. 8.

conspicuous and eminent. How comely and glorious a sight is it to see Abraham, Isaac, and Jacob, hand in hand, going up to the Mount of God, striving which should be foremost!

At least when there is a failure on the one part, greater care should be taken that the supply may be made up of the other, as that when the Child is bad, the Parent may be good, ut ramorum sterilitatem radii facunda compen sit, as Hierom ad Demetriadem, or as he elsewhere expresseth it, ut quod in virgâ non poterat in rad. Ad Oceanum, dicibus demonstraret: as in some plants in which the branches are useless, the root is of Sovereign use.

Or (which is nearer to my present purpose) when Parents are bad, the Children need be good to keep up the Family, ut radieis amarissimis dulcedo fruticum compen sit, as the same Hierom, speaks in his Epistle to Leto, as in some plants, when the root is good for nothing, the fruit is admirable, both for Meat and Medicine, and as he there shews of Albimus Leto's Father, that by reason of his Childrens and Kinreds Piety, was himself a Candidate of Heaven, and adds, that he thought even Jupiter (the father of all Idolatries and Impieties) might have believed in Christ if he had the same "sabbuster talem cognitionem, potuisse in deis, of their spiritual birth, which were causes of their. natural, as done. lest have been a means to keep off judgment from them, and so bring honour to them, though they continued bad.

But if good, did they double, yea multiply it, whilst they were multiplied Copies and Portraits of their Parents Beauty, as Tully said of Severus Sulpicius: Nuctum ineunti numentorum Philippic. 9. clarior S. Sulpicius relinquere potuisse quam efficiens morum: fratern, virtuos, consania, praesid, ingenii filium, the happiness of the Son being one great part of the blessedness of the Father, they being a part of their Parents, and as dear, may often dearer to them than themselves. And therefore it is, that in Scripture as we find God cursed Chaim in cursing his Son Canaan. Gen. 9. 25. so he is said to bless Joseph in blessing his Sons Manasseh, and Ephraim. Gen. See Ainsworth 48. 15, 16. as elsewhere he is said to promise to give that to the in locum. Fathers, which he promised the Fathers should be received only by their Children, Deut. 19. 9. as Gen. 46. 4. God promiseth to bring up Jacob again into Canaan from Egypt, which he never was alive, and only when he was dead, but fully made good to Grotes in his Postesty. And thus Children may bless their Parents, who are
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are wont to ask their blessing, and though I do not say fully requisite them who were authors of their beings, yet they may pay this tribute of honour to them in imitating, and expressing, and equaling their virtues and goodness.

2. Nay they should labour, not only to imitate and equal them, but if it may be to exceed them.

Not in sin, as it's not only said of Antiochus, that he should do that which his fathers had not done, Dan. 11. 24. but also of Israel, that they did worse than their fathers, Jer. 7. 26. corrupted themselves more than their fathers, Judg. 2. 19. and above all that their fathers had done, as in the story both of Israel and Judah, and their Kings, as Omri, worse than all that were before him, 1 King. 16. 25. and yet Abab that came after worse than he, v. 30, 33. as drawing down more to the dregs and like winter-ways growing deeper and deeper.

But thus to add more sin is only to increase more wrath, Nebem. 13. 18.

But I mean exceeding them in grace and goodness, as Nazianzen (Orae. 20.) faith of St. Basil's father, πάντας γὰς κατὰν ἀρτίας πρὸς τὸ πατρίδοι μην τὸ πριὀτὸν ἡμᾶς, that however he exceeded all others, his Son only hindred him from being chief of all. Nor is this precendency and going before the father contrary to the duty and subjection of a Child. We are not wont to be angry with our selves or others for desiring that our Son may be a better man than his father, as when David's Servants in his presence prayed that God would make Solomon's Name better than his Name, and his throne greater than his, we do not find he was displeased at the Prayer, but (it's said) he bowed himself upon the bed, 1 King. 1. 37, 47. as saying Amen to it. Indeed Elijah (whether in humility I cannot say but I am sure he was in a passion when he said it) Non sum melior patribus, I am not better than my fathers, 1 King. 19. 4. But I remember too that Bernard faith, Recedant à me & à vobis qui dictum, Nolumus esse meliores quam patres. It's but a profane modesty and slothful humility, more negligence of God than respect to our Parents, that when we have greater advantages we make not greater progress, and being set on their shoulders we do not see and reach further, if we labour not to be more godly, that we may be more blessed, as Jacob faith, his blessings exceeded the blessings of his Progenitors, Gen. 49. 26. and as God promised his poteity, that in case they obeyed him he would do them good, and multiply them above their fathers, Deut.
on Philiippians 3: 8.

30. 5. Your Parents that lay up and get Estates for you, and envy you not if you prove richer than they, will not take it as any unprofitfulness in you, nor dishonour, but a glory to them, if you prove better than they; and therefore in this at least labour to exceed them.

3. However make sure of Christ and interest in him, which the Text tells you is a *σωτήριον*, infinitely better in itself, and far more advantageous to you than all the relations you can bear to them; for if Children have this benefit by Godly Parents, that in a federal way, *if the first fruits be holy, the lump is also holy, and if the root be holy, so also are the branches*, Rom. 11. 16. then how much rather, and that in a saving way, *if Christ be to us (by our implanting into him) both First fruits and Root, as he is said to be*, 1 Cor. 15. 20, 23. and Revel. 22. 16. and the whole Covenant, Isa. 42. 6. And therefore if we must leave father and mother to Psal. 45. 10. come to Christ, then who or what should keep us from Christ when we may with advantage enjoy both him and them, the benefit 19. 29. both of his Covenant and theirs too, as the Prophet speaks, of receiving their sisters, Ezek. 16. 61. if they be godly, or in Case they be not, yet Christ will be able to supply that defect, that when father and mother in this respect fail thee and cast thee off, yet then God in Christ may take thee up, as David speaks, Psal. 27. 10. And so either ways, every way there is a blessing and matter of comfort to godly Children, whatever their Parents are.

If godly, they have all the former blessings of their Covenant, and Christ above all to sweeten and heighten them, without whom the Text tells us such birth-right-privileges as to Salvation profit nothing.

Or in Case Parents should be ungodly, yet if their Children be godly, one Christ may be more than all Parents, and prove all when they are or do nothing, but it may be what rather might hinder than further them, as when the father was an Amorite, and mother an Hittite, when in our birth-bloud, he may say unto us live, Ezek. 16. 3, 4, 5, 6.

And when thou art deprived of any benefit by their Covenant, thou maist take hold of God's Covenant, as upon this ground God comforteth the Sons of the strangers that feared they were utterly separated from his people, Isa. 56. 3, 4, 5, 6, 7. And this may further comfort such, that (as the very Heathens have observed) It is more praise-worthy to be good when born of bad Parents,
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Hocrat. Epist.  

And indeed what matter both of honour, comfort, and thanksgiving is it to such! that

Thou (sure) hadst a watchful Eye, and a blessed helping-hand of an Heavenly Father, when thy natural Parents dealt with thee as

Thou (sure) hadst a watchful Eye, and a blessed helping-hand of an Heavenly Father, when thy natural Parents dealt with thee as

And thus much of this second sort of things which the Apostle compares
compares Christ with, and prefers him before them, viz. All Birth-right-Advantages.

The Third sort is, All outward Church Privileges and enjoy-St. Maries, Sep-
ment of Ordinances. This the Apostle couched in that he 1659.
said he was

Of the stock of Israel who was a wrestler and prevailer with God in prayer. And this was the Jews to received, or advantage, that to them were committed the Oracles of God. Rom. 3. 1, 2.

And

Of the Tribe of Benjamin, in which the Temple and Ark stood, where God's worship was solemnized, and in that he was

An Hebrew of the Hebrews, or of the seed of Abraham, who was a Prophet, Gen. 20. 7. and taught his family, Gen. 18. 19. and so they wanted not that Ordinance. This may be possibly couched in these expressions. But however it is plainly expressed in that of his being

Circumcised the eighth day. Now Circumcision was an Ordi-
nance, their initiating Ordinance, from which therefore the rest of their pedagogy is, and they themselves are denominated, when they are called the Circumcision, by which they were distinguished from others, and which they very much gloried in (An uncircum-
cised Philistine, a term of reproach, but Circumcision a title of honour.) So that it was a choice, and chief, and prime Ordinance, and therefore here set in the head of all his excellencies, as being the prime; and being to him administered on the eighth day, so it was admin-
istered in the most regular and purest way, and so it holds out and signifieth chiefest and choicest Ordinances, and them most regularly and purely administered and enjoyed. And yet even this in point of justification and acceptance with God to Salvation, to Paul was but los and dam: and so in the like case should be to us also.

Chiefest, choicest Ordinances, and most purely and regularly ad-
ministered and enjoyed, however in themselves of eminent holiness and worth, and in their due improvement and use to us of un-
speakable advantage, yet for our acceptance with God they are not to be relied on, or rested in, but Christ and his Righteousness only. Paul counts them los and dam for any Confidence in them, and so willingly suffers their los that be may gain Christ.

A truth (may some perhaps think) in it felt wholesome but scarce Obj.
seasonable now to be urged, when Ordinances are by so many so much vilified, when the Socinian so much Blancheth both the

Ministry
Ministry and Sacraments, and so many Enthusiasts think themselves above Ordinances. Are they now at least to be lowering by us whom so unworthily trampled upon by others? Is not this on the one hand to help the ungodly? which was reproved in Jehoshaphat, and on the other, to add affliction to the afflicted; which God expressed himself so highly displeased with, Psal. 69. 26, 27.

I answer, God forbid that I should undervalue them at any time, especially when others so much slight them. But I take it to be no disparagement to the best persons or things to be placed in their own rank, or for best Ordinances to be set under Christ. And for the time, although some now pull them down too low, yet others wind them up too high; as the Socinian doctrinally takes too much from them, so the Papists, (whom at present we are as much in danger of) in his opus operatum gives too much to them: Nor doth the Enthusiast more vilifie them, than the ignorant carnal, both Protestant and Papist, rest in them, and the outward enjoyment of them. All I shall here add, is, that this Truth (by Providence) lieth in my way, and therefore I may not well balk it, especially seeing the Text gives me occasion to treat as well of their positive worth in themselves and to us, as of their undervalue in comparison with Christ; for it being the Apostles' intention to advance the worth and esteem of Christ by preferring him before other things, it was congruous to that design to compare him with, and prefer him before such as were of some, nay of greatest worth. For else, for him to have said that Christ was better than some of the meanest things, had been a very mean and low commendation; indeed a disparagement rather than a commendation; for that which is but a little bigger than the least, is almost next to nothing. They are therefore great things and greatly esteemed, which Christ is here preferred to, and amongst the rest before the best Ordinances; and therefore according to the true sense and spirit of the Apostles arguing here, if we would make it to be rational, and honourable for Christ.

I have two things incumbent on me.

1. To shew the true worth of Ordinances, and what answerable esteem we should have of them.

2. How much Christ exceeds them in true value, and should so much in our valuation, as that otherwise we ought to value them, yet so as to account them lost and dung in point of justification, in compare with him.

1. The first, because they are here made but as a foil, the better
on PHILIPPIANS 3:8.

to set off the transcending beauty of Christ; I shall the less insist on.

However Ordinances are here supposed to be in themselves of great worth, and therefore by us to be highly valued, and that deservedly.

1. Because they are God's Institutions, and therefore called Ordinances, as ordained by him: and therefore also it was that when our Saviour had instituted them, Matt. 28:19. go and teach and baptize, he addeth, v. 20. that he would, and that to the end of the world, have all observed that he had commanded, &c. because he had commanded them. And if the Rechabites did so adhere to Jer. 35,6, &c. their fathers commands, the several Sects of Philosophers to their Masters Didastes, and others to their Institutes, should it not shame us Christians to slight our Fathers, Our Lord God and Saviours Institutions? If he who resiteth a civil Ordinance of God receiveth damnation, Rom. 13.2. then he who sleights a spiritual and more Divine Ordinance will not go scot-free. Were we not too proud in over-valuing our own fancies and conceits, and too disingenious and undutiful to slight that which we ought most highly to reverence: This only, that they are the Institutions and Ordinances of our Sovereign Lord and dear Saviour, might make way for their best esteem and welcome without any Letters of recommendation, because his Ordinances.

2. Because ordained for all, for the best, to be brought on and to be carried on to everlasting life by. No, faith the Enthusiast, either only for the Non-Age of the Law, in which they were to be taken heed to as to a light shining in a dark place, until the day dawn and the day-star arise in our hearts, 2 Pet. 1.19. then they shall no more teach every one his neighbour, &c. Jer. 31.34. nor need they that any man should teach them, when they have an anointing which teacheth them all things, &c. 1 John 2.27. Or, if for any under the Gospel, only for Babes and Puppies who have need of milk, of such fleshakes in their hands, that live by faith, which must have the hand-bold of a word, or for darker times, or at most (as * Swenfield and * Saltmarsh say) for the flesh, * Epist. Ann the outward and old man of a Christian; which is to be dealt with 1529. by Preaching and Symbols: But to the inward and new man, all * Free Grace, means and ordinances are annibilated, and be faith God without means; whatever faith may require, yet under the Regimen of the Spirit no such need, as no need of Star-light when the Sun is up; as in the New Jerusalem no Temple found, Rev. 21.22. nor need of Sun.
Sun or Moon to shine in it, when the Glory of God doth lighten it, and the Lamb is the light thereof, v. 23.

This in a more full audience lately hath been discussed and determined, and therefore needeth less now to be said to it. Only (if you please) this

1. As to the difference between the time of the Law and the Gospel: It was indeed then darker than when under the Gospel the day star was risen: But, I pray, Remember, It arose in the Ministry of the Gospel, and therefore did not disannul it. And although not so great need of teaching now as they then had, and so in that comparative sense only the Prophet said they should not teach one another; yet (I hope) Christ under the Gospel appointed Pastors and Teachers, and them to continue teaching to the end of the world, till we all come to a perfect man, Matth. 28. 20. Ephes. 4: 11, 12.

2. Although some Gospel Times may be more illuminate and perfect than others, yet the Scripture Word and Ordinances are for the most perfect; as long as we live by faith, it must be by a word; and the Apostle intimates to us we shall live here by faith till in heaven we do by vision, 2 Cor. 5. 7. And if by the new Jerusalem be meant Heaven, it's true there will be as no Temple, so no Ordinances. But if a more glorious Constitution of the Church upon Earth, No Temple signifies no humane Constitutions, nor legal Ceremonies, no Jewish Temple, which they yet expect, but pure Divine Worship and Ordinances, which Ezekiel (according to the times he prophesied in) foretold and expressed by Temple-worship and Ordinances.

3. And for Persons. Although in Gospel-times some may attain to a greater comparative perfection than others, yet when I read that the Scriptures are able to make even the Man of God perfect, I shall not aspire here to any higher perfection, I hope the most sublime and perfect here will not (I am sure they should not) be wise above what is written, 1 Cor. 4. 6. And whatever men talk of the Regimen of the spirit, the spirit of God himself hath fore-told and fore-prophesied (and that of best Gospel-Times) that the Word and Spirit shall go together, Isa. 59. 21; and although they that have received the Spirits Union, need not that any should teach them, all's, but as that anointing teacheth (that is) they by the Spirit being enlighned and established in the Gospel-Truth (which they had heard from the beginning, v. 24.) that had been preached to them, they were anointed against
against the poisonous Doctrines of Anti-Christ and Seducers, of which the Apostle there speaks (v. 18, 19, 22, 26.) So that they needed not theirs (no more than we that are by the Spirit rooted in written and preached Gospel-Truths, stand in need of Enthusiasm) contrary Doctrines or inspirations, yet not but that they still needed further illumination and confirmation by the Gospels dispensations. Else why should the Apostle in that very Epistle still further preach to them and instruct them? And (as Bexa well observeth) He is so far from by those words annulling either Ministry or Ministers, that he could not well more highly commend them; in that he shews by the assistance of the Spirit and the Blessing of God upon them, their hearers were secured against all the Stratagems of Seducers, which we also might be if we kept close to such Ordinances.

4. Which have their operation not only on the outward and old man of a Christian, but (as the Apostle saith, and God's people by frequent and happy experience feel) reach the Soul and Spirit, Hebr. 4. 12. and build the whole man up to an everlasting inheritance, Phil. 20. 32. It's well they will acknowledge an old man in them, so it seems there is some flesh, and they are not all Spirit. But however it's by the word that we are sanctified, John 17. 17. and sanctification reacheth soul and spirit as well as body, 1 Thess. 5. 23. This is and hath been the good old way in which the most eminent sober-hearted Christians have gone before us to heaven, far exceeding our high-flown sublimes in real godliness, who ever acknowledged God's Word and Ordinances, not only milk for Babes, but strong meat for strongest Christians, and therefore should be highly prized, as being first of God's own appointment, and that secondly for all, for the best, and;

3. Thirdly, for their good and bettering. This God said of his Commandments, Deut. 10. 12. and it's true of all His Ordinances: whatever our sins make them, yet in themselves and God's primary intention, they are Sovereignly useful for our good every way, whether as to all temporal or spiritual blessings in Christ Jesus, conveyed to us in the right use and improvement of them.

1. First as to temporal prosperity and security. The Ark going before led Israel into Canaan at first, Josh. 3. 6, 13. and it brought a blessing with it to Obed Edom's House afterward, 2 Sam. 6. 11. and David hearing of such a blessing by it, rested not till by bringing it nearer to him he might have a part in it, v. 12. which he failed.
The Seventh SERMON

failed not of; for Psal. 132. speaking of it, after the settling of it (in the beginning of the Psalm) you find all blessed and settled in the State (in the latter part of it) which telleth us that the right settlement of Gods Worship and Ordinances, is both first in-let into and after-establishment of our outward peace and security: as on the contrary, the unsettlement or removal of them lets open the sluice, and pierceth the Bank that all outward judgments may come flowing in upon us, as Jordans waters did as soon as the Priests feet were lifted up out of it, Josh. 4. 8. so when Gods House lay waste, בִּרָי, the word is, Hagg. 1. 9. it presently followeth in a conjugate word of the same root, בריו, that God called for a drought and desolation upon the land, v. 11. David considered this well, and therefore to prevent it you read thus of him, 2 Sam. 6. 1, 2. Again David gathered Israel together to bring up the Ark of God to its place. That word Again relates to a former first gathering of them in the former Chapter to make him King, and so to settle the State, and thereby to fasten his Scaffold; but you see the very next meeting was to settle the Ark that he might be at his work, as it was afterward the very first work both of Hezekiah and Josiah to order the Temple, as the best means to settle the Kingdom. And therefore Sennacherib took a very unfit time for his purpose to invade Judah in the days of Hezekiah, when it was (as it's remarkably expressed, 2 Chron. 32. 1.) after the establishment of Gods house, for that so taigned the State, that he could not untaigne it. I confess it's very sad that we read of a quite contrary event of the like care of Josiah, 2 Chron. 35. 20. that after he had prepared the Temple, Phearaoh Necho came up, and when Josiah would needs fight with him, he was slain by him: But this weaknesst not the Truth I am now upon, for that was from his own wilfulness, and if a man will sourishly poison his wound, it nothing impairs the healing efficacy of the plaister, so that, That instance only holds forth this to us, that Gods Ordinances will not secure us from the danger of our own sins and sournessness, though they will from other mens malice: and therefore although a bloody Joab may be slain whilst he takes bold of the borns of the Altar, yet a more innocent David, even when Hosts of Enemies encamp against him, Psal. 27. 2, 3. takes Sanctuary in Gods Temple, v. 4. and there you find him as in a secret and safe Pavilion, v. 5. And if legal Ordinances proved so beneficial, it would be strange if Gospel-Ordinances should come behind them, and prove a less blessing when the Apostle
on Philippians 3. 8.
calls it αὐγά καί νοῦς, the fulness of the blessing of the Gospel of Christ, Rom. 15. 29. He could appeal to his Corinthians, that they had received dammage by him in nothing. But when he com-eth to the Romans with a full blessing, he makes account that he should be beneficial to them in all things, in temporals as well as spirituals. For although it suits best with the adult age of the Gospel to have our chief portion by it in spirituals; yet such is the bounty of our Saviour as to encourage and reward the kind entertainment of it with temporals: so that although very heavy outward judgments have often followed the preaching of it, which Heathens have observed and were wont to object against it, yet both Austin himself and Oratius his Scholar (whom he set on work to answer that Cavil and Blasphemy) have fully shewn that those outward judgments came not by men having and enjoying, but their neglecting and abusing of such mercies; for otherwise it was an experienced truth, that valles florent cum Evangelio, and the Gospel of Peace, which holds forth the riches of Gods grace and bounty, were it but answerably received, would bring along with it (if we would but try God in this as Mal. 3. 10.) the increase and continuance of outward peace and plenty. But that is but wisdoms left-hand largest in outward mercies.

2. But her Right Hand reacheth out better, even spiritual and eternal Blessings. And how should the Word and other Ordinances upon this account be valued, when they are the Golden Pipes that convey the Golden Oyl of light and life to the Church, the sanctified ordinary means and instruments of grace and salvation, the immortal seed that begets us, 1 Pet. 1. 23. James 1. 18. and faith in us, Rom. 10. 17. the milk and bread of life which feeds and strengthens us, Hebr. 5. 12. the highest cordial to revive us, Psal. 119. 92, 111, 143. in our first conversion, as God works in us in a moral way, the active instrument by which he persuades us, 2 Cor. 5. 20. and as a Physical agent he influeth a principle of grace into us, a passive instrument (if I may so call it) ad presentiam eujus, he puts a new life into us, as he quickned Lazarus whilest he had him come out of his grave, John 11. 43, 44. as in the beginning there was light when God said, Let their be light, Gen. 1. 3. or as whilst Peter was speaking, the Holy Ghost fell on all them that heard the word, Acts 10. 44. and afterward it proves the word of his grace, which is able to build us up, and to give us an inheritance among all them that are sanctified, Acts 20. 32. in a word, the power of God to salvation, Rom. 1. 16.

N
And must then the Children's bread (these dainties) be cast to Dogs, whilst they are here called σφαγα? Must we, may not we account these Ordinances as loss and dung, which we have seen are so sovereignly and every way useful and beneficial?

Not as in themselves; not, as they are the happy means of so much good to us, or the rich gifts of God's distinguishing bounty, 

Non fecit taliter omni Nationi, Psal. 147. 20. It was the πρῶτον of that Πλοῦτος τοῦ πᾶσα γενεσίας, the chief of that much every way advantage which the Jew bad, that so them were committed the Oracles of God, Rom. 3. 1, 2. a prime sign of God's love, and therefore let first, Deut. 33. 3. be loved his people, and then it follows, they sat (as Scholars) at his feet to receive of his word and his law was their inheritance, v. 4. and therefore they are heavily dis tempered Souls which call this Heavenly Manna light food: right out mad that judicially account and call it the foolishness of preaching. Were these Ordinances of so little worth, ungodly men should not pay so dear for their neglect and abuse of them, as the Asian and other Eastern Churches in their present desolation, and Capernaum of whom Christ upon this account said, that it will be more tolerable in the day of judgment for Sodom and Gomorrah, than for them, Matt. 11. 24. Now it doth not consist with the Justice, at least with the sweetness of God, to take great forfeitures, or to inflict great punishments for small offences.

And were Preaching such Foolishness, why then are they who so much declaim against it such fools as so frequently after their fashion to praise it? By that it seemeth they have so much wit as to understand the usefulness of it, at least to uphold and increase their party, as the Seekers for that purpose will have their Ecclesiæ Consuentia, as they call it. It's not preaching therefore, but the preachers that they are so much against, whom they would have to be none but themselves, who in this further most foully mistake, that they take their cursing and railing to be the only Gospel-Preaching, than which nothing is more contrary to the spirit of the Gospel-Ordinances, therefore are not to be slighted, even our Enemies being Judges.

But on the contrary, to be desired, loved, attended upon, delighted in, improved and profited by. It will be a very guilty taking of God's Name in vain, if when there is so much in them we gain nothing by them, carry away empty vessels from these full wells of salvation; as I might shew at large.
on Philippians 3. 8.

But that which suits most with my present purpose, and which use. I shall make the Application of this part of my Discourse is, that they should be highly valued and honoured: First, Both in our esteem of them; and secondly, In our expectation of much blessing and benefit from them in our due use of them.

The first is our very high esteem and valuation of them, next under Christ and his Grace, (which these are means to interest us in) to be set in the highest rank of blessings.

1. For the enjoying of which we should part with the choicest outward Conveniences (the hunger-starved man will give gold for bread) as the Priests and Levites, and others, who set their hearts to seek God, left all they had to come to the Temple at Jerusalem, like him that selleth all to buy the field, in which was the treasure, Matt. 13: 44.

2. The enjoyment of which should counter-vail the greatest wants and losses, as the keeping of my treasure may bear out the cutting-over-board my timber in a tempest, as bread of adversity and water of affliction was good fare as long as their eyes saw their teachers, Is. 30: 20. brown bread and the Gospel good cheer.

3. The loss of which should be the greatest and most punishing loss, as starving, hunger, the greatest torment. This of the Soul more than that of the body. It was not only an Idolatrous Micah that cried he was undone when he had left his Priest, and his Teraphim, Judg. 18: 24. but an holy David, that when in a barren wilderness cried out of a dry and thirsty land, especially in regard of his spiritual thirst, because he could not see the power and glory of God as he had seen him in the Sanctuary, Psal. 63: 1, 2. and there envieth the sparrow and the swallow for having a nearer approach than he could have to God's Altar, Psal. 84.

4. In other respects it was very sad with Israel: but amongst and above all, the taking of the Ark brake Eli's neck, and his good daughter in laws heart, 1 Sam. 4: 17, 18, &c.

5. The want of which should imbitter our sweetest other contentments, as David though he had a Palace, yet whilst he had no Temple to go to, he had no heart to come into his house, nor go up into his bed, Psal. 132: 3, 4, 5. Hanc gratam unquam futura man. Mais in locum. si in domo, vel dormitatio in letto, his Palace could not content him, nor his Couch ease him; as they story it of R. Joseph, when for his great advantage he was urged to go to a place where there was no Synagogue, refused and excused himself, returning that of the Psalmist, The Law of thy mouth is better to me than thousands Psal. 119: 72.

Of gold and silver. N 2

5. For
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5. For so (in the last place) the enjoyment of them should like Oil swim aloft, be accounted the highest and sweetest of all our other enjoyments, as the Psalmist expresseth it. For proffer and advantage, more to be desired than gold, than fine gold, and much of it; and so with the Apostle he saith, Ζώομεν, he gives his vote for the value of it, sweeter also than honey and the honey-comb. Two words, and either of them singly in the Proverbs are used to express the Honey-comb, but both here put together by the Psalmist to express a double sweetness as of the live-honey flowing from the dropping Honey-comb, which of all is the sweetest; and so with the same Apostle he adds to his Ζώομεν, his οὐριδομαι, whilst he accounts it his choicest pleasure and delight as well as his greatest profit and advantage, even the very end why he desired to live, that he might vacare Deo, to behold the beauty of the Lord, and to enquire in his temple, Psal. 27. 4. and therefore it was that he accounted a day in his Courts better than a thousand, Psal. 84. 10. Etiam eaque lege ut postridie moriar, as Muis very well noteth upon the place, to be the Psalmists meaning, that but one days enjoying Communion with God in his Ordinances, though it were but one day and he should die the next, was more to him than a whole life without such a blessing. So highly should and do Gods people value Gods Ordinances in the enjoying of them and other mercies together. Especially upon the restoring of them after that their sins had deprived them of them. The men of Beth-shemesh were at their Wheat-barvest, and that of it self was a merry time: but it was their chief Harvest-joy when they saw the ark of God brought back to them, 1 Sam. 6. 13. though through their undue entertainment of it (as I shall shew hereafter) their mirth was turned into mourning, and their barvest (as the Prophet speaketh) became a heap in the day of grief and of desperate sorrow. And so afterward you may observe, how the Jews having in their Captivity learnt to know the worth of Ordinances by the want of them, as several Nations make their account of years from some high prized matter and occurrence, as the Israelites from Abraham, or their deliverance from Egypt, the Greeks from their Olympiads, the Romans ab urbe condita: So they from the restoring of Gods Ordinances. And so Ezekiel begins his Prophecy, Now it came to pass in the thirtieth year, &c. which very good

Interpreters expound of the thirtieth year since the book of the law was found, and the Covenant thereupon renewed, and Gods worship restored by Josiah after the sad valetation, which had been made
made by fore-going Kings, and especially by his Father Manasseh. Such a price did they then set on such a prime mercy; as afterward in Judas Maccabaeus his time, upon the dedication of the altar, which Antiochus had profaned they instituted their holy sabbath, [which Castellio (qui ex Scripturis Cicereonis facit, as * Mal- donati, faith of him) affectionately translates Renovalia] and which our Saviour seems not to dislike but by his presence to approve of. It was an anniversary feast kept eight days with great gladness, as in the feast of Tabernacles (and of the solemnities of that feast, 7. Authors write great matters.) The Author of the Second of the Maccabees tells us of this, that (as in the feast of Tabernacles) they bare branches and fair boughs and palms also, and sang Psalms, &c. which feast (as Josephus tells us) they called ἁγιά λιγνα, because of their burning lights all those whole eight days to express their greater joy; and to the faith of Judas, ὁ ἑτεροῦ, καὶ ὁ τῶν ὄντων, ἤλθε σωτηριόν πνεῦμα, ἡ λαμπρὸς τῆς θυσίας καὶ ὑποσκόπων αὐτὸς, ὁμοίως ἐν καλμοῖς τῷ θεῷ μετὰ τῆς προφήτας, ἄνθρωπός ἡ θέσιν, that in this festival entertainment of his Citizens he omitted no kind of pleasing delight, but with joyful Hymns and Psalms and costly Sacrifices he honoured God, and delighted them. So highly did they esteem of therestoring and enjoying such a mercy: and oh that once we of this Nation might upon the purging of the Temple and reforming of Gods now wofully profaned Ordinances, have the occasion and opportunity of such Encasius, of such a joyful thanksgiving-festival! Meanwhile in our want of it let us be learning to take out this first part of our lesson and duty: which is highly to value and esteem of Gods Ordinances.

2. And the second is, when and while we enjoy them, in our due use of them to expect much good and blessing in and by the enjoying of them; By faith in obedience to Gods command and confidence in his promise of being with his Ministers to the end of Math. 28. 20. the world to apply our selves to him in his Ordinances is, as our duty, so a promising pledge and effectual means of a blessing by them. Here, as well as in other Cases, according to thy faith be it Math. 9. 29. unto thee. In an humble dependance on God, and good thoughts of him hope much and have much. Open thy mouth wide, and God will fill it. Thou canst not out-think Gods infinite goodness, or the power of his good word, which hath done very great things: whereas on the contrary like them, Mark 6. 5. we weaken (as it were) Christs power, and hinder the efficacy of his Ordinances by.
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our unbelief. Because we have but little faith, we receive little, and if none, we get nothing. But the Patients good hopes and persuasions help much to his Cure. It would certainly do very much to ours if we had better thoughts and persuasions of God and his Ordinances when we apply our selves to either; whilst infidelity applies the Medicine cool, and so rendreth it less useful; and it's but just that whilst through despondency or negligence we cannot or will not give God the praise of his being able or willing to help us, he should be as unwilling to make them able to bless us. But therefore as it's said of Jepthaphas, that his heart was lifted up in the ways of the Lord, and accordingly he prospered, 2 Chron. 17. 6. to in our use of Ordinances, we should labour by faith to get our hearts raised up to high expectations of blessing by them; for great expectations are great obligations with God as well as with ingenious men, as when the Creple gave earnest heed and looked on Peter as expecting to receive something from him, though he had not silver or gold for him, yet he got an Alms much more precious and useful. When therefore we go to hear, think and say in faith with them, Isa. 2. 3. *Let us go up to the house of the Lord, and he will teach us his ways: and to in Prayer say with them, Micah 7. 7. I will look unto the Lord, I will wait for the God of my salvation, my God will hear me. I will go to the Sacrament and hope, that I (as well as other hungry Souls have) shall find there a feast of fat things and of wine on the lees, at least some Crumbs, some drops, as God shall see it beth for me to refresh me. And this is the both easiest and surest way to come by them.

Psal. 147. 11. God delighting, not to discourage by disappointing the faith and expectation of his people, but to honour them that honour him; and therefore it is that (upon this ground) he honours faith above all other graces, and believers above all other men. And thus as they are institutions of God, and means of our best good in subordination to Christ, it is our advantage and duty highly to value Gods Ordinances, which was the first part of my task.

St. Mary's, Jan. 29. 1692.

But how then did Paul, and may we so undervalue them as to account and call them Ovliar, ovibala loss and dung? Is not this Blasphemy to call the bread of life ovibala (as some expound the word) Dogs-meat? and that loss, which is the means of the saving of our souls? Yes, if they be so deemed and called as considered according to the former particulars. For which (as we
we have seen) they are to be so highly prized and valued. But Paul
was no blasphemer, though he so judged and spake; but set a
Copy for us to write after him, and therefore there is a sense, in
which we should so judge of them also: and that is double.

1. If upon any terms especially in point of justification and
acceptance with God they be equalled with Christ, or preferred
before him.

2. If in a way of opposition they be set against Christ, as Cir-
cumcision was by the Jews, who in comparison of it and their
other Jewish Ordinances did so undervalue him, that rather than
they would let him go or their confidence in them, they proved
professed Enemies and Persecutors of him and of his Gospel; for
which opposition and in opposition to them whom he called dogs
in the second verse, he calls their Ordinances which they depe-
rently adhered to, here in the Text, for such dogs to feed
on; who did so shall and grin, and tread under foot the Childrens
bread, even Christ the Bread of life.

Now in the protection of this we are

1. To shew wherein we come to be guilty of their sin.

2. The unreasonable ness of it; where, on the contrary, we shall
see what reason we have with the Apostle here to account the en-
joyment of Ordinances but lost and dung for Christ.

3. To press all home by a word of application.

1. For the first, we then with the Jews equal Ordinances with
Christ, and indeed let them up in opposition to him, when

1. Firstly, we set or hold up Ordinances of our own, instead of,
or in Conjunction with Christ and his Institutions. Such were now.
Circumcision, and the other Jewish Ceremonies; though before (un-
der the Law) they were Gods Holy Institutions, and such as led
to Christ, yet now that he was coming yet by the Jews retained
instead of accepting him, and by the Judaizing Gentiles taken
up in Conjunction with him, became their own devices, and made
Christ unprofitable to them, Gal. 5. 2. Yea they cried, Not Christ,
but Barabbas; and for them they rejected and persecuted Christ
and his Gospel, and so they made them their own in opposition
to Christ, so that the Apostle might well call them lost, that occa-
sioned them to lose Christ, and dung, when they proved but beg-
gerly Elements, and no better than very dunghill Idols. — And the
like now may truly be said of all Heathenish, Popish, humane
Worship and Ordinances, which men take or hold up in Conjun-
tion with Christ, but indeed (as in the Event they prove) against
Christ.
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Christ: and in this respect the worse, because of Satan's or man's invention, not at all, never of God's Institution, as Circumcision and the other Jewish services sometimes were: which yet men lovers of themselves and of what is their own, hug and hold fast, will needs join with Christ, and prefer before the Institutions of Christ: for here also that of the Apostle holdeth, **All men seek their own, not the things which are Jesus Christ's**, Philip. 2. 21. more zealously and eagerly press them than the Ordinances of Christ, so as for them fiercely to persecute the Servants and grace of Christ, because they cannot comply with them; witness Popish Inquisitions, Massacres, and other Fanaticks out-rages. But is not this the very same with the Jews sin? And may we not with the Apostle well call such excrementitious superfluities, dung and dust? By which the suffering Church hath in all ages lost so much rest and peace, and the imposing task-masters have gained nothing but more guilt and wrath: But leave we these Ordinances of men.

2. In the second place we repeat this sin of the Jews whilst we pervert God's own best Ordinances; when in point of Justification and acceptance with God (for that was the point which the Apostle here spake to) we put them in the place of Christ, and rest in them, and the outward enjoyment of them without Christ. This the Jews did, which we are the more to take heed of, because naturally and generally we are very prone to be guilty of it. So Israel of old, whatever their danger was, might but the Ark be brought into their Camp, accounted themselves shut-free, 1 Sam. 4. 5. though their being smitten and the Arks being taken, soon and sadly confounded that vain confidence, though (as the first verse of that Chapter tells us) they pitched in Eben-Exer, which by the signification of it's name seem'd to promise them better help and success, and so afterward, Jer. 7. 4. The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these. They made account that the three parts of the Temple (which the Prophet food in the gate of, v. 2. and here pointed at when he said these words) were as a threefold Wall or Moat about an impregnable fortres, which kept God in from leaving them, and judgments out from rushing in upon them: and so they rested secure in it and their costly devotions, which they tended in it. So the same Prophet telleth us, that Bethel was their confidence, Chap. 48. v. 13.

Jude. 17. 12. And Micaiah when he had once got a Levite for his Priest, thinks himself as safe as a Church-Mouse (as you say in your Proverb)
and at the very day of judgment some are brought in saying, we have eaten and drunk in thy presence, and thou hast taught in our streets, Luke 13. 26. as if in the security of that they both lived and died, and hoped at the last day to appear before God with it.

This because natural is very usual with us, something we would have to quiet our selves and Consciences with, but we would not be at any great cost for it, nor trouble our selves with the inward and vigorous aqtings of faith and grace, in mortification of lust, and the strenuous exercit of the power of Godliness; and therefore are ready to take up with what’s next at hand and will least disturb our spiritual sloth or beloved lufts; and therefore because in Ordinances is the outward face of Religion, we are willing to put on that visard, and because it may cover our bosom sins which we mean not to part with (as they Ezek. 3. 33. 31.) on them we will diligently attend, and in our outward gestures and postures be as formal and punctual as the most devout, as you may have seen the most debauched Drunkard and uncleanest Adulterer in a whole Congregation; and then stroke our own head, as having done God fair service, which he cannot sure but accept of and of us for; as the Harlot, when she hath presented her Peace-offerings, and made her vows, Prov. 7. 14. Prt. 30. 20. wipes her mouth, and she hath done no wickedness; but rather as having thus befriended God she makes account the hath obtained a License to pursue her dalliance, as your devout-profane Papist after he hath been at Mass or shrift, thinks all so well with him that he may fairly step out of the Church to the next Brothel-House, at least ost in opere operato; a sin which many better men are in part too often overtaken with, whilst they too much rest in the duty of praying, hearing, receiving, though they meet but little with Christ in them. The very sin of the Jews, in 1. taking up Ordinances of our own, and 2. taking up with the outward enjoyment even of Christ’s Ordinances.

2. Which (for the second thing propounded, to the the unreasonableableness of it) the Apostle here calls tos and darg. And well he might upon these following Considerations, if they be equalled with, preferred before, or set in opposition to Christ.

1. And the first is taken from the uncertainty of their continuing or abiding by us, or we by them. It’s true indeed, in the blessed effect and fruit of them (if whilst enjoyed we have gained Christ by them) they will abide with us for ever, as the Cordial will
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will be to chear us when it may be the Cup is taken away from us, and that is only because Christ lives and abides by us. But they will not so always.

Not in Heaven, no Ordinances there, where it will be our happiness most fully to enjoy his presence to Eternity. Thou wilt say no need of them there, but there will here.

And art thou sure thou shalt enjoy them here always? May not the Ark be taken from thee as once from Israel, 1 Sam. 4.? or thou from the Ark, as David was often?

The Priests were not suffered to continue by reason of death, Hebr. 7. 23. Your fathers where are they? and do the Prophets live for ever? Zech. 1. 5. That Minister under whose Ministrv thou sometimes satest with great delight, and, it may be, restedst too much in, may die, or be taken away. The Shepherd may be smitten, and the sheep scattered, and then whither wilt thou cause thy sorrow to go, to find sustenance to live on? when thy life (as Jacob's in Benjamin's) is wrapped up in his life, how fad will the cries of the famished infant be when pluckt from the dead Nurse's Breast? which sometimes it sucked so sweetly, and in this famine of the word as in that of Jeremia,b, in his Lamentation, the tongue of the sucking Child cleaveth to the roof of his mouth, and the sucking swoon in the midst of the streets of the City?

Or should the Minister live, and thou too, the ark not taken, 2 King. 20. 1. yet thou taken from the Ark by sickness with Hezekiah, imprison-
ment with Jeremia,b, Cap. 36. 5. by banishment as David, and then if he then envie the sparrows that might Nest by the Altar, whilst himself sits alone as a sparrow on the house-top, or like a Pe-
lican in the Wilderness, or an Owl in the desert, pants like the Hare
Psal. 84.
Psal. 102. 6.
Psal. 42. 1. 2, after the Water brooks, whilst his tears are his drink, and he pours eth out his soul when he thinks how sometimes he had gone with the multitude to the house of God from which he is now ba-
nished, and in that distance with a long look looketh toward it from the Mount Hermon and the Hill Mizzar, i.e. from every higher Mountain and little lower Hillock, that he might get a look thitherward from, and this only for want of the Ordinan-
ces, when yet by his former improving of them he had with him the God of Ordinances: How fad and sinking will thy moan be in the like (or indeed far worse) Case when through thy former negligent non-improvement of them thou wantest both them and him too? Will they not then be lost when they are now lost and with them Christ also, who (otherwise than best Minister) never dieth.
on *Philippians* 3. 8.

`dieth but ever liveth, Heb. 7. 24, 25. otherwise than best Ordinance, would never have left thee, or suffer thee to be pluckt from him; who would in the most barren Wilderness (as he did Israel) have fed thee with hidden Manna, Rev. 22. 17. and (as to Da. Psal. 43; vid) made even thy tears thy bread to comfort thee, in the darkest Prison thine into thee, as to Paul and Barnabas, Acts 16. 25, 26. in Banishment have more than preach'd to thee, as to St. John in Patmos, Rev. 1. 9. and on thy Death-Bed instead of the Sacrament been thy viaticum.

2. But secondly suppose Ordinances should be continued to thee and thou to them, they will be lost because at least at best thou wilt be no true gainer by them, if (as the Apostle here speaks) thou dost not gain Christ with them.

At best they are in themselves but means, and media habent amabilitatem a fine, they have all their desirableness and goodness from the end, without the enjoyment of which by them frustra omnia, they are wholly vain, useless, idle, or rather the use of them is a trouble and not a benefit; for what is Paul and what is Apollos, but Ministers by whom you believed? 1 Cor. 3. 5. and if but Ministers, it was but to minister Christ to you, and what was John Baptist, than whom there was none greater that was born of a woman, faith our Saviour, but a friend only of the Bridegroom? John 3. 29. Not to wooe for himself, but to bring Christ and thy Soul as his Spouse together? And what are best Ordinances at best but the Bed of loves? (as some expound that in the Canticles.) Cant. I. 16. But what is the Bed of loves, if the Spouse find not her beloved there? For all that she goeth up and down as a desolate Widow, saying, *But saw you him whom my soul loveth?* Cant. 3. 1, 3. It is Christ in a word, in a Sacrament, in any Ordinance that the chaste Spouse desireth to meet with and seeks after, whom if she findeth not, though she enjoy them, she hath but the Casket without the Jewel, the Field but not the Pearl, and if he be all in all, then Col. 3. 11. all these and all else without him are nothing, πεπεπώκει εστιν ἡ κα. *Philip. 3. 2.* ταυτώ Circumcision, but a cutting and mangling of the flesh, and that's all. Prayer without Communion with Christ in it but a mere lip-labour; Sacraments but empty Ceremonies, and hearing, listening to as empty a sound. The less is Grace beholden to Pelagian and Arminian Divinity which placeth all the efficacy of it in Clerum, the bare proposal of Doctrine, which without the Spirit's inward teachings will prove wholly ineffectual, for it's not the breads touching of the skirt of the Priest's Garment, that will make it holy,
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but on the contrary any unclean bodies touching it makes it unholy, Hagg. 2. 12, 13. and so any unsanctified Souls conversing with holy Ordinances, rather pollutes them than receives sanctification or other blessing by them. Without Christ they are lost, because thou loseth that which thou shouldst especially desire and expect from them. It's no good thou gainest by them. But on the contrary,

3. Much hurt and damage, for if not for the better, it will certainly be for the worse, 1 Cor. 11. 17. and that every way; both in point, 1. Of sin. 2. Of misery.

i. Of Sin: and hence it is, that we often find worst men under best Ordinances. Sowest grapes brought forth, where most cost hath been spent, Isa. 5. 2, 7. strong Physick if it do not. Cure, strengthening and enraging the Disease, and so

1. For more spiritual or rather devilish sins, seldom shall you meet with more keen anger and rage, or more invenomed malice and hatred against God and Godliness than in such men, who having enjoyed means of Salvation, not being by all Christ's intreaties prevailed with to be reconciled friends, prove most inveterate Enemies. So we find the men of Penuel, Judg. 8. 8. yea the young Children in Bethel, 2 Kings, 2. 23. to have been virulent scooters; and from the Scribes and Pharisees downward, greatest pretenders to God's worship, most malicious persecutors.

2. Nor are sensual lusts (though 2 Sam. 12. 4. expressed under the notion of a traveller) wont to be strangers to those whom we now speak of. Paul writes of such fornication to have been among the Corinhi ans (with whom he had stayed and preached longer than in most other places) as was so much as named among the Gentiles: And Peter and Jude speak of false Prophets and Professors in the Church, as in this kind abominably guilty, whom we should never have so well understood if our Libertines and Raniers in the former and present age, had not imitated and out-acted in their loathsome practices, to the most impious defiling of the Church, and scandal of the Gospel; God in his just judgment, revenging their rejecting of Christ and his Holy Spirit by sufferings them as the Gentiles of old, to give themselves over to lasciviousness, to work all uncleanness with greediness; yea with the blasphemous pretences of Gospel-liberty and holiness.

I do not now insist on all that either open or secret uncleanness, either of profane sinners, or close Hypocrites amongst us, which God and their own Consciences, and it may be other men.
are privy to. This that I have said is sufficient to have shewed that dead trees grow the more corrupt and rotten by being often rained upon.

3. I only add a third sin, which they who gain not Christ by the enjoyment of his Ordinances take occasion to lull themselves asleep in, and that is carnal security, and presumption and obduracy, that they are not only Sermon and Ordinance-proof, (can rebel against the light, Job 24:13.) but think they have by them gotten a protection, and plea which will hold at the last Judgment-Bar to secure them against the accusations of all their other abominations, that Christ hath preached in their streets, as you heard out of Luke 13:26. and those other fore-mentioned instances: and so it cometh to pass that these blessed helps prove their greatest hindrances and diversions in the way to life, whilst taking up with outward attendance on Ordinances as the way, they sit down and rest in it, and so never come to their intended journeys end, or rather most dangerously mistaking the way to Hell for that to Heaven, before they be aware come to a ladder end of it, than they ever thought of, and so, as I said, they find best helps to prove greatest hindrances of their peace and salvation.

And heaviest aggravations both of their sin and condemnation. Of their sin, when at an higher rate, because against greater light.

And of their Condemnation, which will be exceeding heavy when Gospel-Grace neglected pronounceth the sentence, and the wrath of the meek Lamb proves heavier than rocks and mountains; Rev. 6:16. But this leads me to.

2. The second thing propounded, that by Ordinances without Christ gained by them, we come to be worse, as in point of sin, so of judgment, and this temporal, spiritual, and eternal.

I confess the Case is very sad when our Physick proves poison. It was one of the sadder Curses that David could imprecate against his worst Enemies, that their table should become a snare, and what should have been for their welfare, a trap, Psal. 69:22. and yet that's ladder which the Prophet expresseth, that the acceptable year of the Lord should become the day of vengeance of our God, Isa. 61:2. and yet another Prophet fore-tells it will so be, that very day in which the Sun of Righteousness would shine upon some, should burn like an Oven to others, Mal. 4:1, 2. and a third assureth us, that the Lord God is a witness against Sinners, even
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out of his holy Temple, Micah. 1. 2. not only from Mount Sinai, but even Sion too. God thunders in judgment against such that make not sure of Christ for their shelter; And that Earth is nearest to a Curse, and its end is most sure to be burnt, that drinketh in the rain from heaven, and yet brings forth nothing but briars and thorns, which make fuel for the fire, even the favour of life, proveth to such the favour of death. 2 Cor. 2. 16. A surfeit of Bread, some say, is most dangerous, but how deadly will it be, if a surfeit of this Bread of life! The Cure is desperate, when, as Austin speaks, De Temp. Serm. ipsa medicamenta convertuntur in vulnera, if my Medicine wound me, and the word of life kill me. And yet so it doth; if Christ be not gain’d but rejected, Ordinances though enjoyed will be so far from proving means of Salvation, that they or rather our abuse of them will be the inlet and means of

1. Heaviest temporal judgments both to persons and nations. Scripture for this is pregnant and instances too frequent. In the giving and instituting of Ordinances, Passover, Law, Gospel, Lords Supper Promises are join’d with Threats. The burden of the valley of Vision, Isa. 22. 1. The Controversie of Zion, Isa. 34. 8. the quarrel of God’s Covenant, Levit. 26. 25. and the vengeance of his Temple, Jer. 50. 28. are very reverend and terrible, and speak loud to this purpose. Holy Ordinances are sharp-edged tools, and we had need of great care how we handle them; as being in great danger to wound our selves with them if we do it not dexterously. (Such showers that should quench the fire prove Oil to kindle it.) This in part made the Elders of Bethlehem tremble at the Prophet

1 Sam. 16. 4. Samuels coming to them, and the Widow of Sarepta in a passion to say to the Prophet Elijah, what have I to do with thee, O thou man of God, Art thou come unto me to call my sins to remembrance, and slay my Son? This the men of God by accident often do, as the Prophet Jeremias was set over Nations and Kingdoms, as well to root up and pull down as to build and to plant. As soon as ever the Gospel began to be preached to the Jews, then was the axe laid to the root of their tree, if they brought not forth fruit, to bow them down, and the sharper the Axe, the sooner it cuts the barren tree down, and the more powerful the Ministry is, the speedier it doth the same to an unfruitful and rebellious people, as the purer the air, the sooner sometimes it dispatcheth a corrupt Consumptive body. This was sadly exemplified in the destruction of the Jews, their City and Temple, when, as Nazianzen faith, πῦς ἀνθίζετο ἔσπερος αὐλίς τοῦ ἑσπερίου ὡς ἀμαρτήσεως, their dete-
filed Altars, first burnt their City; and their blood was (not only mixed with their Sacrifices, but) shed instead of the blood of their Sacrifices. The present state of that forlorn people in this kind is most sad; and so of the other Eastern Churches. The death of seventy thousand of the Bethshemites; for their rude entertainment 1 Sam. 6. 19; of the Ark. That Bethel became Beth-Aven, that Shilo was forsaken, that a Woe was proclaimed to Ariel, to Ariel the City where David dwelt. That those peoples abused of Ordinances brought them to such a pass, that they must perish without Remedy, 2 Chron. 36. 16. and without pity, for so (v. 15.) when God out of compassion had afforded Ordinances and they abused them, he (v. 17.) sends Enemies which would show them no mercy, nor have any compassion. These are sad instances of this Truth, and strong proofs, that (as the Prophet saith) God's fire is in Zion and his furnace in Jerusalem, to consume Enemies as well Domestick as Strangers, though the latter there especially meant. For although the usual Psalm. 128. 5. word was, The Lord bless thee out of Zion, yet it hath proved as true, the Lord curse thee out of Zion too: for in the Revelation we shall find, the seven Angels that have the seven Plagues, and pour out the seven vials of the wrath of God, upon the Antichristian State, came out of the Temple: and that the Angel took coals of Revelation 15. 6. fire from the Altar, and cast them upon the Earth, from which came 16. 1. such thunders and lightnings, and Earth-quakes in the World. Revelation 8. 5. Temple-Ordinances if profaned and despised, nay if not walked worthy of, bring down heavy judgments; and it were well if it were sadly considered, whether this amongst and above other sins of ours, did not cause our present Earth-quakes and unsettlements, and so repent of as to prevent future and now impending heavier judgments, which so sorely threaten us: for so we find it of old, when Israel was so stupid and obstinate, that like to dull and froward Scholars, line must be upon line; and precept upon precept to them, that God laid judgment to the line, and righteousness in the plumbline; and because he was fain to lisp (as it were) and stammer and speak to them with another tongue, and they yet would not understand and obey, therefore he would bring Strangers and Enemies upon them of a deep speech and a stammering tongue, which they should not understand. A most heavy judgment! which Isa. 28. 9, 10, 11, 17. the Lord keep us from, that such vexation do not make such froward dullards as we are understand doctrine as some read and interpret Margin. Eng. that 19th verse of the 28th of Isaiah. To conclude this, we may certainly conclude upon it, that (as in the former part of this point}
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point we shewed, as God's Ordinances duly entertained and walked worthy of, use to bring in outward mercies with them, so, if abused, they will as certainly pour in upon us heaviest outward judgments; for as God's way is in the Sanctuary, Psal. 77. 13, so in the sea too, v. 19, as to conduct Israel into Canaan, so to overwhelm Egyptians, even with heaviest temporal miseries.

2. But with more heavy spiritual judgments (they are judgments, καὶ ἐξωθία, Jude v. 4.) and such are the permitting and giving over to stupid sensibleness, most enormous, outrageous sins, obstinate obduracy and final impenitency in them. But of these we spake before. Only consider them here in genre panem, as judicially, but most justly inflicted as the recompense of men ingrate and impious neglect and despising of God in the profane abuse of his holy and blessed Ordinances. *Sion sinners* usually are the greatest Sinners, and Ordinance-despisers, as of all most obstinate, so their case most desperate, and it's a righteous thing with God to leave them so. The very *Remonstrants* who will not allow God the liberty and freedom of his Decrees, do yet freely subscribe to the equity and justice of this dispensation, that when means of Salvation have been non improved and despised, men may by God be judicially and irrecoverably hardened; that he may by his Prophets justly say, *we would have healed Babylon, but she is not healed, therefore forsake her*, Jer. 51. 9. Nay we read him saying it even to Jerusalem. *Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more*, Ezek. 24. 13. Nay it is a Gospel-Sanction, and we read it in the very end and close of the New Testament, in the two and twentieth of the Revelation, after all the fore-going Revelation in that Book, yea after the full manifestation of the will of God in the whole Scripture, when he now comes to seal the Canon of it, v. 18, 19. if any, notwithstanding all this, will still continue ignorant and obstinate, he seals him up under this most heavy doom, *He that is unjust let him be unjust still. He that is filthy let him be filthy still*, v. 11. God with such hath as a Physician gone through all his methods of Physick, and if by none of them the Cure be wrought, it's given over as desperate (as in that place of Jeremy, 51. 9.) Or (as in Isaiah) as an Husband-man he hath been planting and dressing, and watering his Vineyard, if after all, nothing but sour grapes; רְאוּן ַעֲשָׁר שָׁלֻּמָּה, what could I have done more, or rather (as some otherwise, and (it may be) better, render it) what is there more to be done, in to desperate a Case? (Isa. 5. 4.) but what
what he adds and answers (v. 5.) but to take away the bough that it may be eaten up and trodden down.

Or as a founder of metal he hath been about melting and refining, and purging their dross from them, but the bellows are burnt and the lead is consumed, and the dross not taken away. Reprobate silver; then call them, for the Lord hath rejected them. Jer. 6. 29, 30. Ezek. 22. 18, The faddest judgment that in this life can befall a man, and no fadder light in the world than to behold such a tripe bidental, such an heaven-struck forlorn Sinners grown blind by seeing the light, and deaf (as they that dwell near the out-falls of Nile) by hearing a more pleasing sound, even the word of life, more filthy for washing, more barren (or rather fruitful of venomous weeds) for watering, and more desperately and irrecoverably sick, by the best Physicians greater care of the Cure, so that it cannot be written on his door, The Lord be merciful to him. It's pity, you say, that fair weather should do any hurt; but a thousand pitties to see a miserably blinded sinner to go into everlasting darkness by the light of the Sun-shine of the Gospel; to see an unruly stray Sheep that would not be kept in the Shepherds Fold, in the Wolf's or Lion's mouth, dragged through all mire and dirt into his Den, and there be devoured. Seest thou this? thou seest a miserable forlorn Sinner, whom the good Shepherds Rod and Staff could not keep in to be fed in green pastures, and led by still waters, now forsaken of God like another Cain or Judas, made senseless and obdurate in sin, and dragged into the pit-fall of Hell to his everlasting destruction.

3. Which is the third and last particular before mentioned, that eternal wrath and judgment, that irrecoverable loss which such Sinners in another World procure to themselves by their abuse of Ordinances, when they have not gain'd Christ by them. Of all others the Sinners in Zion shall be most afraid, when it shall once come to dwelling with devouring fire and everlasting burnings, Isa. 33. 14. Then Capernaum, that in enjoyment of Ordinances was once lifted up as high as heaven, shall be shown as low as hell, Matth. 11. 23, nay to the lowest depths of it, where Sodom and Gomorrha's fire shall be more tolerable; this furnace being heated seven times hotter whilst the breath of the Lord as a stream of brimstone shall kindle it: Isa. 30. 33. that Tophe's intolerable, that fire unquenchable, when the same somewhat of sweet breathings of the Gospel-Spirit, and Word and Ministry shall blow it up, and keep it burning to Eternity. Oh! No Condemnation to Gospel-Condemnation. No wrath so fierce as
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that, when after grace turned into wantonness, patience shall be turned into fury. How low low will that for-ever loft Soul be sunk, that in those unsupportable torments shall everlastingly have time and cause to think and say, How shall I ever escape that have neglected, abused, despised, so great Salvation! That of all other aggravates and perpetuates such men's damnation. Gospel Grace and Ordinances, which are the Key to open Heaven to Believers, lock up neglecters and despisers in the Prison of Hell; and roll the heaviest stone upon the mouth of the bottomless pit: the unsupportable weight whereof will not only prevent all removal or escape, but above all things will pinch, and press, and sink them down to Eternity. Then they will be fully convinced of the truth of the point in hand, that all things are lost and dung in comparison of Christ, when they shall sadly but unprofitably and despairingly say, Oh of how much greater worth is Christ above all other comforts, even best Ordinances, when notwithstanding them for want of him, we are now everlastingly lodged and torment ed in Hell, whereas had we by the enjoyment of them come to have gained and enjoyed him, we had with him in Heaven been happy for ever.

Which in the Application of it should most seriously advise and persuade us in our due both estimate and abasement both to Christ and his Ordinances respectively.

1. And first for Ordinances, as the former part of the point called upon us highly to prize them and diligently and constantly to attend upon them, so what hath been said in this latter should with all sadness warn us.

1. Not to rely on, or to rest in the bare enjoyment of them; for, (as we have heard) as they may be, so, should we thus do, certainly they will be empty, and at best we shall get no good by them. Circumcision is nothing, 1 Cor. 7:19. The Letter without the Spirit signifieth little, and the best Ordinances without Christ, as to our Salvation, will prove just nothing. They are indeed in themselves, and by God's Institution, Wells of Salvation; but to us in the issue they will prove but dry empty Cisterns, if this water of life be not conveyed to us by them: and therefore in this our journeying to Heaven, let us not take up and dwell in our Innes; and although the way of Ordinances lead thither, yet if we sit down in our way we shall never come to our journeys end. In this therefore follow the Psalmist's example, Psal. 121. who, when in the first verse he had said, I will lift up mine eyes to the Hill,
Hills (of Zion and Moriah the seat of God's Ordinances, as Interpreters expound it) from whence cometh my help; as though he had said too much of them or any Ordinances that his help should come from them, as it were correcting himself in the second verse, he presently adds, my help cometh from the Lord which hath made Heaven and Earth. It's God and Christ only who made Heaven and Earth, that can create the fruit of the best Ministers' lips to be peace to his people, Isa. 57. 19. and therefore some Expositors read that first verse of the Psalm interrogatorily, should I lift up mine eyes to the Hills, as though from them should come my help? The lifting up of eyes and soul in Scripture-Phrase expresseth not only delights and desire, but expectation and dependance, and then (although we should come to Ordinances with encouraging expecta-
cations of help from God in them, yet) should we thus lift up our Eyes to the Hills themselves, to the highest towering Eloquence, or most raised abilities, or most sublime piety of the Ministers that we most admire, so as to expect saving help from them? No. Alas, Either They, or at least the Event will tell thee, that they are but empty Cisterns and dry Breasts, which cannot afford the least drop, but what Christ the fountain hath put into them: and it may be out of thy experience thou mayst be able to say to thy self, that thou never wentest away more empty and less satisfied than when (not making out after Christ) in way of a Carnal-Creature-confidence thou expectedst most from them. Though thou best therefore on the Mount of Transfiguration (where Christ was transfigured, but they were not) Do not sit down with Peter and say, It's good to be here, unless Christ be there, and in such pure glasse thou seest the face of Christ, and art changed from glory to glory into the image of Christ by the Spirit of Christ, fit not down satisfied, That's the first. Rest not secure in the bare outward enjoyment of Ordinances, for so they may prove empty, and at best do thee no good.

2. Nay Secondly, Rejoice with trembling. Cheerfully and thank-
fully receive and entertain them, yet with much awful reverence and solicitousness, for we may so handle the matter, that (as hath been shewn) by them we may come by much hurt and dis-
advantage; as the Israelites and Bethlehemites received the Ark with much joy, 1 Sam. 4. 5. and Chs. 6. 13. but by their Carnal con-
fidence in it (in the former place) and their too bold, and rude usage of it (in the latter) their joy was soon damp'd and exting-
guished with their tears and blood, Precious Ordinances being like
like great cheer and high fare in an Inn; which though it please whilest eating, yet at last it brings in a great and heavy reckoning: and some have paid very dear for their abuse of God’s bounty and cost in these spiritual entertainments. *The Devil entered into Judas with the sop*, as many take their Bane in the Sacrament, are blasted by the breath of the word (*Never fruit grow on thee hereafter*) and by their guilt and frowardness make the very Gospel, though it be not the *Ministry of Condemnation*, to pronounce the sentence of their Condemnation, like the mad man that strangleteth himself with the Cord that is let down to him to draw him out of the Dungeon, as if *Jeremiah* had put that Cord about his neck, and not under his armholes. How solicitous therefore should we be instead of rushing into God’s presence, according to Solomon’s advice, *Eccles.* 5. 1. *to take heed to our foot when we go to the house of God*, lest we tread awry, and wrench it, to be of the number and temper of those who *tremble at his word*, *Isa.* 66. 5. not to weaken faith, but to quicken our care and such awful thoughts as these are: God now though upon a throne of grace, is yet upon a *Judgment-seat*, so that when I go to his word I go upon my trial, and if I look not better to it, this *Letter* that I read, if it be only a *letter without spirit,* may *kill*; this word that I hear may be the matter of my guilt, and sentence me to death: *This Sacrament that I receive is a seal,* but may seal to me my damnation. I had need therefore pray, and read, and hear and receive for my life, draw near to God as an holy God, who will be *sanctified in all them that come nigh him*, *Levit.* 10. 3. entertain and converse in holy Ordinances with all care and reverential fear; as by which, through my negligence and abuse of them, I may make them *loose and damage* by procuring to my self much hurt, but shall be no gainer at my last account, unless (with the Apostle here) *I win and gain Christ with them and by them.*

2. Which leadeth to the second part of the Instructior, which this point teacheth us in reference to Christ, and so it calleth upon us for two things.

1. To prize Christ above all Ordinances the choicest, and when most purely and regularly dispensed, such was *Circumcision on the eighth day*. And yet that with *Paul* was but *loins* in compare with Christ. And so they should with us. *Honour we our Ministers as the Ministers of God,* and as the *Galatians* sometimes did *Paul,* *even as Angels of God,* *even as Christ Jesus,* but that
As must be only of Similitude, not of Equality. It must be under Christ. Their affection was so great to Paul, that he faith, they were ready to have plucked out their own eyes, and have given them V. 15. to him, but not thereupon to prove so blind, as not to give their hearts to Christ. Prize also all God's Ordinances, Word, Sacraments, and the rest very much, and you cannot over-prize them if it be kept in a subordination to Christ and his Grace, which they are instituted as means to administer and convey and lead to, as the great end of our endeavours and their appointment. Let him therefore be ever (after Paul's example) prized above Ordinances.

2. Desired, made after and made sure of in and by Ordinances. This also the Apostles sense and expressions fully hold out, 1. 12. v. 7. and 1. 12. v. 8. All was For Christ, and That he might gain Christ, as the main end he aimed at, and the chief good which either with them or without them he looked after, and so Go thou and do likewise. In the use of Ordinances it is thy duty, as Zachan did, to set thy self in Luke 19. 4. Christ's way and walk, but on purpose that thou might meet with him in it, and so receive him into thy heart as he entertain'd him in his house, into which salvation that day came with the Saviour, v. 9. so that he lost nothing by his invitation and entertainment. So it was the One thing which David desired of the Lord, and which he would still seek after, that he might dwell in the house of the Lord all the days of his life: But that was, that he might to behold the beauty of the Lord, and enquire in his Temple, Psal. 27. 4. And elsewhere when now an exile in the Wilderness, his Soul thirsteth, and his flesh longeth for God to see his power and his glory as he had seen him in the sanctuary, Psal. 63. 1, 2. It's a choice mercy highly to be prized and earnestly to be thirsted after all our days to dwell in God's house, and peaceably to enjoy his Ordinances in the sanctuary. But that's not all that a David or any of his Spirit seeks after and takes up with. He desires to go into, yea to dwell in the Temple, but it is to enquire after God, and to meet with Christ there (as God was wont to meet with Israel at the door of the Tabernacle, and at the mercy-seat) to see his power and glory in the sanctuary, not with the Disciples to gaze on the goodly outward structure and Ornaments of the Temple, no nor to much to Mark 13. 1. be taken with the solemn and flately outward worship and service of it (which in its costly and precious Vessels, and other Utensils, the lustre of the Priests Vestments, and the royal sound of so many
many Trumpets over their Sacrifices was very magnificent, and a part of the Beauty of Holiness which the Scripture often speaks of (which yet the more simple but more spiritual form and order of Gospel-worship far exceeds in glory) but it's the power and presence of Christ in them that exceeds both that and this and all with a true Gospel Spirit. The Gold glittered, but it was the Altar that sanctified the Gold, and it was Christ that sanctified the Altar, that sanctified and blessed all, and which in all and above all most precious Ordinances a sanctified heart most highly prized and most earnestly looks and seeks after, and in comparison of which (as the Apostle here) accounts all as loss and dung.

1. All outward Excellencies. 2. All Birth-right-Privileges. 3. The enjoyment of all Church-Ordinances. And fourthly, All Personal moral qualifications which the Apostle expresseth in those words:

V. 5. 6.

κατά νόμον φαρισαῖος, κατὰ στόχον τὴν ἑραξίαν, κατὰ διακοσμούν τὴν ἐν νόμῳ γενέσεως αὐτοῦ.

As touching the Law, [or the order and Religion of my sect] a Pharisee: Concerning zeal, persecuting the Church, touching the righteousness which is in the law, blameless.

I N which three expressions the Apostle proceeds further, and riseth higher in his comparing of all things with Christ, and preferring him before them all. The foregoing Privileges, that he was circumcised, an Israelite, a Benjamite, an Hebrew were

1. More common to him with others. 2. More external, as pointing at his relation to others, and what he had from others. 3. Or if more inward and innate, yet more natural, and having less of his will and choice in them. But these of his being by his chosen Profession a Pharisee, and so zealous and blameless, were contrarily 1. More proper and peculiar, and personal to himself. 2. More inward and expressing the frame of his mind. And Thirdly, More voluntary and of his own choice; τὰ τῆς ἑαυτῆς ἐπιλογιῶν, as Chrysostom expresseth it, quæ sunt proprie electionis, idquod plus habere videtur commendationis, of his own more free Election, and therefore matter of greater Commendation.

And in these you may observe this gradation. 1. In these words as touching the law, a Pharisee, and it being (as he elsewhere telleth us, Acts 26. 5.) ἀξιωσθέντων διηγεῖται, the accurate and strictest Sect of the Jewish Religion: he telleth you that
that for the particular Order and Sect of his profession and Religion which he had made choice of (as the word ἄρσεν signifies) it was most choice, strict, and exact, the Pharisees of all other Jewish Sects being reputed by themselves and others the most learned, strict, and religious; being therefore called Pharisees, because either by reason of their greater knowledge and ability, they were the chief Interpreters of Scripture, or because of their greater professed sanctity (or pride rather) they separated themselves from others as more profane.

2. But yet although this might be the Character of Pharisaism in general, yet because some Pharisees in particular might be more dull and cool in their Religion, to shew that he was none of them, he adds, Concerning zeal, Persecuting the Church. He was a Zealot, so fiery hot in it, as to burn up all (even the Church of Christ) that he thought did any way in the least oppose it.

3. But yet thirdly, because a man may in his way be zealous, and yet withal scandalous, the ἄρσεν ἄρσεν ἄρσεν ἄρσεν, ἄρσεν ἄρσεν ἄρσεν ἄρσεν, ἄρσεν ἄρσεν ἄρσεν ἄρσεν ἄρσεν. He might have been so hot and turnishly zealous out of that servidum ingenium, that natural quick spirit that is observed to have been in him; or from a mad brain-sick boldness and venturingomeness, or from an ambitious aspiring thereby to rule and greatness. Therefore to shew that his both profession and zeal were not hypocritical but according to his light really honest and serious; he adds, touching the righteousness of the law, blameless. All which we may have occasion more particularly to explain as we go along. At present we are only in general to take notice, that all these he accounts loss and dung for Christ, and the special particulars herein contained, and to which Christ is and should be preferred, are,

1. The being of any particular Sect or Profession in Religion.
2. Though never so learned.
3. Or seemingly strict, pious, and devout.
4. Or zealous, or so zealous.
5. Though in reality never so morally unblameable, and virtuous.

If without Christ or contrary to him. All these are contained in these expressions of the Apostle, and all of them by him called and accounted loss and dung in comparison of Christ. We shall briefly run over these particulars.

And the first is of being or maintaining of any particular Sect and Profession of Religion, besides or without Christ, or in opposition to him.
This is held out in the first expression, καθαρὸν ἑαυτῶν. Touching the Law. He meaneth not the Law of God, but specialis instituti Θεοῦ, or prescriptum Religionis institutum, the special instituted and assumed form, order, rule, or sect of his religion, and touching that he faith, that he was a Pharisee. And that the Pharisees were one of the chief Sects of the Jewish Religion in our Saviour's time is so commonly said and known by all, that I need not insist more, or misuse your patience to clear it to this Auditory. Their very name betrayeth them, which in the true Etymon of it signifies ἀφωνεόρας, Separatiiss. But Paul puts it out of doubt, when Act. 26. 5. he calleth it ἀνείρητον αἰγον, exquisitissimam hærcyn, the most exquisite, exact sect of their Religion, which Josephus thus expresseth, τάγμα τι Ἰουδαίων δοκεῖν ὑστακίου ἢνα τῶν ἄλλων, καὶ τὰς πάντας ἀκεφαλοὺς ἀρμῦσαν, an Order among the Jews that was accounted the most godly, and best Interpreters of the Law of all others, most gracious to the multitude, although the Sadducees were more favoured by the great ones: and the Essens in truth exceeded them in virtuous conversation, Ηττενορομ ἄναθήρας πολεμεια, as my Author expresseth it. However the Pharisees were the Jewish Jesuits, who both in their own and the ordinary peoples account exceeded all, so that when Paul in the Council, Act. 23. 6. said, that he was a Pharisee and the Son of a Pharisee, he could not more takingly commend himself to that Auditory. And so if Paul here in the Text accounts his being a Pharisee as loss and dung, as to acceptance with God in comparison of Christ; it will be a sufficient ground-work of what I shall observe from it.

Note.

1. That it is not the being of any sed, party, or faction, though never so seemingly holy and exact, that can commend us to God, but it is to be accounted loss and dung in comparison of Christ and his righteousness. For if there be neither Greek nor Jew, Circumcision nor Uncircumcision, Bond nor Free (Differences of Gods own making) but Christ is all in all, Col. 3. 11. then (sure) there is not this or that Sect or Order of our own devising in this case considerat; but it is Christ that must be All in All, in this Case especially. And it must be his discriminating Grace only that must make us innocently to differ from others, and not our saying. I am of Paul, and I of Apollo, and I of Cephas; that should make us sinfully divide our selves, and so make us more highly displeasing to God than any ways commend us to him. Such sinful Divisions and fractions are far from justifying us that so deeply condemn us.
on Philippians 3, 5, 6.

And it would be a strange means of reconciling us to God, which makes us at odds one with another.

But for the better dispatch of this point, I shall endeavour to shew.

1. What sects they are that so little commend us to God.
2. That we are very subject to think otherwise.
3. That yet in truth they do not so commend us, nor should we them, but rather judge them lost and dang for Christ.

1. For the first I lay down these particulars.

1. That it is not always a sect in this bad sense, which the World often calls so: for Paul could find a great difference which he intimated, Acts 24, 14. when he said, who verily before were disobedient, and thereby shews, that there may be a way (even the way of Faith, Grace, and Christianit) which the Jews then called, and many now call Heretic: but they only call it so in their corrupt nomenclature, which is far from being so in truth and reality. And so Christians by Melancholists, and Protestants by Papists are called Sectaries; and some amongst us are bold to jumble Lutherans, Calvinists, Arminians, and Socinians together, and to make Sectaries of them all: and so indeed they may be as they may handle the matter, as we shall see by and by. But yet if the truth be with any of them, it's not a sect, nor they Sectaries for maintaining it. The Reformed Churches are no Schismatics for breaking off from Communion with Papists in their Idolatry, nor those that are found in the faith, and holy in practice, for declining or decrying other men's errors or impieties. It's neither Sedition in the State to disown factions, nor Schism in the Church to keep the whole Cloth from others patches. We must adhere to Christ and his Truth and Grace, though we be called Sectaries for it: and Paul after the way that they called Heretic, worshipped the God of his Fathers; and he was never the worse man for their calling him so, but the better for his doing so. They are guilty of the Schism which hold and do that, in which others according to the words in Conscience cannot join with them, and they that depart from the truth are they that in truth make parties. Not they that take part with Christ, and manage it according to Christ. I say both, because

2. On the contrary we may indeed make a Faction of our Profession, and our way a by-way, not tending to Christ, but from him, and that two ways:

1. When the ground, aim, and very materials of our Sect and Religion
Religion is nothing of Christ, but indeed contrary to him. Wherefore we may refer the various Sects of the Heathen Philosophers as well as the more moral Stoicks, and the more refined contemplative Platonicks, and the more rational Peripateticks, as the more brutish Epicureans. Higher also the opposite factions of Hillel and Shammai among the Jews; their three more famous Sects in our Saviour’s time, or the seven which Justin Martyr, Tertullianus, and Epiphanius variously reckon up.

As also the numberless number and rabble of Papist Seculars and Regulars Votaries: that swarm of Locusts in their several Orders and Religious (as they call them) of their Monks and Fryers, and other Ecclesiastics, from the first to the last of the Jesuits and Oratorians set up on purpose to invent and hold up their several Idolatries, Superstitions, and Will-worship, not according to Christ, or the simplicity that is in Christ, but to vitiate and corrupt it with their unclean mixtures. These and such like are properly Sects, whilst of their own heads they divide themselves, and that oft-times to great enmities and alienations from others and from God himself, whilst they set their thresholds, (as the Prophet speaketh) by his threshold, and their post by his post, whose Ark cannot endure to have a Dagon stand by it. These Divisions are indeed Sects and factions, whose materials and essentials are sinful and against Christ.

2. Nay it may be a Sect, when the groundwork is good, and the part we take to in the main right; but all spoiled by our ill managing of it.

Thus 1 Cor. 1. 12. Christ himself is perniciously made the matter of a Sect; nor were they more Sectaries that said, I am of Paul, and, I of Apollo, and, I of Cephas, than they that added, and I am of Christ, which (as too many now do) pretending Christ, and yet rejecting the Ministry, parted Christ from his Ministers (with whom he promised to be to the end of the world) and so made a Party.

And that place affords another way of Sect-making, and that is when instead of making Ministers or others helpers of our joy, we set them up as Masters and Lords of our faith, when one is as much for Paul, and another for Cephas, as a third for Christ; when men are idolized, and persons had in admiration, an article of any of them is sufficient to make an Article of our Faith, and because all men will never be of one mind, we come to what the Apostle saith of the Corinthians with these words, that is, to be puffed up for one against another. For that Master which we follow, and
on PHILIPPIANS 3. 5, 6.

plenius bucis extol and admire, against another whom we reject Chrysostom. in and vilitie, as in a diseased body some parts are swollen up, whereas in a sound all parts keep their due site and proportion, as in all Sects usually they make their Leaders, the Cynosure of their judgments and practice, and so Calvin (whom I must needs ever honour) may be set up as the head of a Sect, and Paul himself against his will may be made a chief Sect-master. But one is our Master, even Christ, and we all should be as Brethren, Mat. 23. 8.

And this further in the third place is advanced, when these divisions and following of parties are managed with strife and contention, hatred, rage, calumnies, and evil speakings and doings against opposite parties, as it was in that place of the Corinthians; when it was for one, it was against another. So betwixt Hillel and Shammai, Pharisees and Sadducees, Guelphs and Gibelians, Dominicans and Jesuits, Seculars and Regulars amongst the Papists, and too much and too often between several differing parties amongst ourselves. So Chrysostom on that place to the Corinthians joins a gloria tua and quae est unus, inflamations and tumors usually go together as well in corrupted Churches as diseased bodies. These are Sects indeed, when there are such cuttings and slashings, and mutual woundings of other mens eteems. It hath too often gone further to their estates and lives too. God heal the one, and in these exulcerated times prevent the other. But is this, according to Christ? or any thing like his meekness? let the Apostle herein better instruct us, when he saith, If you have bitter envying and strife in your hearts (much more in our mouths and hands) glory not and lye not against the truth. This wisdom descendeth not from above, but is carnably sensual, devilish: though set off with the Title of New light and Revelation, is but the mother'd glowing of Hell-fire; the flame that ascends from the bottomless pit. For the wisdom which is from above is indeed first pure, but then peaceable, gentle, and easy to be inretreated, &c. Jam 3. 14, 15, &c. Here are opposites, Heaven and Hell: But you may discern Heaven by its pure light, and Hell by its fierceness and darkness— These and such like are the Sects I now speak of; of which Paul liestly maintained one, when for his Rule, Religion, and Order he was a Pharisee. And this was the first thing propounded in this point to our Consideration.

2. The second was, That men are very apt to rest in these, as such high matters which commend us to God: which the Text also proveth; for Paul reckons his being a Pharisee amongst those
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other things, which sometimes he accounted gains; by which he purchased God's favour, as the Popish Votaries, by being of their Religious Orders, conceal themselves gotten into an Estate of greater Merit and Perfection, as too many amongst us by being of this or that party or persuasion, will needs pretend to, and so monopolize Saints'ship to themselves and their fraternity, the others with them are but strange and without, if not without interest in Salvation, yet at least to as that they shall go without their Brotherhood and Communion.

I am of Paul, and I of Apollo, and I of Cephas, began very early in the Church, and hath continued ever since, but never more prevailed than now. An ill Weed (it seemeth) that is too natural to our Soil, that of it self sprouted out so soon, and grew so fast, and spread so far as we now find it. And this for the ground of it.

1. In some (I cannot but in Charity believe) out of a better mind. I mean divers of their deluded, more single-hearted Scholars and Novices, who in a pious zeal striving after that which Paul, 1 Cor. 12. 31. calls unrogatatory, i.e. a more excellent way, which their Masters promise to teach them, and not having found and felt comfort, and blessing, and setting, and liberty, in their former course and way, are very ready to catch at any other that is new; as a sick man in pain would fain have present ease, and therefore hath not patience to wait for his Cure by attending upon that course which his able Physician prescribes him, and so makes trial of every Medicine that every Empirick will give him, till having gone through all, and at last finding them Physicians of no value, at length through the Indulgence of God, with the Prodigal return and come home to God, and their more sober minds and care together; as the woman that bad spent all on Physicians, came at last to Christ.

2. But others, especially their Scot-Masters upon design, and from worse Principles.

Sometimes out of a base self-love, and fear, to bear witness to the truth, which it may be dangerous to profess, as those Gal. 6. 12. who because they would concoursus in sagis, and not suffer persecution from the Jews, sided with them against Christ and his Apostles.

Sometimes out of Covetousness, which the Scripture often notes in factional Seducers, that they teach things which they ought not for filthy lucre sake, Tit. 1. 11. that through Covetousness they...
make merchandice of their followers, 2 Pet. 2. 3. and have an heart exercised with covetous profites, v. 14. and in Jude, v. 11. most emphatically expresseth it by μεταχειρισθεν, like Balaam with a full and violentstream they poured out themselves for a reward; which Cyprian afterwards complaineth of in Novatus, who, he faith, was Avarisce inexpliabilis capacitate furibundus, too visible in our modern sectaries.

Generally from vanity and emptiness, and wanting of true solidity, and therefore the Apostle stileth them, ἄσελκος, 2 Pet. 2. 14. to which (Chap. 3. 16.) he joineth ὁμολογίας, unlearned and unstable soules; for parts, and age, and sex, uially of the weakest, as we see in most of the seduced in our days; and so, whilst the solid grain abides on the floor, such light chaff is blown away with every wind of doctrine. And like themselves is usually what they trade in. Pharisee-like, whilst they omit, nāscuntur, the weigh. Matt. 23. 23.

tier things, like children that blow and follow after feathers, they eagerly pursue, οὐ θηρασμάτων, some one or two, or a few things of less moment, and so fluxus in simpulo, make a blaze in the straw, by the light whereof they make their own folly too visible, but withal let the places they come to in a combustion. It's made the great Diana of the Ephesians, which puts the whole City into an uproar, Acts 19.

But always out of Pride, in affectation of Novelty, and singularity; as the Pharisee, Luke 18. 11. ἐπὶ σειρὶ σπόρων οὐκ ἔτοι, that they may not be like other men. But as Palsy-members have an Exstake motion different, from that of their fellow members: so to be of the more remark who otherwise for any true worth would otherwise not be taken notice of but with Saul lie hid in the stuff, they in obscurity, when by this means they affect and hope to prove like him, higher by head and shoulders than their Neighbours, Captains, and Leaders of their Maniples, whom else you might have looked for, and found inter colonos et excolas. To be a παράγνος was the aim of their first Ring-Leader, Simon Magus, Acts 8. 9. 10. as ambition hath been the brand of Novatus, Arius, Aesius, and many of the former heretics; and is apparently visible in chief sect-masters to this day.

But in all, both Masters and Scholars whether of worse or better minds, in all it springs originally from the bitter root of our first sin and fall, whereby after God had created us upright, we came to find out many inventions, Eccles. 7. 29. falling from variety and unity together, and now gotten into a wild Wilderness,
and having loft the right path we irrecoverably lose our selves, and are ready to seduce others in numberless by-cros-s-ways, and like so many crooked lines drawn off the Center cros-s and cut one another, or a routed Army, run either singly or in some small parties this way and that way, jutting and treading down each other as well as others who come in their way: but yet think that the course which they take is the only way to their own and others safety.

And thus from these and other such like grounds too many do, and we are all too apt to betake our selves to such Sects, and to think to commend our selves to God in so doing. Which was the second thing I propounded. Paul sometimes counted this to be gain. But now that he is grown wiser, he reckons it as well as other things but lost, yea and dung, that he might gain Christ.

3. Which was the third thing propounded and chiefly intended in the Text and Point. That this being of or adhering to any Sect or Party, is not that which we should take up with, or rest in. Whatever vain men lay or think, it's not the being wrapt in a Friars Cowl that will either Cure the sick man's Body, or save his Soul, not being of this or that Sect or Party, that will dub or Canonize thee a Saint, or make thee ineect to be partaker of the inheritance of the Saints in light: that we must be beholding to Christ only for: in compare with whom this especially had need be accounted lost and dung, and indeed it's no less than a dishonourt to Christ that such dung should come into comparison with him. And therefore I must lay less in this kind of this particular than of all that hitherto I have compared with Christ, or hereafter shall compare with him: for in those other particulars there is other-wise much, at least some good: but in this of following and maintaining of Sects, nothing that is pleasing to God, and that therefore should please us. And what comparison should we then make of Light with Darkness? of Christ with Belial? will this self-following justify and commend us to God, or may it be compared with Christ? which

1. Is so directly opposite to Christ the Prince of Peace, and the spirit of Christ, and the Gospel of Peace: one body, one spirit, one hope, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all. So many unitieis, and yet universals, that it comes to one and all, makes a Catholick Union, which therefore the Apostle calls for in the same place, whiles he exhorts us to keep the unity of the spirit in the bond of Peace,
on PHILIPPIANS 3. 5, 6.

Eph. 4: 3, 4, 5, 6. More in so few words could not be said, nor more Emphatically. And must Christ then be divided into Parties? and his seamless Contract into pieces? 'Αιγέας, 'Αγανακτών, έλατρείς; y' ηις το τεσσάρας αύγας δραίτα, as Clemens Romanus. 6; Cant. 6. 8. But truly bemoanest; however we may pride ourselves in it, yet it's truly filthy and unworthy of Christ and a true Christian conversation. Though there be fourscore Concubines of such as do not so sincerely profess Christ, and Virgins without number, that make no profession of love to him, yet bis Beloved is but one: And that one should not prove many. Straight lines drawn from the centre to the circumference never cut one another: and therefore if we so part as to crash and clash, the cause must needs be, that either we do not truly centre in Christ, or that there is some lesser or greater obliquity, that we are not right either in heart or life, judgment or practice. Such seeing (I may without affectation say) is a distempering and mangling the body of Christ; and therefore very much against Christ and the Spirit of Christ.

2. Contrary also to God and his Law; and that many ways; for if where strife and division is, there be τοις φαῦλοις φαινομαι, every evil work, as the Apostle saith, Jam. 3. 16. in this one offence (as it's usually said of the first Adam's) there's at once a violation and breach of God's whole Law. I insist not in particulars, as idolizing our selves, or others against the first Commandment, and setting altare justa altare, our threshold by God's against the second, &c. In general I say, If love be the fulfilling of the whole Law, this is so destructively opposite to love, that it's a perfect evacuating of it. By which we are at odds, not only with God and our brethren, but oft-times even with our selves and our own judgments and consciences: which men often cross, that they may comply with a party to which they are captivated, as Laelius said of Tully, Verum hec non Ciceronisculs et; sed sita — Thus Lib. 2. cap. 9. Such breaches at once snap all asunder.

And whilst they cry up their own opinion and way; if that be believed and followed by themselves and their followers, a ref. heref 54. broad way is set open, and liberty indulged to trample upon all other Commandments, as Eunomius in Austin gave out, That the commission of or perseverance in any sin, could not hurt that man that would but entertain the faith which be taught: as our later Liberantes and Antinomians make the worst sins none, but only the sense of them, and sorrow for them. Hence Arch-Heretics (though some few, as Pelagius, (especially at the first) were more sober and seemingly partakes effect.
seemingly religious, yet have been observed usually to be very abominable and scandalous in their practices, exemplified, if not exceeded in our Ranters, and other Sectaries railing, cursing, stark-naked obscenities, which Grace could not name, and even Nature would cover and blush at. A manifest heavy judgment of God upon them, written with a Sun-beam, had they not unmann'd themselves, putting out their own eyes, and debauched their very natural consciences. But, Lord, whither do we not run, when thou leavest us!

As this is another manifest Judgment of God upon them, that as by these Sects they cut themselves off from others, so very often they cannot keep long together amongst themselves. O Lord, divide their tongues, prayeth David against his enemies: and it's that which God most justly instructeth on these Babel builders. What divisions and subdivisions are they moulded into? and what deadly irreconcilable feuds and animosities amongst themselves do they often fall to? Thomists with Soozists; and Jesuits against Dominicans, Seculars and Regulars, and one Sect against another, till at last (when others could not do it) they destroy each other, whilst Midian-like, every man's sword is sheathed in the bowels of his brother. So in the Psalm before-cited, Divide, O Lord, and destroy. Division and destruction go together, or one followeth upon the other.

Brethren in evil, Gen. 49:5. are scattered asunder, v. 7. on which Grotime well noteeth, Mala coitio divisiones punitur by God's hand, or the Magistrate's, or rather than fail by their own.

Or whatever they do to one another, I am sure the Church and people of God deeply suffer by them, as by these their impieties, sueries, and divisions partly grieved and offended in themselves, and reproached by others. To ꭕï¿½ομοικείωσαν ἐν ἧττονας, ἔστιν ἡ ἴδια ἤμα, ἐν τ苇e ἀδίκεια, ἀπέλευσαν ἐν ἀνάμμει, laith the former Clemens to the Corinthesians, whom Paul had before much blamed for their divisions, and it seemeth they yet continued in them, that Clemens after him upon a new breach law cause to take up the same complaint; and we now as much as he, that our Sects and divisions give Papists, Atheists, and Infidels too much cause to laugh and blaspheme, that either our Christ is not that Christ which the Gospel holds forth, or that we are not true Christians, and so make some to fall off, others to doubt, and therefore cannot but make all that are truly grounded grieve and mourn in secret. And good reason:

For unless God pleases timely to heal these breaches, they will not
not stay here: but division will end in dissolution. A Church as well as a Kingdom divided against itself cannot stand. Planks Mat. 12: 25; joined together make a ship; but if once disjointed, they make a shipwreck. Julian knew this too well; and therefore that he might the easier undo Christianity, he not only tolerated, but fomented the differences of Christians. These * Eusebius observeth were the inlet of Persecution upon the former flourishing Primitive Churches from enemies without. God keep such from us without, whilst we are so bickering within amongst ourselves; and so dum singuli pagantur, omnes vincuntur. The Devil and his Instruments are not grown so drowsie as not to watch such advantages—— But should they sleep, these intestine Convulsions and Ruptures within our own bowels may be likely to prove deadly. For Faction useth to be fierce, and enmities and scuffles upon the account of Religion most bloody, and the Scripture joyneth such ugly pairs as these are together: Whose mouths are full of cursing and bitterness (as you know whose now are) their feet are swift to shed blood, and destruction and misery are in their ways, and the way of peace they have not known; Rom. 3: 14, 15, 16, 17. The Jews after their Captivity in Babylon were much cured of their former Idolatry; but then especially sprung up their several Sects of Sadducees, Pharisees, and their several Schisms and Parties, and so at last it was the Sectary, not the Idolatrous Jews that crucified our Saviour. God grant that whilst we are, or have been reforming Popish Idolatry, Christ and his Church do not suffer by our Schisms: and that whilst all Parties are tolerated, all at last come not to be utterly ruined.

Oh therefore that once we might be taken off from that which Vse.
keeps us so off from one another, and that we might be effectually disswaded from resting in that which so much discontents all; from thinking to commend our selves to God by Sects and Parties, which make us so ridiculous to Enemies, so displeasing to God, and all that are truly Godly, so unlike, yea contrary to Christ, and the Spirit of the Gospel, and the holy and happy Communion of the Saints, the true Professors of it: that once there might be no divisions amongst us, but that we may perfectly be joined together in the same mind and in the same judgment. This is that which Christ begged of God in his most divine prayer before his Passion, Job. 17. and on which he so much insists, v. 11, 21, 22, 23. Paul for the Romans, Rom. 15: 5, 6. and most passionately beseeches the Corinthians for in the beginning of his first Epistle to them,
SERMON IX.

Chap. i. v. 10. and calls upon them and God for in the close of his second Epistle to them, Chap. 13. v. 11, 12, 14. as the both Alpha and Omega of his desires and their happiness. That which he enjoins and commands with most conjuring preservatives. If there be any consolation in Christ, (Oh how sweet!) If any comfort of love, (how great!) If any fellowship of the Spirit, (how intimate and obliging!) If any bowels and mercies, (how large and tender is Christ to us!) and should be in us one towards another) Phil. 2. 1, 2, 3.

That which he chides for the want of, 1 Cor. 1. 11, 12. &c. which he takes pains to heal between a Master and a fugitive servant in the Epistle to Philemon, and between Euodia and Syntyche, two weak women, who were fallen out either between themselves, or both of them with the Church, Phil. 4. 2, and was the breach between two such sorry women, or a master. And his untoward servant, so great a matter as the great Apostle thought it not below him, and that when he was writing the Canonical Scripture, to take pains to compose? as it were on purpose to leave it upon record, that it might lie before us as the Canon and Rule of our practice, and that the most spiritual amongst us might not think it unworthy of them to restore such dislocated joints in the spirit of meekness: And shall the best of us then think our selves too good to stoop to such a service? Oh remember, that whereas we have but two Sacraments, they are both testa & vincula unitatis, and therefore the Apostle puts both together in one verse. Whatever we are, or however otherwise differenced, whether Jew or Gentile, (and they were at odds enough) Bond or Free, (and they are at a sufficient distance) yet is the vivauch, vivauch, vivauch, vivauch, in suo, in suo, in suo, in suo, in suo, in suo, We are all baptized into one body, and all made to drink into one spirit, 1 Cor. 12. 13. Baptized and made to drink, there are the two Sacraments, and when once and again he saith, We all, he tells us, that by both we all are but one, yea made one, in suo, in suo, in suo, incorporated into one body, and as it were identified into one spirit by an happy union animarum; and shall we be divided, between whom there is so inward and so firm an union of the same spirit that animates and enacts all? Oh no, let it never be; or if it have been too long, let it never be more. But as in the body of the Universe, though there be various multiplicities of creatures, yet because Spiritus innumeralis & magnus se corpore miscet, all are kept in a perfect harmony, and as Macrobius out of Plato observeth, though the four Elements be divers, and have opposite qualities,
qualities, and so are at odds one with another, yet God in his wis-
dom hath so order'd it, that every one of the four Elements have
two qualities, and so although with one they fight against each
other, yet by the other they are linked together to a likeness and
consistency: as water being cold and moist, and the Earth cold
and dry, though in moisture and dryness they are opposite, yet both
agree in coldness, and so in the rest of the Elements, ut per sam
jugabilem competentiam & consequiar sederae possint: so and much
rather in the Body of Christ, though there be much variety in the
members, and that if not better looked to may be occasion of too
much opposition, yet in that they are by one spirit united unto one
head, and by reason of many other ties and ligaments, they have
much more to unite and keep them together than there can be to
disunite, and pluck and keep them asunder: It should make us
do our utmost to endeavour to keep the unity of the spirit in the bond
of peace. But because it's the God of Peace and Love, who only
can make us to endeavour, and then make our endeavours success-
ful to so glorious an end; and because he may be sooner intreated
than froward man be persuad'd, I end this particular with Noah's
wish and prayer, Gen. 9. 27. The Lord persuade Japhet to dwell
in the tents of Shem, that our many sects and schisms being aban-
doned, and all our rents and breaches made up, once at last our Je-
rusalem may be builded as a City that is compacted together, even a Psal. 122. 3:
quiet habitation, a Tabernacle that neither shall be taken down, nor Jer. 33. 20.
any of the cords thereof broken.
SERMON X.
ON
PHILIPPIANS 3. 5, 6.

THIS is the first Particular, which from these words, As Touching the Law (or the Sect I was of) a Pharisee: That it is not the being of any Sect or Party that commends us to God, or is to be rested in; no not though never so learned, for such was that of the Pharisees, who had their name of Pharisees from their greater skill in explaining the Law, τὰς ἐπιστάσεις διδαχής ἔχουσας, as Josephus expresseth it; and therefore were accounted amongst their chief Doctors, and opposed to the rude ignorant multitude, as John 7. 49. Have any of the Rulers or of the Pharisees believed on him? But this people, who knoweth not the Law, are cursed. The Jewish Jesuits I called them, as for their presence of greater sanctity, so for their either real or pretended knowledge and learning above others. And Paul had been one of these: and if you consider what is said of him in Scripture, or what even Porphyry thought of him, or what he speaks of himself, Gal. 1. 14. ὑπὸ περικοπῶν ἔτη ἤνεχθεν σὺν Ἰουδαίοις, that be profited in the Jews Religion, that is, as some expound it, in the study and knowledge of the Law, and Jewish Religion, above many his equals in his own Nation: that he was * brought up at the feet of Gamaliel, the great Doctor of the Law, ἐπίσκοπος πολύς ἵδιος, innocent accuratè (as the Tignorie rendeth it) most exactly instructed in the Law of his Fathers, yea and in other humane literature above all the rest of the Apostles, as his disputes and writings testify. I say, If you consider all this, you will conclude, that as he was a Pharisee, so one of the highest form amongst them for parts and sufficiencies. And therefore when he was but a young man, made use of by them as a fit and choice instrument for their purpose. And yet though he was a Pharisee, and such a Pharisee both for his Order and his personal accomplishments, so knowing and eminently learned, yet this he valued not himself by, nor rests in, but counts it also lost and dung, that he might gain Christ. Whence
This Note ariseth, That it is not our greatest parts or learning, Note 2.
either natural or acquired abilities that can so commend us to God,
that we may rest in them: but they also are los'd and dregg in com-
parrison of Chrifh; and are so to be accounted by us that we may
gain Chrifh.

And of this now I cannot say, as I did of the former, that it is
of little or no worth: No. Next under Chrifh and his Grace
above all things in the World of greatest Excellency. Solomon
who had most of it can best tell us the true worth of it, and he
faith, that Fools indeed desipfe wisdom, and hate knowledge, but Pro. 1, 7, 22.
he calls them fools for it. But for his own judgment, it's posi-
tive that Wisdom excelleth folly as far as light excells darkness, both Eccles. 2. 13.
in its own nature, and for the admirable usefulness of it; which
the ignorant fool whilst in the dark perceiveth not; but when he
once cometh into the light is made sensible of, as the frantic or
deadly sick man, as long as such feels not his malady till he begin
to recover out of sickness and madness, and then he begins to dis-
cern the difference. Scientia Deorum vita. They accounted it
the life of their Gods, and it's indeed a bright beam of heaven. This
transcendent worth of knowledge and learning, learned men
usually know too well, whilst they little know themselves, and
therefore (as the Apostles word is) swell in pride, and are puff'd 1 Cor. 8. 1.
up with the conceit of it, that like Saul they are higher by the
head than all their Neighbours, and so do tanquam ex alto despi-
cere, all others as their underlings, may lift up themselves against
Chrifh himself, his Truth, ways, and Ordinances as poor low
things, too inferior for their Altitudes to ftoop to. A Psalm of
David, a dull piece to an Ode of Pindar. A Believer an half-
witted, crackt-brain Simplician. To such, Preachers (as to the
Athenians) are but vain babblers, Acts 17. 18. it's the foolishnes of
preaching, and therefore they think they more wisely spend their
time in reading of a Book than in hearing of a Sermon. Yea
Chrifh himself, though the Wisdom of God, to the learned Greeks
is no better than foolishness, 1 Cor. 1. 23. as to the Jews he was
a stumbling block. And therefore they thought their saying,
Have any of the wife Rulers, or the learned Pharifees believed in
him? laid a sufficient block in the way for any that had wit in
their heads ever to have a purpose in their hearts to come to him.
And such thoughts it's likely enough our learned Paul had of
Chrifh, whilst he continued a Pharifiee. Which not only set him
off from embracing him, but set him on more fiercely to oppos
SERMON X.

and persecute both him and all that believed in him, as ever since none either more hardly brought on to Christ than such worldly wise men, or more forward to malign, hate, oppose and persecute his truth and people than Porphyries, Julians, and such other learned Adversaries, their acuteness setting a keener edge on their malice, and their greater knowledge furnishing them with greater abilities to cavil and inveigh and to find out ways to do them more mischief.

But Paul after that once a brighter light from Heaven had shone round about him, though he forgot not his learning (for Festus thought he had too much of it that it made him mad) yet by it he saw that he had cause to lay aside such thoughts, and became of another (of a quite contrary) mind and judgment. Christ was now no longer to him foolishness, but The Wisdom of God, 1 Cor. 1. 24. And if the Preaching of Christ were accounted foolishness, he was to wise as to become such a fool himself, and to call upon every other man that seemed to be wise, to become a fool that he may be wise, 1 Cor. 3. 18. Even made wise to salvation: and accordingly here in the Text as all other his great excellencies, so amongst them this of his being a learned Pharisee he accounts los and dung, τἀ περιεχον τὸν γιάον, for the more transcendently excellent knowledge of Christ Jesus his Lord. For as Moses when set on the rock came to see God's back parts, Exod. 33. 21, 22, 23. So by our being set upon this rock of salvation, it is that we come to behold the Countenance of God in the face of Christ, without which, be that increase in knowledge doth but increase sorrow; partly here in wearying himself in oftentimes fruitless studies of other matters, as he compared the Schoolmens pains about knotty questions, to a man gnawing and breaking his teeth on an hard stone, whilst he had bread by him to have fed on. But the greatest grief will be at last, (if with all our learning we have not savagely learnt Christ) our Books and we shall burn together; and all our learning will be so far from teaching us how to escape everlasting wrath, that it will much increase it, and serve only to enlarge and widen our faculties that they may be made capable of greater torment. ἔσται παλαιά, faith our Saviour, Luke 12. 47. and so Clemens, ἢκτος, ἀνεργος, ὅσα πλείον παλαιόθεν γνώσως, τοσότερ μάλλον ὑποκείμενος περαιτέρω. More light now may then meet with more heat in those everlasting burnings.

But this particular, though fit to be further pressed in this Auditory of Learned men, hath been already handled in the first part of the Text, when we spake of that, τὶν εὑρέθη τοι γνώσις, of the
the super-excellency of the knowledge of Christ above all other knowledge and learning whatsoever. And therefore leaving it I shall proceed to another excellency which Paul as he was a Pharisee sometimes gloried of, and rested in, which now he accounts lost and dung in comparison with Christ, and that was a glittering outside of a glorious Profession, and outward appearance of greatest Piety and Devotion, in which the Pharisees, which (as some say) came of the Hasidei Saints, would fain outstrip all, and be most conspicuous and remarkable; from which (as best Hebrew Grammarians conceive) they had their names of Pharisees, quasi apoeunueis, as separated from others by their greater sanctity, and therefore said to others, Stand by thy self, Come not near me, for I am holier than thou, Isa. 65. 5. To which time (and not first to the time of Ezra) some refer the first out-looking of Pharisaism. And for after-times, Josephus tells us, their seat was, 

...and other places, they might be Canonized for the holiest Saints, for their trumpet sounded very loud, the outside of the Cup and Platter was made very clean, those Sepulchres were curiously whitened and garnished, their Countenances dexterously misfigured, the antick garbs, gates, postures, of their seven Orders (which others write of) exactly or rather ridiculously composed, they were perfectly dressed Stage-Players, or Hypocrites, as our Saviour very often calls them, and almost as often faith, WO to them for it. Well therefore might our Apostle account this Sepulchre-Painting, and outside varnish, lost and dung that we might gain Christ. And so should we. And so hence

The Note is, that no bare outward Professions, or outside appearances of Piety and Religion can so commend us to God as to be relied upon or rested in for acceptance with him, but to be accounted lost and dung that we may gain Christ. It's not a fair stamp on a flip that will make it current.

Not that simply and in themselves as in the former particular Sedit and Fashions, so all outward appearances and Professions of Religion and Godliness are to be reproved or under-valued.

Indeed some are such as are of our own devising, especially in...
Gods worship, as most of the Pharisees Gaves were, and the Papists are. Let all such be at the same rate with the fore-mentioned Sests and Faction, which they help either to make or uphold, and are alike sinful breaches of the second Commandment. And the like we may say of all, either Superstition, or Affectation, in all even the most lawful, yea necessary outward appearances and professions of godliness; they are not only lost in the want of true piety, but in their own natures dung indeed; the dressing up or rather the soul dawbing of a Dunghill-Idol: a Whorish hearts garish, but withal sluttish dres, not covering, but setting out its inward filthinesses by such outward, open, bare-faced, ill-complexioned appearances, though looked at by us as gay brouches, yet for the very materials and ingredients being made up of Superstition, Hypocrisy, and Vain-glorious affectation. They are but like dirty colours laid on a rotten Post or Mud-Wall; or an ugly vizard put on a foul face, according to the most proper sense of the Apostles words they are, κακως φανερα, species mali, an appearance of that which in its kind is evil, a foul skin of a more foul body, and the bad outward Complexion of an inward dissembler Soul. Such were the Pharisees mis-figured faces, which they accounted Beauties; and such are not only the ridiculous antiques in the Papist Mafs, with all the rest of their fine trinkets in their Idolatrous service, costly Processions, affected mock-penances and mortifications, with their several Orders, Habits, Garbs, Modes; but also, all our own self-invented will-worship-furnery in Gods service, and our affected niceties in our ordinary Carriages. Such ugly outward shews and out-sides of Religion, so little pleasing to men, are more displeasing to God, and are so unworthy of Christ, that it were blasphemy to compare them with him. Let all such therefore go for lost and dung. And what lost can it be to part with such a Dung-Hill?

But let us come to consider such outward appearances and professions of Godliness, which in themselves for their kind, are holy and genuine, approved by God, yea and required in his Word: And for them according to my former method I am to do two things.

1. To shew their true worth in themselves, that they may well come into Pauls Inventory here of his choicest moveables.

2. But secondly, that they are but lost and dung if compared with Christ, especially if reflected in and so set in opposition to him.
on Philippians 3:5, 6.

For the first, The outward profession and appearance of Godliness is not to be under-valued, much less despised and hated as too often it is by the profane World, for

1. It is under Command. Let your light shine before men that they may see, &c. Matib. 5. 16. not to be seen our selves, but to shew forth God's Grace, and give light to others. So φως, Phil. 2. 15. we must appear, ye shine as lights in the world, as the luminaries in Heaven; nor must Sun or Moon always muffle themselves up in a Cloud, but shine forth, though Dogs bark at them. We must not be ashamed here to look out, like but with them, Jer. 50. 5. have our faces Zion ward, 2 Sam. 17. 11. See L. de Dieu & Grotius, whether you read it, his face was Profiscens with Bexa, or more near to the words with the Arabick, Profiscens, it comes all to one, I say as Christ's face was of one going, or is self going to Jerusalem, so ours to heaven: sicut oculi legii dicitur, qui inimicit quod dicit velis: ita facies ire dici tur, quae praebet iter aliquod destina tetur esse, as Erasmus well notes upon the place, our eyes should speak, and our faces go, and not be ashamed to tell all that look on us that we are going thither. It's not to be neglected, because under command.

2. And that as of such moment, that it's as much as our Salvation is worth. With the mouth Confession is to be made to Salivation, Rom. 10. 10. And whosoever shall be ashamed of me and my words, though in the midst of an adulterous and sinful Generation, of him shall the Son of man be ashamed, faith our Saviour, Mark 8. 38.

3. And therefore much less are we to value our esteem, liberty, yea or life for it. The Lions Den shall not make Daniel shut his Dan. 6. window: and although David will hide God's word in his heart, Psal. 119. 11. yet so as not to be ashamed or afraid to declare it openly with his lips, v. 13. and that before Kings (v. 46.) by whom he might be thent for it. And although Nicodemus at first for fear came to Jesus by night; yet both he and Joseph of Arima-John 3. 2. shea, grew up to more boldness in the faith. Nicodemus cap. 7. 50. begins a little to recover himself, and though timid yet something appeared for Christ, cum abduc saperes noctis tenebras, as Calvin upon the place, but at last both of them in a more dark and dismal night in that hour and power of darkness, more openly and boldly appear for him, cap. 19. 38, 39. ut qui vivo debitur homon.
currens ad cadaver mortui, they which before through base fear durst not openly own him whilst alive, with an heroick courage and fortitude do appear for him now that he was dead. How much more should we in worst times and in greatest dangers, now that he is risen and is at the right hand of his father in glory? and therefore however such fearful ones (who with the Gnosticks and other ancient Hereticks, and with David George, and the Senticarii, Tacentes, and Frateres Liberis, amongst the A na baptists of late, hold it not necessary to profess Chrift) plead Nicodemus his example for their subterfugis, yet it would be well if they imitate him in his former sinful dastardliness, so they would in his after-courage and boldnes. To whom in one thing (as Calvin well observes) they are like, quadr Chri{tium quantum in se et sepul- tum curant, that with him they take care to bury Chrift; he to bury his body, these his truth and grace: but Chrift is to be buried now no more, now that he is risen and reigns in glory, that we should be ashamed of him; and truly if they ventured to bury his body when dead, then turpis & pudenda ignavia est (as he faith) si regnantem in cælesti gloriae sidæ & confessione fraudemus. If the Primitive Martyrs and Confessors had been of this mind, where had been our Christian Religion? No. They signed themselves with his mark, in parte ubi signum pudoris est, as A u f i n expræf- leth it: and when Knox his Corps was put into the Grave, Earl Mar ton by way of Epitaph said, There lieth the body of him who in his life-time never feared the face of man. It was the great sin of the Jews confessed by the Prophet, Is. 53. 3. that they bid their faces from Chrift as ashamed of him; and ours is like to it, when with David now got into Abimelech’s Court, we change our be-haviour; when got into bad Company, we say with him, Amos 6. 10. bold thy tongue, for we may not make mention of the Name of the Lord; like Snails that put out the horn to try if the way be clear, and pluck it in at every touch; and in nights to ring the Curfew. But we should think of the sad doom of such fearful ones, Revel. 21. 8. and therefore when sin and profaneness is so bare-faced and impudent, Grace and Godliness (which hath sure a more amiable Countenance, and if managed with modesty and wisdom, such a Majesty as is able to daunt the most obstinate) should not sneak, but dare to look out in open view, confession, yea and profession of Chrift and his ways, as the effluentia and the out-beamings of inward light and life, sincerity and reality; for although all is not gold that glitters, yet all gold should glitter;
and the more by how much the more it's rubbed upon by the profane Worlds Calumnies and Oppositions. The word יָרָא which in Hebrew signifies to cover and conceal, in the Chaldee and Syriack is to deny; and to deny is to betray, as Ambrose makes it his Title, De pr testimoniorum Petri, cum demonstratio agitur. Peter became an half Judas, the denier little better than the betray of Christ. But the chaste Spouse makes it the matter of her grief and complaint, that she should be יָרָא as one that is vailed, Cant. 1. 7. (the garb of an Harlot, Gen. 38. 14, 15.) but would kiss her beloved in the open street, Cant. 8. 1. you would almost think beyond a Womans modesty. And of the true Israel which God hath chosen, Isa. 44. 5. one shall (freely and openly) say, I am the Lords, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and rename himself by the name of Israel, v. 5. as not ashamed of their best Parentage and Kinred, but with their own hand enrolling themselves in their chief Captains Musters, not only in word and open profession with the Primitive Christians proclaiming Christianis sum, but also in their practice and conversation, shewing forth the virtues of him that hath called them, so that they may thereby be known to all they converse withal, and all that see them may acknowledge them that they are the seed which the Lord hath blessed, Isa. 61. 9. Thus in these and the like respects, outward appearances and professions of holiness are not to be undervalued, which was the first thing propounded.

2. But the second more near to my present purpose is, that these are not to be rested in, as able in themselves to commend us to God, but are to be accounted loss for Christ. For notwithstanding the Pharisees were herein conspicuous and indeed over-glaring, our Saviour for all that even when he speaks of these their outward formalities, Matt. 23. doth again and again cry WO to them, WO to you ye Scribes and Pharisees, Hypocrites: and when God and Christ in Scripture pronounceth a WO against any, it speaks them in a most deplorable lost condition. I do not remember any one instance, where it was not irrevocable. It's WO even to Scribes Matt. 3. 7. and Pharisees, if they be Hypocrites, if a generation of vipers, as 23-33.

John Baptift, and our Saviour calls them foris pista, inuenus venenoses, as he glosseth it. If it be but a bare form, it's but a thin lank thing, and may well be counted lost in comparison of Christ who is substance: as

1. These bare forms and shews are only outward. But

S 2

Christ

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SERMON X.

Christ is within us. Christ in you, the hope of glory, Col. 1. 27.
When it is called A form of Godliness, 2 Tim. 3. 5. that expression holds forth two things. First, that nothing is wanting on the out-side, but secondly, that there is just nothing within. Should there be anything wanting without, it would not be a compleat, but a defective form. And therefore Pharisees, Hypocrites, herein use to be elaborate and accurate to compleat the Pageant, yet

See Hammond on the last, Matth. 6. 1. as in a Stage in a Theatrical ostentation, that they may appear. And for that purpose, the inside of the Cup and Platter is made very clean, and the Sepulchre very fairly whitened and painted, Matth. 23. 25, 27. But now a Jew is not one that is outwardly, but is one that is inwardly, whose praise is not of men but of God, Rom. 2. 28, 29. Now the Lord feeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart, 1 Sam. 16. 7. and therefore is not to taken with out-sides, as to be imposed upon by them.

His Spouse as her outward raiment, is of needle work, so she is all-glorious within, and the inside of God's Temple was all Gold and Cedar materials, precious and incorruptible. True worth is modest, and like the Windows of the Temple, is narrowest outward, takes up with privacy and retirement from the World, and delights not to make too great a noise and glaring in the World: think it enough that oftentimes God seeth is in secret, now, and for rewarding it openly, is content to stay till the last pay-day: and therefore looks at the Pharisees open praying in the streets, as a trivial devotion: and esteems him who sets out all on the bulk, without any thing in the Ware-house within, a very poor man, and next door to a Bankrupt, is so wise as to set a due price and value on Christ, who is the treasure hid in the field, Matth. 13. 44. and therefore esteems all these gayes but los's and dung in comparison of him, because first but bare out-sides, and therefore at the very best

2. Empty of all substantial reality as in themselves, so in any comfort and support we can have by them. Of all others fearfulness is ready first to surprize Hypocrites in a day of evil, Isa. 33. 14. when men hate them because they have a shew of Godliness, and God more abhors them because they have but a shew, who will not be put off with words though they swear to them, Jer. 5. 2. But his eyes are on the truth and reality, v. 3. And must this then come in competition with Christ, in whom God is well pleased? How great foever the sound was, yet how hollow, when
nothing within but emptiness? How faint will that poor man's heart be, who hath indeed a rich and costly suit on, but is within deadly sick and wounded? Like your flowers which spindle up all into flowers usually die at the root; so these out-side men that are all for the Gay-Flower, with Nabal, then have their hearts die within them for want of an inward substantial support. Such unsavoury salts, though it retain its whiteness, is good for nought, but to be cast to the dunghil, and therefore may well be accounted dung. But then how infinitely more worth is Christ, who is substance, Prov. 8:21. And the Comforts of his spirit real and substantial. It's

Compositum justissimani, sanctissimigenuisset,

and incoelum generosopetitus bono.

firm interest in Christ and solid substantial sincerity and reality of his grace only that will then support them; when such neat woven cobwebs will fail us: and such shadows fly away.

3. Especially, if they be not only thus hollow and empty, but (as often they prove) Covers of a great deal of under-hidden impiety and all other abomination, as the Pharisees painted Se-Matth. 23:14, pulchra was within full of uncleanness and roteness. And their 27.

long Prayer was but a pretence the more cleanly to devour Widows Houses. In Tertullian's Language, Impietatis secreta superficialibus officiis obumbrant.

We delight in the artificial resemblance of the thing which we hate and fly from, as in the imitation of the hissing of a Serpent, and the lively portrait of a venomous Toad; and so too oft in the Counterfeit of Grace and Holiness, which from our Souls we inwardly loath. And how oft may we find a fair glove put on a very foul hand? a hoary whiteness covering blackest ink? whilst Religion is made a stalking Horse to mens designs and lusts; a very Sedan in which they may be carried covertly to their most filthy or mischievous practises, like the royal sound of a Trumpet which you may sometimes hear made before the light of some Monster or a Puppet-play.

— Quoties vis fallere plebem

Finge Deum. — The ancient guise or disguise rather of Hypocrates, as Ambrose of the Manichees, which did alius agere, alius In 2 Tim. 3. profiteri, sanco moniam defendent, & lege su turpiter vivum; which of all is most abominable to God, and in some respects worse than Pagan Idolatry; they lifted up the Devil into the throne of God: but these put God down to the Devils drudgery; which therefore
SERMON X.

Sore Bernard might very well account to be that *Démonium meridianum*, a Devil in the shape of an Angel of light; which by the light of Nature the very Heathens discovered to be the highest and grossest impiety. *Malus, ubi bonus sese simulat, tunc pestiferus est, faith one;* and Tully is express and serious. *Totius astutiae injustissimae nulla capitalior est quod eorum, qui tum cum maxime fallunt id agant ut vire boni esse videantur.* But he said well who said that Religion is the best armour in the World, but the worst Cloak, especially if it be a Cloak of Covetousness or maliciousness, as the Scripture phrased it, when to such *χρυσοδότους* (as Chrysostom elegantly calls them) God may say as Solomon once to Shimei (though he had thrust himself into the Company of David’s Friends, and was amongst the foremost of them) *thou knowest all the wickedness which by heart is privy to,* 1 King. 2. 44. But what think we? when God either in this life or at the last day shall bring to light these hidden things of darkness and dishonesty, and shall have uncased these Cloaked Hypocrites: will not all these vain shews prove lost? when, as Solomon faith, they shall lose all their sweet words, and all their care and pains to palliate their wicked devices with specious pretences. Will they not then indeed appear to be *dung* in comparison of Christ, when they will then make them more abominable before him, men, and angels? which leads to the last particular, which is that,

Fourthly, These vain shews (because such) will not last nor hold out. For *κακῶς ἀναπληροῦσιν.* The Scheme of this World passeth away, faith the Apostle, and so will the Scheme of Religion too if it be but a Scheme. It will sooner or later discover itself, or be discovered by others.

1. Of it self, for fruits forcibly soon ripe, are as soon rotten: the blaze in the lamp of it self will go out, if not fed with oil in the vessel. The Stone ground though it springs up fast, yet is by

*Matthew 13. 5, 6, 7, 10, 21, 22.*

and by offended: and the thorny ground holds out longer, yet it at last withers: when either they fall short of what they aimed at in taking up that profession, they lay it aside as unserviceable to their ends, or have once gained that which they made use of it for; when the fish is caught, the net is laid by. They that made use of Religion for a stalking horse, are wont to deal with it as with a Post-horse, switch and spur till they come to their Stage, but then turn him up, and never more look after him. Rudy Iron may be gilt, but the rust will at length work through. All such gilt and paint, in time at least, will off it self wear off.
2. Or at least will be rubbed off. If they do not discover themselves, they will be discovered by others. Every breath will dim such paint, and such chaff (spece religiosi: nitidi, inanis virtut. Matth 3.12. sibus, as Brugenius paraphrasteth it) will easily be blown away with every puff of doctrine, or blast of persecution, as white ice is brittle and soon breaks, so most glittering Hypocrites soonest prove Apostates, Luke 8.13. and then their fair shews vanish, and end oftentimes in greatest heights of sin, and depths of misery. For sin, they often end,

1. In open and fiercest malice and opposition of what they before professed. Such Wells without water proving clouds that are carried with a tempest, 3 Pet. 2.17. none more fierce and tempeflous: as none keener Enemies to Christ, than the seemingly devout Pharisees; renegade Julians and Porphyries, the bitterest Persecutors.

2. In downright Atheism: and so they that in Matth. 24. 54. are Hypocrites, Luke 12.46. are called Unbelievers or Insidels, sincere men have dallied so long with God, as though he had not seen them, till at length they come to think there is no God that can see them. I wish our dazes did not afford us too many instances of such prodigies of men that have gone through so many Religions, that they have out-gone all and so at last fit down in none.

3. And so of all men prove most impenitent and irrecoverable. You read of a xagpaqaraüv gor, a heart that cannot repent, but it's to be found in the holom of such cenfurous pretenders, 2.1.3. Publicans and Harlots get into the Kingdom of heaven before such dissemblers, Matth. 21.31. having so profanely imposed on God, in his just judgment they are more hardened by him, and taking Sanctuary under such Coverts they think themselves safe, and of such Fig-leaves make shields to beat off such blows, which otherwise might have driven them into a better way, as the Jews, because Children of Abraham could not be brought to accept of Christ, John 8. And therefore of all sorts of Sinners you read or hear of fewest Hypocrites converted, slyly compared to Foxes as for their craft and other tricks, so also that nunquam circumventus, never made so gentle as to take upon them the Yoke of Christ. Thus in point of sin here is a soul end of such fair skins.

And it's but fit that in the punishment of it it be as much notorious, God delighting to affect his all-seeing justice and holiness, to draw such out of their holes to open execution.

Oft-times in this life, when an over-flowing shower doth wash down
down such untempered mortar, so that the very foundations are discovered, that ye may know that God is the Lord, as the Prophet speaketh, Eze. 13. 13, 14.

Or should the Hypocrite make a shift to shuffle and ruffle it all his life by that day light, yet God sometimes speaks of searching with Candles. And truly oft-times the watch-light by a Death-Bed maketh great discoveries of him to others, especially to himself, when his hope proves then like the Spiders Web, Job 8. 14, 15. It and he give up the ghost together, Job 11. 20.

Or should he even then be asleep, yet at the last bright morning he will be awakened and discovered to himself and all the World too, for as strong-hearted as any of them can be, yet fearfulness will surprize and shake the Hypocrites, when it once comes to everlasting burnings. And our Saviour seems to make Hell-fire the Hypocrites free bold, and other sinners but as Inmates and Under-tenants to them, Matt. 24. 51. where he faith, ὦ ἤδειξταρ ὁ ἡμών οὐρα, And he shall cut or divide him asunder (a fit punishment for a double divided heart) and give him his portion with Hypo-
crites.

And may then all Pharisaical shews and professions of Religion come to this at last? So vanish and come to nothing unless it be to greater sin and heavier punishment? Then well may they be lost and dung to me (may the believing Soul say) in comparison of Christ, who is the same yesterday, and to day, and for ever. Hebr. 13. 8. who lives ever and is able to save me to the end, to the uttermost. Whose both grace and peace like solid gold retain their luster, and the more and longer rubbed or worn, shine the brighter. I shall be no loser, if I lose all these, at least all confidence in these, Isa. 4:2, that I may gain Christ.

And so much for that Particular. Only instead of further Application, let what hath been said be a double warning or caution.

First, Is outward appearance and profession of grace and Religion of such use and worth, and necessity? as was said on the one part.

1. Then see on that profane foul mouth that will spit in the face of it. I mean such profane Sinners that from their Souls hate, with their mouths revile, and with an hand of violence to their utmost might lay at any out-looking appearance of Jesus Christ in his people. No greater eye-sore to an ungodly man than to see the first eye-lids of the morning, most of all if a noon-day-brightes-
ness, any leafer, especially any greater appearances of Jesus Christ and his grace in his servants hearts and lives, which if they cannot smite with their fist of wickedness, yet they will be sure to malign in their heart, and as Jeremias's enemies would do him, to smite in with their tongues, calumniating it to be nothing but Jer. 18, 10. base dessembling and hypocrisy. And no wonder if these men like some, curse the Sun, when the dog will bark at the Moon. If the greater lustre of Christian graces trouble such sore eyes which were offended at the dimmer light of the Heathens moral verses, for so you may know whom you find complaining.

Sincereum cupidum vas: incurstare.——No wonder I say if Christian Graces which are more distastful to a carnal heart meet with the like or worse measure, as Hierom complains of the Heathens, Ad Puriam, as soon as ever they saw a Christian, then statim illud de trivio sequeis intrabat. Behold! a Greek Imposter, which Nazianzen also much complained of in his time, ή μηδείς ή η πτολεμαϊκος που κηρύγνει, μηδείς ο Αγιος Ανδριαν και ο Πηνδισκοιος, that Grace was counted but an artifice, and a Christian must needs be an Hypocrite, and every professer for a masked Stage-player, which how unreasonable it is he there thews. And let all such know, that as it is the Pantheist hatred of the Man that makes it tear his picture, so it's their Enmity to Christ that makes them so fly at his image looking out in his people. In so doing they Jew-like spit in the face of Christ. And how will they be able to look him in the face one day? Outward appearances and Professions of Religion are not such things as foul mouths should spit at.

2. Nor secondly that holy hearts should be ashamed of, though they do, but should with our Saviour be able to say, I did not my face from shame and spitting, Isr. 50, 6. And David will be more vile, though Michael say he shamelessly uncovers himself as a vain fellow, 2 Sam. 6, 20, 21. Although the inside of the Tabernacle and Temple was most glorious, yet the very outside was a goodly sight. The form of godliness is no such deformed thing, that we need blush at it, nor true Christianity so despicable a thing but that in worst times and companies we should dare, nay we should glory in our both words and carriages to call and proclaim our selves to be Christians. This on the one side, because (as we have shewn) the outward appearance and profession of Godliness is of such worth and necessity.

But secondly on the other side, is it (as we have seen) in it.
SERMON X.

self, if without inward reality and in comparison of Christ of so little value? Then be we advised,

In all our shows and appearances of Piety and Religion take we care that they be of the right stamp; of God's own image and superscription, and not our own invention. There was much of the Pharisees' devotion of their own devising, and more of the Popish holy Churches Idolatrous, superstitious will-worship of their own pageantry, and too much it may be of false-hearted weaker Christians' additions, or Mimiick Affections; which in Solomon's account is to be right exceedingly, which because not from the Word, Christ will not own, nor thank you for anything you suffer for it, and the very Devil will be ready to say to such Exercisers, Jesus I know, and Paul I know, but who are ye, or whose are these?

Though they be of the right stamp, and have God's own image and superscription, yet take heed of a too timely preciosity. The Stony ground's in the Macedonians immediately springing up was a bad Omen, and fore-runner of its sudden overblown form of its as hastily after-withering. Such should have first made sure of depth of earth, and stayed for faster rooting before their sudden flourishing. So Elizabeth upon her Conception had her self five months, Luke 1. 24. not out of distrust and doubting in herself whether the thing were real, for that she was sure of v. 25. but partly out of a shame-faced modesty that an aged woman should be with child, and partly that she might by her concealing her self prevent mean-while profligate men's cavils, when now at the five months end the thing proved manifest, and there might be the less wonder at an old woman's conception when (which was more strange) by this time a Virgin had conceived. And this her Son John Baptist (it may be) learnt of her, who we find in the last verse of the same Chapter whilst he was young kept himself private in the deserts till the day of his coming himself to Israel. Budding and blossoming in such early springs are pleasant and promising; but full blown flourishing will be afterward, when they are more confirmed, more reasonable. And although we do not confine Christians to a Pythagorean five years eXact or any set time (which according to several more or less growth and confirmation of grace is various) yet a modest young Timothy is an amiable sight, and on the contrary an over bold opening, and a too haughty putting of punies into higher forms is neither to seemly nor useful, oftentimes hurtful and prejudical in the School of Christ.
3. Even when more rooted and confirmed; as to outward shews and appearances, our serving of God, Heb. 12. 28. should not be out of fashion with us, not as being ashamed of Christ or his Grace, in which, Nil turpe, nil indecorum, nothing is filthy or uncomely; yet sometimes times may be so perillous that they may persuade in some things and Cases a more circumspect retirement, that the prudent man keep silence, Amos 5. 13. and the family of the house of David mourn apart, and their Wives apart, the family of the house of Nathan apart, and their Wives apart. 2. Chron. 12. 22, 13. Enemies malice and readiness to catch, and Hypocrites fallens, yea and the most sincere Christsians weaknesses (of which he is conscious) so apt to give offence may well make him cautious not to betray Christ by unworthy dissimulations, or simulations and outward compliances, yet to be circumspect and wary of both time when, and company and place where, and manner how he expresseth himself in regard of outward manifestations. Highest Stars make the least shadows, and in the day time though their influences are useful and felt, yet they are not seen.

4. But however in all our outside-appearance make sure there be not more shew than substance, that men do not see more openly than God doth in secret, that (as Painters use) let there be a good ground to the colour you lay on; and oil in the vessel at least proportionable to the light in the lamp. B. sure to be as good as you seem to be: et quo dosi desideras, quae in tecum, when it was pronounced on the Stage, Plutarch saith, all the Company looked on Aristides, as the man, and that man be every Chrisitian. For of such Hierom well said, venientium ad nos non nunc est contemplantium. In Jer. 5. 26. pleumur, sed manum. It's not our looks and shows, (but the reality of our hearts and actions) that God and his Servants look after; nor should we rest in.

No nor in our greatest zeal in such a way which leadeth to the next particular, which the Apostle here reckons up.
In which Clause the Apostle riseth higher than he did in the former; for although in that he was a Pharisee, he was very high and hot; for in hoc praecluent Pharisei, the Pharisees above all other Sects were most zealous, as appears in their strict observances, their busie compassing of Sea and Land to make Professors, and their hot bouts and bickerings with Christ and his Disciples, yet all of them were not of the like hot temper; Gamaliel one of them, and Nicodemus another, we read to be of a more cool and moderate temper, John 3. 1. with 7. 50, 51. Acts 5. 34, 35, &c. But our sometimes Saul was an hot-spur, προεκάλεσεν πυρός, a fiery zealot, exceedingly zealous, Gal. 1. 14. even to madness, παράφθειως πυρός, being exceedingly mad against them I persecuted them even to strange Cities, as here in the Text, his zeal was shewn in persecuting the Church, as not being able better or more fully to express his burning zeal for the Law, than by breathing out threatenings and slaughter against the Professors of the Gospel, who (as thought) would destroy and abrogate it. Neque zelus legis melius ostendi possis quam persequendo Ecclesiam, quae legem jam irritatam voluit. And this no doubt but as it got him great glory with others, so he himself then much gloried in. Yet now (it seemeth) he is become of another mind, and gives us an example to account even this also, as well as the rest, los and darg in comparison of Christ.

In the handling of which particular according to the true sense and intent of the Apostle in this place, I shall endeavour to make out these three things.

1. That this zeal simply in itself is very valuable.
on Philippians 3. 6.

2. So that we naturally are very apt to applaud ourselves and to rest in it.

3. That yet in point of our acceptance with God, it's to be accounted loss and dung that we may win Christ.

First, That zeal in Religion in the General is very valuable. So the Apostle here rates it, when he puts it into the Inventory of his chiefest Pharisaical excellencies, and elsewhere he positively makes this appraisement of it, vndr νόος ηεν το ζυντανος. It is good to be zealously affected, Gal. 4. 18.

1. Zeal, and zeal for Religion are two very great words, and very considerable, as frigidum in Religione pecus (as Gualtber in Apologia speaks) is nauseous and abominable.

For zeal in its own nature, it's not either a single, or weak faint affection. No. It is a compound of more, partaking both of conceivable and inconceivable: made up especially of love and anger, as Luther very happily expresseth it by amor iratus, Love made angry. And they are two very active passions.

Indeed (according to the sense and notation of the word Zeal) ζηλος a ζηλη it is the heat and fervour of them both: nay the top, and cream, and vigour of all the affections boil'd up to their full height, the 7ος of the whole Soul, Deut. 6. 5.

Thus vigorous is zeal in itself, but if it become once Religious zeal, a zeal for Religion, which (as some think) is formally characteristic of a man, much more of a Christian; how much more spirituell and sublime!

If not rightly guided, proves an inflammation in the spirits; if pro aedis focis, lets all on fire. Ubi de Religione, ubi quaesit, de visceris agitat, saith Philo Judaeus. Men act for life. Our meek Jesus never spake more angrily, nor dealt more roughly than in this Case, John 2. But if it be (as it was always in him) rightly guided, it proveth הירשびת Cant. 8. 7. the flame of God, in which the Soul like Elia mounts up to heaven in a fiery chariot, 2 King. 2. 10. or the Angel that appeared to Manoah, in the flame of the Altar, Judg. 13. 20. It's the fire on the Altar, a live coal whereof we find the glorious Seraphim, having in his hand, Isa. 6. 6. all the holy Angels being a flaming fire, Hebr. 1. 7. but those Seraphims have in a special manner their Name from Burning, and are thereby in the upper rank of those Celestial Hierarchies, and proportionably zeal makes us God-like, Angelical, lets such divinely inflamed Souls far above the ordinary forms of Christians, as the fire is above the dull earth and other inferior Elements.
2. And yet (as essential to a Christian) is inkindled in the breast of the weakest and youngest Christian: for there is warmth even in conception, Psal. 5. 5. My mother did conceive me, or as the word is, did warm me; and in the very first kindlings of our spiritual conception and new birth in our first conversion, when there was otherwise so much gloom, there was some of this Divine fire, yea very much of it, yea and then usually more lively felt glowing and working for God and against sin than (it may be) afterwards. What a fire did it make of those new converted conjuring books, Acts 19. 19. Had it then been a dilute flame and not more than ordinarily hot, it would never have so blustereed those strong cords of sin and Satan, which till then we were bound with, as while frigate doth congregate homogeneity & heterogeneity, calor doth congregate homogeneity & segregate heterogeneity: So necessary is this natural radical heat, and so inseparable are life and warmth, that we cannot first ascend to the highest pitch, no nor secondly reach the lowest degree of true spiritual life, without some greater or lesser measure of it.

3. At least not to any degree of lively activity. How nimble and active is the fire, whilst the torpid dull earth either sinks down or abides still and stills not? How listless are we to move, and unable to do any thing to purpose, whilst frozen and benumbed with cold? but when well warmed how pliable and active? The warm wax then works and the melted metal runs. And when the Prophet had his lips once touched with a live coal from the altar, then instead of his former sot is me, v. 5. you hear him presently saying here am I, send me, v. 8. like the Seraphim that touched him with it, who had six wings v. 2. to express the greater readiness and swiftness of those heavenly Ministers, as in Ezekiel’s vision we find their appearance to be like lamps and burning coals, Chap. 1. 13. and accordingly we find they had wings to their bands, and their feet sparkled for heat and haste, v. 7, 8. They ran and returned as the appearance of a flash of lightning, v. 14. and so we must be servants in spirit, if we would serve the Lord to purpose, Rom. 12. 11. be zealous if you would repent or amend, Rev. 3. 19. as John Baptist the Preacher of repentance was a burning and shining light, John 4. 35. And hence it is that God uteth to inkindle this Divine flame in the hearts of those of his Servants whom he raiseth up to any more extraordinary and heroic service and employment. We read of Baruch as a special reparer
reparer of Jerusalem's wall, but we read then withal that ἀργαστὸς συνέκκειτο ἐν ἐνασκομίᾳ καὶ ἐν ἀγωγεῖ τὸν Κολοσσαῖον, and that he was warm at his work and hot upon it, Nebem. 3. 20. Apollos, Acts 18. 25. was fervent in spirit, and then he spake and taught diligently the things of the Lord. Ferret opus. Phineas, Elijah, Jeremiah, John Baptist, Luther, Knox, all noted to have been very active in their generations, and that they were very zealous too. In Scripture, when some great thing to be done is spoken of, it's said the zeal of the Lord shall do this, and it is the zeal which he inkindleth in the hearts of his more eminent servants, that must go through with any such more noble achievements, whilst it either breaks or burns through all difficulties and oppositions, as whilst the man that creeps or slowly goeth up the hill is wearied before he goes to the top of it, another that putting to his strength runs up, with more ease ascends it, or as whilst a cold blunt-pointed iron cannot enter, if sharpened, especially if made red hot, makes its way easy. In the cold winter and cool night we freeze and sleep; it's the warm day and summer when we are abroad at our work, and the best of barley that ripens and brings in the crop. The Palm-trees which are the ensigns of victory delight to grow in hot soles, on the contrary Bernard well observes that Adamus voluntas non habuit fortitudinem quia non habuit servorem. Great is the proportion of activity in the hotter Elements above that which is in the more cool and heavy. And proportionably there is a far greater reddance made of God's work by them that are warm, than by them that freeze at it. When God waketh away the fitch of the daughters of Zion, and Jerusalem, it's by the spirit of burning, Isa. 40. 4. It's but water that waketh out such sour stains and defilements.

And accordingly it adds much to the valuableness of zeal that God so highly valueth and esteemeth it, that as he makes it the end he aims at in mercies bestowed (he redeems us to make us a people zealous of good works, Tit. 2. 14.) So when angry he is pacified by it. So he proffers that the heat of Phineas his zeal had quenched the fire of his wrath against Israel, Numb. 25. 11. that he accepts it, and is prevailed with by it. The effectual fervent prayer of the righteous man availeth much, James 5. 16. and without some measure of this lively warmth belt duties avail nothing. The richest sacrifices if not burnt with this altar-fire, and the finest flour and sweetest oil if not baked in this frying pan (as some of the Ancients apply it) have no relish, make no sweet fare in God's nostrils.
No, are very disquietful. He that is a spirit therefore will be served in spirit and in truth, had rather you would let his work alone than that you should freeze at it. He will have the dull ass's neck rather broken than offered to him in sacrifice, and the slow creeping snail is among the unclean creatures. His infinite transcending excellency he makes account may challenge the utmost extent and height of our endeavours, and his zeal for his servants good (which the Scripture often mentioneth and we more often reap the benefit of) he expects should warm our hearts and set them on a flame for him, and therefore cannot endure that this fire should go out upon the altar, nay that it should but cool: and therefore it is that he saith lukewarmness: that the Church of Laodicea to whom, if the prove zealous and repent, Rev. 3. 19. he will come in and sup with, v. 20. if the continue lukewarm, he will even spue out of his mouth v. 16. (as tepida are vomitoria) and that signifieth both a loathing aversion and an utter rejection, for God forbid that the Holy one of Israel should return to his vomit. No he had rather have them quite cold than thus lukewarm, v. 15. it being more dishonourable to him; the key-cold never having been made partakers or sensible of his Divine Rayes, which it seems had been darts on these lukewarm ones, and had in some measure warmed them, but yet so as that

Either they never rose higher to be warm at heart indeed; but stayed at an indifferency like Israel bailing between two opinions, and so never came up fully to him:

- Or if sometimes more heated, yet now grown cool again in their affections to him, like the man in the law, who after marriage found some blemish in his wife, for which he left her. Either, Both, of which are blasphemously derogatory and dishonourable to his infinite Divine excellency: as though either he

Were not incomparably good, so as any thing else might come in competition with him; and so they were in doubt whether they should not wrong themselves by accepting him— Or that either since they knew him he was grown worse than he was or than they sometimes thought; and therefore their affections grow cooler to him, which is the next step to the going far from him, and rejecting him as unworthy of them, Jer. 2. 5, 31.

So justly provoking and therefore so highly displeasing is the want of zeal to God, which inferreth the presence of it the more highly grateful to him—and this the more, in that it is so ungrateful
ungrateful to ungodly men, *nimis vehementes impetus odère cives.* Dogs will be sure to bark at those that pass by them with more speed than ordinary: nor can wild beasts more endure the fire than a profane heart zeal in professors. Their servour doth inflame the others rage, as much as the red cloath doth the Elephant. At the first appearance of such a fire kindling, *tanquam ad commune incendium extinguentum,* they presently cry out with them, Acts 21. 28. Men of Israel, Help. The whole Parish is called out as it were to quench a common Scare-fire. But by its being so displeasing to them you may well understand how pleasing it is to God; for it cannot be bad that Nero dislikes, and it's best which he dislikes most. — And so from this and the former Considerations we may gather how truly valuable zeal in it self is, that Paul might well put it into his inventory of those things which made him somebody in the World.

2. Which leads to the second particular propounded, that zeal in matters of Religion being of this remark, we are naturally very subject so to please our selves in it as to think we are pleasing to God by it, and so to rest in it; and like the Idolater, Isa. 44. 16. merrily to say, *Aba, I am warm, I have seen the fire.* So our Paul somewhat pleased and satisfied himself in his fiery perfection of the Church, when he verily thought *that he ought to do Acts 26. 9.* many things against the Name of Jesus, as they who killed his servants thought that in so doing they did God service, John 16. 2. Where there is warmth we conclude there is life, and every feverish heat we take to be natural and kindly, nay oftentimes the fire of hell for heaven's warmth and influence. And so not only with the Priests of Cybele and otherOsianlos amongst the Heathens, the Sibyls, the Jewish Zealots, and many of our Enthusiasts; but it may be many a hot-headed pharsite, yea or inflamed lub sometimes, if but pretending to Religion is that which many please themselves in as the Consecrations of some Divine Flame; and whilst in their cursings and blasphemings, their tongues are set on James 3. 6. fire from hell, they account them as representations of the Apostles fiery cloven tongues; and as some place the element of fire next to Acts 2. 3. heaven, so they in these fiery raptures conceive themselves with Elijah to be caught up to heaven in a fiery Chariot. Some such self-pleasing dream I doubt our Paul formerly had, when he was in the Paroxysm of his high fever and heats against the Church of Christ, and that he merited much of his Countrymen the Jews, yea of God himself for his great zeal of that Religion which he knew he had sometimes instituted.

V

But
SERMON XI.

But after he was once converted, humbled, and caught up into the third heaven, he there learnt another lesson, so that we find him here in the Text of another mind. His zeal indeed was yet continued, but now so turned out of the former Channel, that that his former zeal he now finds instead of commending him to God had very much provoked him, so that he accounts it lost and dang that he might gain Christ, whom by it he had so fiercely persecuted, which leads to

The third thing propounded and principally intended, That it is not even a Religious zeal that (as to our acceptance with God) we should please our selves with, so as to rest in, but we must renounce all confidence in it, that we may win Christ: and that upon several accounts. For this zeal may be, and often is

1. Ill pitched as to the object, and so it’s fire, but besides the heat, and so instead of promoting our peace and salvation may do a great deal of mischief both to our selves and others. As

1. If it be about trifles or matters of less moment, and so prove a blaze in the straw, which oft sets the house on fire. Such was the Pharisee’s zeal, the heat whereof was spent and evaporated in serving of mint, anise and cumin, the Papists in the quisquiliae, and truss of their Ceremonies; and much of many of ours in sorry minims and puntilics, in which we break our arm in throwing a feather with our whole strength, as usually it falls out that what is wanting of the substantialnes of the matter, is made up by the impetuousness of our passion. But would a wise man lay his whole weight on a rush? or should the furnace be heated seven times hotter to burn a straw? or dare we think God to be as unwise as we are, to be taken with such trifles? Our Apostle telleth us No; that Meat commendeth us not to God, nor doth his Kingdom consist in meat and drink, but in those peace, Righteousness, and Peace, and Joy in the Holy Ghost. It is Christ who is substance that must make us substantially happy, not zeal for trifles, that can afford solid comfort.

2. Sometimes our zeal is pitched upon that which is intrinsically and sometimes notoriously bad and sinful. So the smith sweats with making an Idol, Isa. 44. 12. So the Jewish Zealots under that name committing all riots and bloudines imaginable. And you will think Paul’s zeal here was not very well placed when it was so hot upon it in persecuting the Church. Oh the hellish heat of many Sinners in their hot pursuits of revenge, malice, lust, &c. But will zeal (not against sin but) for sin commend
on PHILIPPIANS 3. 6.

unto God who hateth it perfectly, and punisheth it in Hell-fire
Eternally? No, they must be the sweet spices burnt that make the Exod. 30. 34,
holly sweet perfume in his nostrils. Kako Ντό ζολυξις εκ ναλω. It's 35, &c.
good to be zealously affected always, if it be in a good thing, Gal. 4.
18. ζυλον τα νοστρα, zealously affect the best gifts. 1 Cor. 12. 31.
and if we would be a peculiar people to God, we must be zealous,
but then it must be of good works, Tit. 2. 14. It was not for sin
but against sin, that Lot, David and Paul were so zealous, that 2 Pet. 2. 7,
gained Gods approbation. And when it's only sin that condemns Psal. 119. 139.
us, surely zeal for sin cannot justify us.

3. Our zeal may be against sin, and yet not rightly pitched, when
it's only against other mens sins, and not our own. So Judas was all
fire and tow against Tamar for playing the harlot (bring her forth and
let her be burnt, Gen. 38. 24.) till by the staff, signet and bracelet he
came to know that it was himself by whom she was with Child, and
then we hear no more of it, the fire was quenched presently. And it's
said, that David's anger was greatly kindled against the man, whilst he
came not that he was the man, 2 Sam. 12. 5, 7. and our Paul as ex-
ceedingly zealous (as he faith he was) yet it was against Christians
and their sins (as often it falleth out, that what we are so zealous
against in others is not sin, but what we conceive and make to be so)
whereas there was enough in himself, and rather than fail
even that his misguided fiery zeal for him to have been zealous
against, which he rather applauded himself in. But this makes
such fire of our zeal to be like some scarce fires in which the fire
leapeth over the next houses, and seizeth on those that are fur-
ther off; whereas in nature fire warms and burns that first and
most which is nearest, and so in Grace. God ever-heareth Ephraim
bemoaning himself most bitterly, Jer. 31. 18. And David when
more awakened, cries out of himself, Is it not I? even I, is it is 2 Sam. 24. 17.
that have sinned, let thine hand be against me, and against my fathers 1 Chron. 21.
house. And Levi, when he was zealous for God, acknowledged not 17.
his brethren, nor knew his own children. The righteous man, who Deut. 33. 9.
is accepted by God, as he is justified and liveth by his own faith,
so he hath most indignation against his own sins, not as some, who
(as the Lamia) have their eyes in their pocket while they are at
home, and only put them on when they go abroad to see and to
be hot and angry against other mens sins; and (as I said) such
often as they will make to be sins, but indeed are not, -- and let me
add, though they be indeed sins, yet out of a natural proud and
pettish forwardness in our selves, and want of love to others, that

V 2

which
which makes us so angry (and as we think zealous) in other men’s sins, is because it displeaseth rather us than God, and rather thwarts our touchy humour or it may be outward design or interest than God’s holy Nature and will. But this is a dittempered heat and no true zeal; Passion without Compassion which our Saviours zeal was ever happily tempered with, as we read, Mark 3. 5. when he looked upon the Jews with molt anger, that he was withal grieved and that for the hardness of their hearts. And thus in these and the like respects our even Religious zeal may be far from commending us to God, if first thus misplaced, and mis-pitched upon wrong objects.

Secondly, if ill grounded for the inward cause and principle. To which let me add, and as ill guided in the undue management of it; if not principled and managed with knowledge, sincerity and love.

First, If principled and managed without knowledge. For this sharp knife need be in a wary hand and wisely handled. So our Apostle tells us, the Jews had Zelos, a zeal, and that of God, a religious zeal, but it was not according to knowledge, as also he himself had and acted accordingly, but he faith he did it ignorantly, 1 Tim. 1. 13. but therefore oftentimes the more headily and furiously, as the mettled blind horse runs headlong. Sedulus on Rom. 10. did minus dicere when he said, Non multum prodest habere zelum & non habere scientiam, that zeal without knowledge did little good. No, rather knowledge without zeal doth little good; but zeal without knowledge is in danger to do a great deal of hurt. The one is like a Ship that hath a good Card and Pilot, but without Sail and so flies not, the other hath a large Sail, but wants Compass and Pilot to steer it aright, and so soon runs upon the Rock; and here oftentimes the more blind the more bold, and the less light the more heat: more ignorant men are usually the more zealous. This sometimes hitteth right, as it hath been observed of the Martyrs in Queen Mary’s days, the more unlearned men, and the weaker women were more courageous in the cause of Christ than the greater Scholars, the spirits of the one being more in their heads, but of the other more in their hearts. And here we may use Bernard’s words, Exsul erat tibi si ignifer magis esset quam lucifer. But most commonly it falls out otherwise, that zeal without knowledge (as in the Bores wars in Germany, and our combustions at home) proves most tumultuous and pernicious, when he is made cried up, as Calvin faith, sometimes he was
was chosen as the best Preacher, ut quisquis clamor sit vestis & solido furore praeeditus, quem illi zelum vocant quo nunquam arsit Helias.

To this ignorant zeal refers rash zeal, when without due consideration of particulars on the sudden men engage and rush upon action. Moses anger we read waxed hot when upon his coming Exod. 32. 19. down from the Mount he saw the golden calf, and the people dancing, and though his sudden breaking of the tables upon it was ordered by God to convey a good Moral to us, yet that passionate basiness, it may be, had a touch of this Rashness, or if not, as some conceive it had not, yet that of Israel's sudden resolution of going to war against the two Tribes and half, Josh. 21. 12. and against the Benjaminites, Judg. 20. 8. had in it too much precipitancy.

Hitherto refer also all indigreote zeal when not managed with sobriety and wisdom (as Psal. 112. with zeal v. 1. is joined discretion v. 5.) but so weakly and indiscreetly, with such antique looks and gestures, such foolish attempts and actions, as makes all ridiculous. And can that which is so jutly unrightly to men, be in it self, or make us pleasing in the sight of God? No, remember the four beasts, Rev. 4. 8. had alas oculatas, their wings full of eyes, which zelum cum scientia ac sibi conjunctum de figuravit, as one well upon that place. The wings expressed zeal, but the eyes in them wisdom and knowledge to guide it, as John Baptist was not only a burning, but also a shining light, John 5. 35. But yet more burning than shining. Fervor et quodammodo sublambialior videtur, as Bernard faith of him: and this withal, Serm. 3. de Lucet Joannis, tanta utique clarissimus quarto amplius fervet, tanto vero verbo Isaiæ p. rius quanto minus appetit Lucere; as when David heart was hot, 68. yet his tongue was silent, Psal. 39. 2, 3. there had need be light as well as heat: else there will be more of the smothered heat of bell, than of the kindly warmth of heaven in it; especially if.

Secondly, It wants sincerity as well as knowledge for the groundwork, and carrying on of it: as when in hypocrisy and out of design it's wholly or in part counterfeit, for our own finitir ends, worldly advantage, vain glory and applause, and accordingly managed with pride and ostentation. In all which John's zeal was grossly faulty, when pretending God his eye was on a Kingdom, and yet would have men's eyes on him as a great zealot, Come and see my zeal for the Lord, 2 Kings 10. 16. This the Pharisees zeal was alto deeply guilty of, that they might be seen of men, and Matth. 6. 22. have 5, 10.
have glory of them: of which also Luther accused the Monks and Friars of this time that were very loud and seemed to be exceeding zealous: but it was rather for their Paunch than the Pope; whilst he said of himself, *At non eram ista glacies & frigus ipsum in defendendo Papam*, his zeal for his then Religion was more plain and honest-hearted, whilst theirs was selfish and counterfeit. — which is so far from commending us to God, as it justly makes us abominable both to God and Man. Too costly a paint to be laid on so rotten a Sepulchre: that zeal, that noble spark which is the flower, vigour, spirit and quintessence of all the affections should be so debased as to be prostituted and made a flaring-Horse to such poor and low projects: that divine flame to be only a torch to give them light more speciously to go about their works of darkness. The Apostles gave it too good a Name, when he here called it dung, not only to be lost, but with detestation to be cast away, that we may win Christ.

3. And the like we may say of our zeal if it be not principled and guided with love, pity, meekness, and moderation. For how should love be absent from our zeal, which is the chief ingredient of it? It being intense love of God and our Brethren that should make us zealous for him, and against any practice or person; so that it should not burn up our compassion and meekness, even towards them against whom we are zealous. The fine flower of the mea-offering in the law was to be baked, we heard, in the frying-pan, which the Ancients (I told you) said typified our zeal, but it was to be mingled with oil, Levit. 2. 7. by which the same Authors would have us understand meekness and gentleness, which should always go with our zeal the better to temper it, as the hot heart (in nature) hangs in water the better to cool and moisten it. And as our Saviour sent forth his disciples by pares, so he fitted them when he joined a zealous Luther and a meek Melanchthon together; and so the hard stone, and the soft mortar built up the wall the sooner, as before a zealous Elijah, and a meek Moses were speaking with Christ in the Mount. It's into the Mount (to a great height) that we then get when such a Moses and an Elijah meet; if we be meekly zealous, especially if they meet and speak with Christ; if they be truly Religious and Christian, not only with whom but in whom a Moses and Elijah fully and transcendently met. Highest zeal (you'll say) when you see it eating him up whilst he whips the buyers and sellers out of the Temple, John 2. 15, 17. But you must say too, and most compassionate pity and meekness
on PHILIPPIANS 3. 6.

weakness at the same time, when you read, Mark 3. 5. that whilst he was most angry, (and you never expressly read him an-
gry but there) yet even then and there you read too that out of
compassion he was grieved for the hardness of their hearts, as Mo-
es we sometimes find very angry in the cause of God, and yet
the meekest man upon earth, as the same spirit which appeared upon
the Apostles in the resemblance of fire, Acts 2. 3. descended upon
Christ in the likeness of the meek dove, Matt. 3. 16.

If therefore on the contrary our zeal instead of love be imbit-
ttered with hatred and malice, it's ἐχθροσίαν, bitter zeal, as the
Apostle calls it, James 3. 14. zelus amaritudinis non amoris, as
Divines speak, the one of which is to be blown up, but the other
to be put out, and quite extinguished.—

Or if it be inflamed into discontent (a touch whereof David
had when his heart was hot and glowed, Psa. 29. 3. and Ezekiel
when he went on God's errand but in the bitterness and heat of his
spirit, Ezek. 3. 14.) or Rage and Fury, that like Solomon's mad
man it casts fire-brands, arrows, and death, Boanerges thunderclaps,
all devouring words and actions, as zealous Jehu used to drive
furiously: and those whom we read of in the Gospel, and the Acts
that were filled with indignation against Christ and his Apostles,
were cut to the heart, gnashed with their teeth, contradicted, blas-
phemed, laid hands on them, and persecuted them. — In this case
we must say, that as Moderation without zeal is but a benumbed
cold pallie, so zeal without moderation is but a distemper'd
frenzy, a feverish distemper, the glowings of Hell fire, hot poxy-
son, which is more quick and deadly, as the Scripture's compari-
onion is, a clear heat upon herbs, that scorches and burns them up: Isa. 18. 4.
as Sam's zeal did to the Gibeonites, 2 Sam. 21. 2. and our Sauls
here in the Text to the Church of Christ, meek Wild-fire, that
such hor-spurs prove Ardelliones, the Worlds Phaetons, let all on
a combustion, as the Zelote did in Jerusalem, and their Successors See Hann mond
in Germany. And the Lord cool such spirits among us, that it
come not to an universal conflagration. And shall this then that
thus destroys men lives be compared with Christ that saves them?
I pray let us be willing to suffer the loss of this, that we be not all
lost. We may well account it worse than dung that we may win Chrift.
Yea and of all more substantial, civil, or moral virtues and per-
formances. For these also Paul puts into his Inventory.
SERMON XII.

ON

PHILIPPIANS 3. 6.

Touching the Righteousness which is in the Law, Blameless.

IN which words our Apostle riseth yet higher to a more desirable qualification than those that went before: for he might have been a Pharisee and yet a scandalous hypocrite, as most of them were, and he might have been zealous too, and yet he might have been 

\[\text{εἰς τὸν νόμον τῆς} \]

as Chrysostom noteth rash, and all that might be φιλαρχος ἀθετητ out of an ambitious aspiring to rule and dominion, as it was with the Priests, and other of their zealots, but he was more single-hearted, and in his carriage innocent. As touching the righteousness which is in the law, blameless, i.e. quod externam coram hominibus conversionem, for his outward carriage before men, he was (as it is said of Zachary and Elizabeth) sine querela, not blamed or complained of by his neighbours, and so not guilty of any thing, for which, according to the course of their law then in use, he might justly and legally be accused before the Judgment-seat, and sentenced by the Judge, as Grotius expounds it [Nomen legis hic accipit pro illis praeceptis secundum quae judicia exercebantur; dicit ergo se nihil facisse ob quod tribunalis sibi debet]. So that his zeal in persecuting the Church was not upon an humane and seditious, but a Divine interest, as Theophylact observeth. Nor was it stained with a vicious life, but (quod praecipuum erat, as he faith) this was the top and crown of all his other excellencies, that he was a sober, virtuous (in a word) a compleat moral Man, zealous in his mistaken Religion, and a just, civil, fair man in his outward conversation, not only of the most exact sect, Acts 26. 5. but also of a most exact life; which in real worth was more than all his
forementioned privileges, which he sometimes thought he might well esteem gain, seeing that thereby he gained so much repute from abroad with others, and so much inward content and satisfaction in his own mind. And yet upon his conversion, even this as well as all those other things that were before gain, he now counts loss for Christ, v. 7. And so should we. And so the Note hence is

That it is not Morality nor the the most unblameably vertuous either inward habits, or outward performances in an estate of irregeneracy, which can so commend us to God as that we may safely rely on, or rest in them for our acceptance with him, but even these also (as to that) are to be accounted loss and dung that we may win Christ. In handling of which I shall follow the same method that I did in the former particulars.

1. Show the true value and intrinsic worth of this vertuous unblameable frame and outward carriage.

2. That it is so great, especially in many mens esteem, that they think it safe, and best quietly to rest in it.

3. That yet so it should not be, but that in comparison of Christ it should be accounted loss and dung for him and his righteousness, by which only we are justified and accepted.

For the first, That a moral, civil, vertuous, and unblameable life and carriage is of great worth, and very highly to be valued, the Apostle fully intimates in that he doth not only reckon it up amongst his former choice excellencies, but also sets it on the top and head of them all, as chief and most eminent, as Interpreters observe, whilst dum surgit, crescit oratio, in this his heaping his excellencies one upon another, this is set inter angustias, because last named, it is to be understood to be first in place and dignity, and that most deservedly.

And therefore I desire that no mans quickness, as soon as he hath heard the Doctrine, may either prevent my future discourse, or pre-cudge my present meaning, as though I intended to decry morality, as I have heard from this place some pretty sharply inveighed against for it with reflections as though they were defective in that which they so speak against. For our carriages, its best that every one would look to his own. For the Doctrine that now I am upon, I desire that I may not be so mistaken, as though I meant to unman him, whom I would have to be a Christian, or that I forbade him to get up the lower steps, to whom I say, Friend you must ascend higher, or else you will never reach heaven. He that desireth
SERMON XII.

2 Pet. 1. 5.

... you to add to your virtue faith, not either bid or permit you to be vicious; but when the Apostle Peter in a contrary method commands you to add to your faith virtue (if by virtue there be meant that which we now speak of) he seemeth to me to hint that

1. As faith should not be without virtue, so
2. That virtue should not be without faith: when he would have them so joined together.

3. And this further, that faith should not be an additament and superstructure to virtue, but rather the foundation of it, that so it may be true virtue, for (as Augustin faith) Absit ut in aliqua sit vera virtus, nisi fuerit justus: absit ut sit justus, nisi vivat ex fide: justus enim ex fide vivit. And so indeed I desire that Christ (and faith in him) should be laid as the foundation, (for no other foundation did Paul know that any man can lay) of all our moral qualifications and performances, but so as to be the Corner-stone too to go up to the top of the building, that so our foundation may be laid sure, and our building raised up higher. For since Christo omnis virtus in vitio est, and so in getting up to heaven by this Jacob's Ladder, let the foot tread the rounds, let us speak and walk in God's way: but withal let the hand before lay hold, (as it usually doth in going up a Ladder) the hand of faith, I mean, withal first lay hold of Christ and his Righteousness for our justification. That the principle may be more noble, not the Spirit of a man, but of Christ; as a man seeth and heareth as a brute doth, but not from a brute but a rational Soul, which riseth higher than a bare sensitive Creature can attain to, so I would have a Christian be sober, just, temperate, as the most compleat Moralist can be, but this from the Spirit of Christ, and not only from a bare spiritless dull morality, and so (as according to his higher well-head and principle) to rise higher to those more noble spiritual operations of Gospel-faith and love, which such a pure moralist is so far from attaining to, that he doth not so much as think fit to desire or endeavour after, but rather to despise and hate.

This premised, I come more particularly to shew the true value and worth of morality in a vertuous and blameless Conversation.

1. It's the honour of humane Nature, a chief part of our humanity, whereby we are men, yea (though not the chief yet) the more visible part of the image of God wherein at first we were created, and what of this kind is in any of us since our fall are
on Philipp. 3. 6.

(as usually they are taken) some of the rudera and broken pieces of that first goodly building. Which were they wholly demolished and quite raised out of us, we should cease to be our selves to be men, and degenerate into the sensuality and ferity of brute Wild-beasts, immutatse omnem humanitatem repellente, as Tully speaks: for humanity in the true sense and common use speaks something of erudition, gentleness, virtuousness, and that not only in Heathen, but even in Scripture Language, in which 

virga hominum & plaga humanae, the rod of men, and the stripes of the Children of men. 2 Sam. 7. 14. have something of gentleness and moderation, i.e. of humanity, in the true sense of that phrase. Premant ita ut non comprimant. And therefore I Santhus in loc.

must needs say to you, be sober, chaste, just, virtuous, if you would be men, not Beasts, not Devils.

2. But secondly, there is more than humanity, something Divine in it, as being the product of a more common and inferior working of the spirit of Christ, some dimmer and cooler rays of the sun of righteousness as he is the light which enlighteth every man that cometh into the world. John 1. 9. as he said, nec Hieron. in Gal.

quenquam sine Christo nasce. How often doth Austin call these lower workings the gifts of God? and if Polumon by hearing of Xenocrates of a drunkard prove sober, ne id ipsum quod melius in eo faciat um est, humano operi tribuerim, sed Divine: He accounts it a Divine work to make only a moral change and reformation. It's a special gift of God, qui duna sua, prout ipsa judicaveris, bonæminibus & magna magnis & parvis largitur parvulis, as Bede in Cantic. speaketh. God's largess. Some kind of fruit of the death of Christ. 72777 to restrain sin as the word signifieth, Dan. 9. 24. a part of the preventing restraining grace of the spirit of Christ. And therefore such a gift of God is not be slighted. Nay such a part of the purchase of the blood of Christ, and the work of his Spirit is duty to be valued.

3. Thirdly, As being absolutely necessary for humane Society, and our quiet and orderly living and conversing in the world: for were not men hereby civilized, and the rage and violence of lust restrained, take away once justice and temperance, morality, indeed humanity from humane Society, how would it come to homo bonini lupus, and in stead of a Society of men, what herds of brutes and wild beasts, even of Devils in an hell let loose should we see in the world? What some Romanists unhappily made the Emblem of Bellarmine, a Tiger held in a chain with this.
this motto, Solve me, & videbis qui siem: Let me but loose and 
you shall see what an one I am, would be too sadly verified of 
us all if once by God or Man let loose, and it should be said of us 
as once of Ephraim, Ephraim is joyned to idols, let him alone, Hos. 
4. 17. it would not come to go good as was said of Naphtali, 
that he was a bind let loose that gave goodly words; there would 
but few good words and fewer good deeds proceed from us, no 
nor so good as what was said of Ephraim that he was a wild off 
one by himself, Hos. 8. 9. (though that would be wild enough, 
Jer. 2. 24.) but yet with lets hurt and mischief to others and 
our selves than when, we should see what horrid metamorphoses 
of creatures in the shapes of men into brutes for sensuality, raven 
ous beasts of prey for blood and violence, yea incarnate devils 
for pride, malice and blasphemy, partly of our selves and partly 
from Satan's temptations this would come to; and as in our 
dayes we see our Ranters and other Enthusiasts develling them 
selves of all morality, civility, yea even humanity, are fast pos 
to. For the preventing of which, God the most holy and wise 
Governour of the world, as sometimes in a way of outward af 
ficitions he bedeth our way with thorns, Hos. 2. 6. to keep us 
from treading down all bounds and running into all excess of riot 
with greediness, so also by inward common workings of his 
spirit he doth not only lay checks and restraints upon our un 
bridled spirits and lusts, but also composes and regulates our tempers 
and carriages, that we may live at least like men, civilly and or 
derly one with another.

This Aulusin in several places, especially in his book contra Ju 
lianum observes in the vertues of the Heathens, the Romans 
and others, that they attained to a moral and vertuous deport 
ment, ad mores civilitatum, concordiamque populorum, & tempo 
ralis vitae societatem, presentis vitae bonetatem, as he and Proser 
express it, to maintain and promote peaceable and civil con 
verse, and humane society in the world, which he that doth not 
value deserves not to live in it.

4. And which yet is more valuable in Christians as being a 
choice ornament of the Gospel and credit of their Religion, when 
they do not only far exceed them in spirituals, but even out-go 
them in morals which is their highest perfection, in which they 
therefore use to excel, as because sense is the highest perfection 
of brutes therefore usually they excel man in it; But it should 
not be so here, that because morality is the highest attainment of
an Heathen, therefore they should exceed a Christian in it. But on the contrary, if Christians outshoot them in their own bow, if a Paul with his οὐκ ἦσαν ἡμεῖς  ἡμεῖς ἡμεῖς, we are witnesses, and God also bow boldly, and justly, and unblameably we behaved ourselves, 1 Thess. 2. 10. can out-vie the Greek's Socrates or Ariphilades, and all the Fabii, Regali, and Fabricii, so famous amongst the Romans, oh! this is to walk, εἰσάγοντες ἐναντίον αὐτῶν, so as is worthy of the Gospel, so as becomes it, and is an honour to it, when Clement writing to the Corimbians, can congratulate, τῷ ἐνδιαφανείᾳ τοῦ γίνεσθαι, their sober and gentle piety, when Christians are sober and just, godly men, godly, but righteous, meek, merciful, and every way virtuous withal, that whilst the Heathen, the Hypocrite, the natural man doth but turkis an old suit, which makes it only look handsomely, with the true Christian, All is made new, and so is more comely; the one is like him that by ointment drives in the itch, the Christian takes inward physic and purges it out; the one rubs in the spot, the other washes it out, but so that as we exceed them for inwards, so we should more than equal them in an outward, seemly, virtuous carriage. This, This would much redound to the honour of Christ and the Gospel, and therefore if his Glory be to be esteemed, this that makes so much for it is truly valuable.

5. And lastly yet the more, because as it so much conduceth to the glory of Christ, so also to our own inward satisfaction and peace. So the Apostle takes notice of the Heathens thoughts excusing of them when innocent, and if Epicurus his placing happiness in pleasure meant only that joy and satisfaction of mind which follows a virtuous temper and action as a sweet air after the stroke of a well tuned and touched instrument, it was not so much amiss, as his Scholars afterward perverted it. Surely a sober, especially a Christian, sober, just, and unblameable temper and carriage prevents, as many unquiet disturbing brabbles and contentious with others, so, many tumultuous hurries of unruly passions within our selves, and the many had reflexions even of a natural Conscience, when the blunter of the passion is over; as Abigail said to David, 1 Sam. 25. 31. that it would be no grief, nor offence of heart to him afterward that he had not caus'd shed blood, or avenged himself; so it will at the last be no sorrow of heart or inward wounding, nay much satisfaction and joy of heart, for which we shall (as David these did, v. 33. 3.;) bless God that we were kept from such outrages, which after we should have dearly paid for; and
and saved those many sad sighs and groans for the pains and smart of those brushes and wounds, which our former miscarriages gave us, and then rejoice in reflecting upon that sober and orderly deportment which we at least by restraining grace were trained up to. Now these and the like particulars fully shew that a vertuous unblameable course is truly valuable, (which secundum justitiae regulam non salis um visuperare non possimus, verum etiam meritis relictis laudamus.) And truly so valuable, that we are very apt so to over-prize it, as

(Which is the second thing) Even as to our Acceptance with God to build our hopes on it, and to rest in it. That be was no extortioner, unjust, no Adulterer, or like the profane Publican, was that which the proud Pharisee, Luke 18. 11. gloried of and looked to be justified by, for there justification is spoken of, v. 14. And to be justified and saved for our good works is that which not only the most ignorant people, but our most compleat Moralists build up on, and these latter more than the former, because more out of judgment, from a self-flattering intuition of their vertuous qualifications and performances; their justice, sobriety, temperance and good neighbourhood, to glister and glare in their eyes, and are such realities, that Christ and faith in him they look at as Notions; and being whole in themselves, they need not the Physician, Matt. 9. 12. And so Austin on Psal. 31. 1. steeleth that many of the moral Pagans would therefore not become Christians, as being by their good life self-sufficient, and therefore brings them in thus speaking, What would Christ enjoin and command me? to live well? why, I do that already, and why then is he necessary? Nullum bomicidium, nullum furum, nullum rapinam facio, &c. I neither murder, nor steal, nor commit Adultery. Let any of these be found in my life, & qui reprehenderis, faciet me Christianum, and he that finds it shall make me a Christian. And the like are, if not the words, yet the thoughts of our exa Moralists. They are, they think, got high enough, that they need not ascend higher, nay so high in themselves that they look at faith, at least at true believers, as much under them. But however their Morality they rest in,

1. As first more suitting with the Law of Nature, and so with their natural light, whilst Christ and Faith in him is only and wholly from Divine and Supernatural Revelation, an hidden mystery, which they therefore neither are, nor desire to be much acquainted with: and especially for this cause that this diviner light
light discovers notes in their brightest sun-beams; many defects and blemishes in their most refined purgative virtues, pride, and self and many spiritual lusts, which such Moralists please and pride themselves in, and so they rather hate the light than come to it, lest their deeds should be reproved, John 3. 20.

2. Secondly, They yet the rather sute and close with it because that hereupon it's more within the reach and sphere of their activity. Which upon a double account works in them a complacency and acquiescence in it.

1. Because it is more easy, far more easy to forbear a vice from a selfish or moral consideration, than upon a spiritual, to deal justly, and give an alms, and carry it fairly, than to deny carnal, natural, moral self, to repent Evangelically, in case of straits and temptation to believe savagely. It's indeed a very easy thing to opine, and presume, but nothing harder, than when heart and Psal. 73. 26, flesh faileth to make God the Rock the strength of our heart, when fense is at a stand, and carnal reason contradicts, for faith to depend and cut these knots which they could not untie, and with Abraham in hope to believe against hope, Rom. 4. 18. It's easier to be virtuous than truly gracious, and we naturally do love our case, that if the one we think will serve, we have no mind needlessly to trouble our selves in advancing further to the other.

2. Being within our reach, as thereby it is more easy, which pleases us well, so there is more of self in it, and self is that which we hug and love most of all. To have only an empty hand of faith to receive all from Christ is naturally and to a carnal heart too poor and beggarly, we would herein be some body, and do something, as Pharaoh said he made himself, Ezek. 29. 3: Ego feci memem. So we would fain be able to say I have saved myself. Something ipsum. Vulg. it is that we would bring to God by which to commend our selves to him, which too often the true penitent sinner hath an hankering after, and therefore sufficiently smart for; but the moral self justiciary is chiefly for, and therefore for that most which gives him a hand in it. And therefore because in these morals he hath an aulegioin, and a liberum arbitrium, and to can see in them much of a self-efficiency, he hath from what to applaud himself, and with hand on his side to say with Nebuchadnezzar, Dan. 4. 30. Is not this great Babel which I have built by the strength of my power; than which nothing is more pleasing to proud Nature, or a self sufficient Moralift, which therefore he gloryeth of and relisheth in.
3. And yet the rather, because this outward Civil deportment is more visible, and so more taken notice of and taking with other men, with whom he converseth; which, as the Pharisees of old, Matt. 6. 2, 5. he is carried away with, whilst faith, which is seated in the heart, and grace being of a more spiritual nature and less outward garish luster, is by him not at all looked after.

Upon these and the like grounds bare morality is too often rested in, which was the second particular.

But the third and last is, that so it should not be; but that after Paul’s example here in the Text, this as well as the former as to our acceptance with God should be accounted losa and dung, that we may gain Christ. To a Soul wounded with sense of sin, and languishing and dying away for want of Christ, it will be no avoirdupois, much less any healing Medicine to say, But why are you so troubled that have lived so virtuously and unblameably, that have been so sober in your carriage, so just in your dealing, so fair in your converse? for this will be but a faint cordial, and you prove but a miserable comforter, when it can look on all this but as a fair suit put on a dead Carcase: nay on all this kind of righteousness, as so many menstruous rags: And to him, if he have nothing better than such Fig-leaves to cover his nakedness; and wo to me, if when it comes to trial, and I shall be set at the Bar of Justice, I be found in my own righteousness, and therefore passing by all these, But saw ye him whom my soul loveth, faith the Spouse now sick of love, Cant. 3. 3.

And there is great reason for it.

1. Because this Morality may be found in them who never savingly knew Christ, and so are far enough from Salvation, for as Austin observes (de sp. & lit. c. 28.) you shall hardly find the life of the worst without some good works, so in such as are not so bad you may sometimes find many. So it was in many of the Heathens that knew not God, in our Paul when he was a Stranger, nay an Enemy to Christ, and how hopeful and safe we may think our selves or others to be whilst in that State, yet he now by grace brought into a better, would not for a thousand Worlds be in the former. And hence it is that Austin gives it such homely Elogies, sometimes of a terrena, carnalis, justitia, and sometimes Babylonica dilectio, of an earthly carnal righteousness, of a Babylonish Love, such as may proceed from nature (sed alius is quod
on Philippians 3. 6.

quod impenditur natura, &c. faith Gregory*. It's one thing that * Homil. 27. Nature yields, and far another which Grace worketh: Or if not only from Nature for the Cause, yet such as meer natural men may be capable of for the subject. But as trim as Nature may look in some mens eyes, yet fordet Natura sine Gratia in Prof- ter Deum.

per's judgment, that which is highly esteemed among men may be Christ's bom. abomination in the sight of God, Luke 16. 15. and if by nature we be children of wrath, Ephes. 2. 3. that ture cannot pacifie God's anger, which we may have, whilst we are in a meer natural condition.

2. Which also may consift with the full power and dominion of divers, especially spiritual lusts, wholly inconsistent with Christ and his Grace, and instead of giving check may give suck to them, and feed them.

1. One is Dominering Pride, which ariseth from nothing more than a conceited self fulness, an audacum, which of all others our compleat Moralists are most full of. So you find the Stoicks the most moral of all the Philosophers, most turgid and swolln with pride and self-conceit of all others. How full and self-sufficient their wise man was, let but one Seneca inform you, who equals him with God, and in many things prefers him, Epist. 73. And with little less haughtiness and pride do our compleat Moralists applaud and almost adore themselves, and with greatest scorn and disdain, either over-look or set their eyes on the poor puling penient, that mourns for sin, and the crack-brain'd Phantaftick believer, as he esteemeth him, who is looking out of himself for righteousness by another, whilst he doth domi habitare, hath a better and nearer at hand at home of his own: which Pleshora and proud self fulness

As innes existet, leaves no room for Christ, who as upon conceit of their freedom was not accepted by the Jews, John 8. so from this proud conceit is rejected by these our self-judicious, the full soul loathing the honey comb, Prov. 27. 7. I lay it admit-
teth not of Christ.

Directly crosseth the main design of the Gospel, which is to exalt Free-Grace, which our Free-will-vertuous ones think would disparage their better deservings.

And lastly, is diametrically opposite to the true notion and nature of faith, which as to justification is only on the receiving hand, John 1. 12. takes all, giveth or brings nothing to God, but faults to pardon, and debts to discharge, and an empty hand to receive
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receive all of God's free largeness. Christ shall be All in All, faith and faith. Nay, faith Pride, if I be not all, I must at least be something. Pride filleth us with our selves: but faith wholly emptieth us of our selves. Pride which at first aspired to make us like God, would have us speak like him, I am that I am, i.e. in and of my self; but although faith may say too, I am that I am, yet ever remembers to add, by the grace of God I am that I am, 1 Cor. 15. 10. And can any things then be more contrary?

2. Another sin inconsistent with Christ, which yet ex ceeded (if it be but bare) mortality breeds, at least beareth with, yea usually runneth out in, is a contemptuous dislike, hatred and opposition, yea oftentimes (as occasion serves) persecution of the grace and ways of Christ, and the spiritual Professors of both; for such thinking goodly of themselves as best and highest, cannot endure to be over-top'd, out-vied, eclipsed by any, and therefore cannot so far deny themselves, as not to malign and oppose that way, and those persons that do or seem to exceed them. So the Pharisees did Christ. Simon Magnus, that risiivas, Peter. And some think that Stevens eminency, and his face shining like an Angel's, was an eye sore to our Saul, heated his hot young blood; and natural fervid spirit into an inflammation against him, and proved such Wild-fire, that caught as it went, and bred a further combustion in the whole Church, which he here confesseth that out of his zeal he persecuted. So the grave-vertuous Philosophers proved the greatest opposers and persecutors of Christianty, so that what was laid of him, sobrius ad evertendam Rempublicam, may be laid of them and others, sobrius ad evertendam Ecclesiam, so we find Paul at Athens encountered with by their Philosophers; but it's worth considering by which Sects of them especially: and for that it's said, Acts 17. 18. that they were the Epicureans and Stoicks, duo genera Philosophorum maxim: alienorum à Christianâ Religione, as Grosins well noteth upon the place, two sorts of Philosophers that were most averse from the Christian Religion, and what were they? not only the more loose Epicureans, but also the most sober Stoicks, whose discipline some conceive came nearest to Christianitv, and Hierom seemeth to be of that mind when he saith, * Stoici nostro dogmati in plerisque concordantis. But by this it appears the truth of that laying, quæ minimè differunt maximè opponnuntur. The lest they differed, the more they opposed; so we do not only find here the Epicureans opposing Paul, and afterward Crescens the Cynic persecuting Justin Martyr to the death,

Porphyrie
Porphyrie the Pythagorean, a profest bitter Enemy to Christianity, but the grave Stoicks also here in a passion, as your so famed Hierocke of that SeQ, a cruel persecutor. It seems this Enmity to Christ and his Gospel was an Epidemical Disease of all the Tribes of the Philosophers, and that the most most sober and dispassionate Stoicks escaped at not; It were well if they were not most deeply infected with it, as to this very day many of our most sober moralists are the most bitter Enemies to the power of Godliness. And can that then make us pleasing to God which entertaineth and nourisheth such displeasure against his grace, ways and servants?

3. And as such bitter Enmity against the ways of grace seldom goeth alone, but by God's just judgment is usually accompanied with some outwardly foul and filthy miscarriages; so the more accurate morality if isolated in (God delighting to stain the glory of all that we think so goodly of) is by him permitted to oftentimes foully blemished with some filthy vices and practices; for so it is observed, that those that lifted up themselves (as Memiam, Vasiah, and Gebei) were wont for their greater debasement to be smitten with the filthy and loathsome plague of Leprosie. So the more to daub the pride of these self-admiring, and self-exalting Moralists, God suffereth them oftentimes to be loathsome defiled with some more filthy leprous blemishes. It seems our Saul's unblameableness could conflict with his persecuting the Church, and however his being besmeared with the blood of Saints made him seem beautiful in his own and some others eyes, yet surely it looked ugly in the sight of God and all good men; and as grave and demure as the Philosophers looked, yet they were belied by their own (and why should they?) if the very best of them, their very Socrates and Seneca were not foul enough, the one for unnatural deniements, and the other for unjust practices.

I shall not insist or now inquire after the like miscarriages of the like persons in after-times, or in our days. Which yet may be found out without secret search; as the Prophet speaketh of the blood that was openly to be seen in the skirts of Judah; and the Jer. 23. 4. Like without any strict or prying observation may be easily taken notice of in the lives and practices of the men we speak of, and if so, then as the same Prophet in the words immediately going before, said to Adulterous Judah, why trimmest thou thy way to seek Jer. 2. 33. love? for though thou wash thee with nitre and take thee much V. 22.
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soap, yet thy iniquity is marked before me, saith the Lord. So I may say to such, why think you by your outward modes and compositions to impose upon God, when you cannot so delude men? But for ex tua indicio perit. For what meaneth this lowing of the Oxen, and blessing of the sheep? If you be so entirely blameless and virtuous, as you pretend, what mean those ugly bleaches and deformities? Think not by wiping of your mouth with the Harlots to wooe God, when your inward abominable pride and enmity against the ways of God, shew that your purgative virtues have been so far from making you clean in his eyes, that they could not keep your inward corruption from breaking out into loathsome pracrises in the sight of men, and if so, your sober composed deportment will not so much cover those defilements with a Robe of honour, as those foul blemishes render both you and your garish beauties deformed and ridiculous, as the more near the man is, and his cloaths are, the more conspicuous are toul blashes upon him, and the more un thriftly do they make him.

But oh then how much more glorious and desireable is that wool, that Garment of Jesus Christ (the Lamb without spot) which reacheth down to the foot, covereth us all over, and hath not one speck in it. Woot all such as cover with a covering, but not of my spirit, saith the Lord. Besides the Robe of Christ's Righteousness, all other coverings of the best suits of your moral virtues have spots and rents, at best are more narrow than that a man can wrap himself in them, so as perfectly to cover his nakedness. Oh therefore that we might be all found in him, not having our own righteousness, but that which is through the faith of Christ.

And seeing that now at last we have gone through all the forementioned particulars, and seen the comparative nothingness of them all in comparison of Christ; what remains but that we should with our Apostle so esteem of them, and labour for our justification and acceptance with God, so to be found in Christ, as to be able to say with him, Christ Jesus my Lord. Dominus meus, Deus meus, Christus meus, Amor meus & omnia. He may well be All, when as by an induction of particulars we have proved all else besides him as to this are nothing, nay less and worse than nothing, when but lost and dung. Nor need we be puzzled with Plotinus his question; if they be nulla loss, how could he add, si quidem omnibus, nisi me ipsum multitatis. I have suffer'd the multitudes of all these. Could it be a Punishment, or Multæ to escape a loss? The answer is easy. To natural and carnal self they were gain, v. 7. and
and therefore the losing of them was lost; which flesh and blood counted an heavy muld and punishment. But to Paul now better informed, confidence in them would be lost, indeed in the loss of Christ and our selves together, and so according to the phrase, Acts 27. 21. we may καθορισμον γνωσται, gain a lost, be gainers by such. See Gratus in losings, if by a lesser and only a conceited loss we escape a greater, locum. and that a real one. Though we lose much for Christ, yet sum up all, and we shall not be losers by him, by renouncing all confidence in every thing else which will either make or at least leave us miserable, to lay hold of Christ, and his righteousness, which alone can justify us and make us happy. And therefore what according to the sense of flesh and blood was καθορισμον, he presently checks and turns into a καθορισμον. By suffering the loss of other things he proved a great gainer by winning of Christ. Oh! had we but Paul's eyes we should discern this incomparable beauty and excellency in Christ. Had we but his sense of Christ's fulness and All-sufficiency, we should see a το ενεπερασυς, a transcendent excellency in the saving knowledge of Christ Jesus our Lord, above all other knowledge, and with a free and joyful heart should readily and roundly come off with his ιν ου τα σα λα καθορισμον. For whom I say is no. I have suffered the loss of all things, and do count them but dung his & finete that I may win, or gain Christ.

To God by Jesus Christ be all glory. Amen.
That I may cause those that love me to inherit substance, and I will fill their treasures.

They are the words of Wisdom v. 1, and that by Wisdom in the beginning of this Book of the Proverbs, especially in this Chapter is meant Jesus Christ, the Essential Wisdom of the Father is so plain, that we need not to doubt of it, whatever the Socinians plead to the contrary. But it will serve my purpose (in what I intend in my handling of this Text) to take it comprehensively for Christ and his Grace, which is true saving Wisdom, as sin and iniquity in this whole Book is commonly called folly, and Sinners fools. And so the Text (without further Preface) commendeth Christ and his Grace to us by a fourfold excellency, which in all other things that we account good, we are wont to be wonderfully taken with, and why should we not be more taken with in Christ, in whom they are to be found in greatest Eminency? They are

1. Reality, and therefore called substance.

2. Perpetuity. No such things as we use to call Moveables, but a lasting, everlasting inheritance. That I may cause to inherit, &c.

3. Fulness. I will fill their Treasures.

4. Freeness of the conveyance, for heirs and inheritors are not wont to be purchasers of what they inherit. All this in Christ, and all promised to those which love him. That's the qualification of the persons to whom all this is promised, which I shall take notice and make use of in the application.

The first particular affordeth us this instruction, That there is a true, solid substantial reality in Christ and his grace, in himself and to them that love him; for so the words are שֵׁי 업ְוִינַי. That
That I may cause to inherit. But what? Is it to inherit the mind? (for such a kind of inheritance some come to, cap. 11. 29.) some empty airy vanity?

No (you may say) it’s here meant of outward riches, which obj. in that Non-age of the Church God used to promise to his chil-
dren, and by them to train them up to obedience.

And so not only in our ordinary speech Rich men are called substantial men, but also in Scripture phrase (at least as we tran-
slate it) our possessions, riches or treasures are called our sub-
stance, Jer. 15. 13. and otherwhere very frequently. Nay (as some conceive) this Hebrew word כֶּסֶף translated here substance is given to Gold and Rubies, Pro. 20. 15. and therefore accord-
ingly here in the Text by substance in the beginning of the verse is meant nothing but that which is expressed by treasures in the end of it, and by neither of them any other thing meant, but outward meat and riches, which in those days God frequent-
ly promised to his people, and they whilst they walked with him more usually enjoyed.

In answer to which, I only hint these few particulars. 

1. That if Godliness then have the promise of this life as well as of that which is to come, it will be the more desirable. And if Christ the wisdom of the Rather include outward riches in this his promise. I hope he will be more valuable, when he is as an aple of gold, thus set in a picture of silver.

2. I add that although God in that non-age of the Church did more frequently promise and bestow on his people outward
mercies and riches, yet never so as to be their true inheritance and substance; but only so as Christ and his grace and Salva-
tion was typified out by them and was apt up in them.

3. I do not find that in any place of the old Testament this
Hebrew word כֶּסֶף is necessarily to be understood of outward riches or substance; or they called by this Hebrew name, but, I am they are not in that place mentioned, Prov. 20. 15. כֶּסֶף doth not say that כֶּסֶף is כֶּסֶף that gold is substance, but the word כֶּסֶף there is a verb substantive in the ordinary sense of it, Est aurum,
there is gold, as our Translators render it.

4. Should outward riches anywhere else be called by that or any like name which may signify substance; we must necessarily conceive and grant that it is (according to the Apostles phrase) spoken after the manner of men, according as they are wont to judge and speak of them, which manner of speaking the Holy
Ghost in Scripture didstaineth not sometimes to stoop to, and to make
make use of, as when he calls the Moon one of the two great lights because common people ordinarily think so, and the heathen Poets Prophets because they esteemed them so. An usage not to be condemned in Scripture, when usually practised in other most approved Authors, with whom locum vulgo was no Solecismus, nor did they think they abused their hearer or reader if they made use of the common Nomenclature and of words adversiorum if but ordinarily though abusively taken.

5. But its outward riches sometimes in Scripture be called substance in the world's sense, yet (to be sure) it's never in God's and the Scriptures own sense, for according to that it speaks of them at a quite other rate, and makes a direct contrary estimate of them, and instead of judging them to be solid substance, or as (as our Saviour calls it) the true treasure and our chief substance, esteems and calls them ῥαλάξασα τὰ μικρὰ τὰ ἔργα, the least things, and instead of making them our own proper inheritance, ἀναδείκνυσιν another man's.

And therefore when Jesus Christ here promiseth to them that love him to make them inherit substance, we should much wrong both him and ourselves if we should interpret it only or chiefly of their poor little Notings and Non-entities. No, whether with them or without them he meaneth something infinitely better and more substantial, though more spiritual, in and from himself, which must be included and is chiefly intended in this his promise, and which such of his servants as do indeed love him, do as really and substantially find made good to them in his performance. That there is a substantial reality in Christ and his Grace, in himself and to them that love him, that's the point.

And so several Interpreters render the word ὑμῖν in the Text by Ἰσωσύνη Ἐσσενία, substantia, id quod est, and esse perpetuum and the like, by all endeavouring to express that true solid permanent reality, which is in and by Christ, that real substance that is in Him, and that solid all-sufficient subsistence, which his servants have or may have by him.

And therefore in Scripture up and down, and frequently in this book of the Proverbs compared to several things, but especially to such as are most solid and substantial.

To pearls and precious stones, such as are not more precious than solid and durable.

Of metals, to silver and the finest gold. My fruit is better than gold, yea than fine gold, v 19. of this chapter. מִזְדָּר פְּנֵי אֲנָחָה the latter of which words hath strength and solidity in its significations;
So solid and compact as fire it self can very hardly work upon and Job 22. 25, not at all waste; sometimes compared to food: but to bread, not to Grutius. frothy kickshaws, but to bread, which is solid nourishment and Isa. 55. 2, the staff of man's life, nor that bread which periseth, but which Psal. 104. 16, endureth to everlasting life, John 6. 27, sometimes to Clothing, but it's קָרֵב not a Cobweb Tiffany but durable and substantial clothing, Isa. 23. 18.

And in the 18th verse of this Chapter this Wisdom faith, that with her is רְשָׁעָה Durable Riches. The word translated Riches signifies substance; but as though that were not enough to express how substantial this wisdom was, the Epithet קָרֵב is added, which signifies durability and strength, because things that are solid and strong are durable. So here, as though the word substance were not enough to express the substantialness that is to be found in Christ and his Grace, the word קָרֵב is added, which rendeth it hereditary and so more durable. Durable Riches there, and here substance, but durable and hereditary as the Apostle calls it. עֶקֶרֶת וֹאֶפֶדֶרֶת מָעָשָׁר יָאֶפֶדֶרֶת מָעָשָׁר, Heb. 10. 34, a better and enduring substance. In the beginning of that verse you read that those Hebrews for Christ's sake had endured תֵּחֶלֶת וֹאֶפֶדֶרֶת, the loss of their goods, and they are there called עֶפֶדֶרֶת, as though they had some subsistence by them; against which עֶפֶדֶרֶת, he lets this וֹאֶפֶדֶרֶת, this real substance, which they have in and by Christ, which he calleth עֶקֶרֶת מָעָשָׁר, a far better substance, because inducing to everlasting life. The durability of it we shall consider in the third point, and only the substantialness of it in this.

And (for more particular proof) that must needs be accounted such, which is so,

1. In itself and its being.

2. In its effects and operations.

But thus both ways is Christ, and that grace and bliss which he bringeth with him.

First in himself and his own being and essence. He is Heb. 1. Real. 1. That's his Name and Memorial which he will be known by, Heb. 12. 5, Exod. 3. 15, a word which signifies his being in and of himself, and who gives being to all his words and works. A Noun Substantive which hath part of all the Tenses of the Verb Substantive in it, Present, Preter, Future, and so is in the New Testament spoken out more at large by גֶּדֶר וֹאֶפֶדֶרֶת מָעָשָׁר, He that is, and was, and is to come, Rev. 1. 8, which, as it telleth you
you that he reacheth to and infinitely exceedeth all times, so that he is substantial in all. The Hebrews will have that name to be 

\[\text{\textit{exemplar}}, \text{they dare not, they cannot utter it, I am sure none of us can comprehend it and rise up to that transcendent Entity which that name points at. It was Christ the second person of the sacred Trinity that appeared and spake to the Fathers of old, and when he was asked his Name, he answered, I am that I am, Exod. 3. 14. many blessed and Divine Truths that expression may hold out unto us.}\]

I am hath sent me unto you. But what is that I am? or what art thou? why he as it were subscribes a blank, and bids you write what you by faith and according to the promise would have him to be, or what you stand in need of him to be to you. He is 

\[\text{\textit{omnium}, Col. 3. 11. He is All to your faith and wants.}\]

And yet nothing, or stands in need of nothing out of himself. I am that I am. Logick Rules do not circumscribe God, nor should our Reason. An Identical predication is not here absurd, but most Divine. Nothing is in God out of his Essence. \textit{Totus Deus est tota Essentia.} All in God is only Essence, and All Essence: so that have we but Him, in Him we have all things.

But to pass by these and such other as may be added, to my present purpose, thence I observe what I am now treating of, That in Christ (who there spake to Moses) there is a substantial reality for the supply, and that \textit{in solidum} of all the wants of the Israel of God. I am. The Verb Substantive expresseth how substantial and real he is, that as God he is \textit{\textit{omnis omnium}}, \textit{\textit{super omnia}}.

\[\text{\textit{Col. 3. 11. omnibus inferior omnium, super omnia.}}\]

Real. 2.

Here \textit{Ens, Unum, verum, bonum} convertuntur. There is a real true being and goodness, and all in one Christ, and all this infinitely transcending whatever is in the Creature. He is and had been in himself God blessed for ever, although he had never by any operation or other manifestation of himself made it known to the Creature. In Himself He is a most \textit{Real and substantial Being.}

And the more real, because spiritual; in this I speak Reason and Divinity, which every rational, but especially every spiritual man fully affords to, but quite crosses and contrary to the gross apprehensiv
prehensions and carnal lusts of dull, ignorant, sensual, brutish men, who are of the Sadducees Religion, who held that there is neither Angel nor Spirit because they can see neither, Acts 23. 8. and of Thomas his belief, who unless he might see in Christ's hands the print of the nails, and thrust his hand into his side, would not believe, John 20. 25. nor can they any thing (no not of God and Christ) but what sense can see, or sensuality relish. Like lips like Lettece, as grosser bodies feed heartiest on grosser food, and would be pined with dainties, and relish that drink best, that is thick, and strong, and heady. Of these I shall again speak a little in the Application. But for the present on the contrary to those that are drawn off from these more gross Lecs and dregs, either by more refined natural speculation or spiritualizing grace, this gross corporeity hath more of matter and so of Potentiality, and less of Entity; But the more spiritual any thing is, the more of form it hath and so more of essence and activity, nay a more likeness and nearer approximation to God who is a Spirit, John 4. 24. and therefore the more spiritual any thing is, the more Reality and Being there is in it, because more likeness to God, who is the most perfect and supreme being, and therefore the Exemplar of all others. I say the more spiritual the more real, and therefore whatsoever grosser heads and hearts think, yet the two most spiritual things that we as men and as Christians are capable of (and they are learning and grace) are the greatest realities, and therefore the word בְּשֶׁתנָּם which properly signifies substance, Essence, or Being, is in the Old Testament often put for Wisdom.

Micah 6. 9. בְּשֶׁתנָּם in the Hebrew our Translations render the man of wisdom: and therefore well may Jesus Christ the Essential Wisdom of the Father and that saving Wisdom which we have by him be here called בְּשֶׁתנָּם, or id quod est, as Junius translates it, because so much the more substantial, as it is spiritual. And this first in themselves.

2. But so also in their effects and operations, for so your rule is. Prove se res habit in esse, iste in operari, and converso: such as the effect is, such is the cause also when it worketh per se, and from its own nature; so that if fire really beareth other things, we may safely conclude, that it is but in its self, and accordingly if Christ and his Grace put forth real operations on and in us, they must be greater realities in themselves.

Faith is no fancy, but an substance, Hebr. 11. 1. gives a real spiritual substance to things that are not, a subsistence and firm footing to a believer, who as to all other props and supports is utterly sinking.
SERMON XIII.

Nor are his hopes as the spider's, not as a spider's web; or giving up the ghost, as some others are called: poor thin concepts and notions. No. They are as an anchor sure and steadfast, Hebrews 6. 19. at which he rideth safely when others are over-whelmed.

Nor is his love an empty complement with a departure in peace, be you warmed and filled, &c. James 2. 16. but that which labour of it which the Scripture speaks of, 1 Thessalonians 1. 3. Hebrews 6. 10. that whereby of it by which faith is established, Galatians 5. 6. sheweth that it is indeed and in truth, 1 John 3. 18.

The imputation of Christ's righteousness to us in justification, is not putative, or putavious, as some of us lift, and the Papists speak it out. But an imprisoned debtor would not so judge of the imputation of his friend's payment made over to him. It's no dream when (with Peter, Acts 12. 9, 10. now fully awake) he seeth the prison doors opened, and himself set at liberty. He will say (because he finds it) to be a happy reality. And so doth every pardoned sinner; when he findeth sin pardoned, persons accepted, a reconciled Father smiling, and the Comforter witnessing his peace, he cannot but with much comfort and thankfulness say that these are greatest realities. Indeed justification is a relative grace, and we are wont to say that relationem seu minimam Emittis; but where both termini and fundamentum are real, as Chemnitus sheweth it to be so here, though Bellarmine laugh at it with scorn, yet a true Believer that seetheth the benefit of it rejoiceth in it with humble thankfulness. There is greatest reality in God's giving, and in faiths receiving. Christ hath really satisfied for us, and this is really conveyed and applied to us. In this first step (of justification) we are brought to be possessed of Christ, and then sure we are made to inherit substance.

And if such reality in justification, then it's much more evident even to reason and sense in sanctification, and what follows it, till we come at last to glory. As for instance.

1. They work very real changes in the hearts and lives of men, so that it cometh to the Apostles μεταμορφωθης την αναξωσιαν των, Romans 12. 2. to a transformation and renewal, or new molding, and that not only of the outside looks and gestures and carriages in an outward form of goodness, but even of the mind, yea of the very spirit of the mind, Ephesians 4. 23. of the very inmost and chiefest of the inward man: so that although the convert be no such changeling as not to be the same man in his natural individuality, and so the change in that sense is not substantial, yet in a
true moral and spiritual sense it is eminently real. Though it be the same string, yet it is quite otherwise new-tuned, all old things being past away, and all things become new in this new creature, 2 Cor. 5. 17. When the Spirit of the Lord (which was only a spirit of Government) came upon Saul, it is said he was turned into another man, 1 Sam. 10. 6. But when another kind of spirit (a spirit of real sanctification) came upon another Saul (or Paul) he was much farther from being the former man he was, and therefore faith, ξέω, in ἑαυτῷ, Gal. 2. 20. which Beca and Grosius paraphrase, quid fuerat non sum, I live, but not the same man I was, or if you lay that be not the sense of the Apostle in that place, and indeed I doubt it, yet I am sure it's that which many happy converts find in their hearts and lives, so that they may lay with that convert in Ambrose, Ego non sum ego, I am not my self, not my former sinful self, I am not more the same man that I was, than the new man is the old man, Ephes. 4. 22. or light is darkness, Acts 26. 18. when the Lion is become a Lamb, Isa. 11. 6. and Ephraim, who was bid let alone as inseparably joined to Idols, Hos. 4. 17. faith, what have I to do with Idols? Hos. 14. 8. when Paul of a persecutor is become a Preacher, and Luther a zealous Protestant of a monachus insanissimus (as he calleth himself) of a mad monk, ready (as he confesseth) to kill any that in unda syllaba should detract from the Popes obedience; when the proud are made humble, the froward, meek, the cruel, merciful: yea and such as by their natural tempers and accustomed practice were sometimes most unclean, sensual and profane, afterwards become eminently holy and spiritual and heavenly. Such great changes Latinius undertakes by the word of Christ to make: and such, Christ and His Grace hath made in all ages: indeed so great that none else could make them, and so visibly appearing not only to themselves and friends, but to the eyes and consciences of their worst enemies, that they could not be but notions and phantasies, juggles or outside hypocritical shews and viands, but greatest realities, and so clearest evidences that Jesus Christ is the Amen, the faithful and true witness, and Rev. 3. 14. these are the real and actual putting of his servants into possession of part of that inheritance, which he here in the Text bequeathes them; where he promiseth them that he will cause them to inherit substance.

2. A Second great work which Christ and his Grace work, and thereby fully manifest their true and eminent reality, is the quieting
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quieting of Believers hearts, and this triple. 1. In satisfying their desires. 2. In comforting them in their griefs and anguishs in this life. 3. In most fully and eminently perfecting all in glory.

1. In satisfying the desires of our Souls, and they as we are men are very large, but as Believers, and so far more enlarged by the Divine spirits breathing, are in a manner infinite. Now painted viands will not satisfy a real appetite, nor will a man that is hungry indeed, though he dream of eating when he is asleep, be satisfied with it when he is awake.

Indeed corporal food may satisfy bodily hunger: a beast may have a belly full; but that must be solid not frothy trash, else you will soon again be hungry, as some of late have told us of the juicy fruits in America; or they are very much dismembered bodies and appetites, which such stuff can satisfy.

Phantasm may be satisfied with phantasms as children may be quieted with toys and rattles, but the intellectual appetite is more both curious and serious, and in some things is not quieted without solid demonstrations, and yet in some other things takes up in very thin and empty notions, especially (such is our self-love) if they be our own, as Cæsareon some where professeth that he was fully apaid for all his labours in his studies with the content he took by one poor Criticism; and Hadrian the Cardinal when he meets with an Alisud, or Aliter or such like particle well set, he thinks he hath found a Jewel.

But those more divine hungrings and thirstings, which the spirit of God really raiseth in the hearts of his people, are not satisfied with such husks and puff-pasts, which do rather feed esuriens anima than esurientem animam. Wherefore do you spend money for that which is not bread, and your labour for that which satisfieth not? saith the Prophet, Is. 55. 2. It must be bread the staff of man's life, which upholdeth the bodily life, and it must be the true bread of life which came down from heaven, which only can satisfie the truly hungering soul and feed it to everlasting life. And that Christ and his grace both is and doth. His flesh is meat indeed, and his blood drink indeed, John 6. 55.

His flesh is meat indeed, and his blood drink indeed, John 6. 55.

His flesh is meat indeed, and his blood drink indeed, John 6. 55.

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on Prov. 8. 21.

defires and appetite. As for me I will be bold thy face in righteousness, I shall be satisfied when I awake with thy likeness, faith David, Psal. 17. 15. I have all and abound, I am full, faith Paul, Phil. 4. 18. when he had tasted of Christ's sweetness in a small present which they had sent him, and therefore he appears to be substance whilest he thus substantially satisfeth our vastest desires. But of this more in the second point, in which we shall consider of his fulness, which in the latter part of the verse he promiseth shall fill our treasures.

2. By affording solid comfort in our most pressing, pinching, smarting griefs and anguishes of inward or outward man. He is a substantial real friend indeed who can and will help at a dead lift. The true God puts counterfeit Idols upon this trial of their being God by doing good or evil, Isa. 41. 23 and bids their worshippers go to them to deliver them in the time of their tribulation, Judg. 10. 14. It's but an hollow reed which breaks, and rather Isa. 36. 6. wounds than supports when such weight is laid on it; but it's a solid foundation that then will be able to keep us up from sinking. Such is Christ and his Grace, careth Peter's的妻子, mother in the Math. 8. 15; height of a fever: and when Peter himself was now sinking, immediately strectheth out his hand and saith him, careth and quieteth the heart in outward sufferings, (he then said by'seuid ego sum, V. 27. when in a storm he laid he had and reviveth the Soul now dying away in sense of God's anger, and other inward anguishes, Job 33. 18. to 26. Those real felt Cures plainly evidence how able and substantial a Physician Christ is, (not as they Job 13. 4. PHYSICIANS OF NO VALUE) and how sovereign physick his grace and peace are. And withal it preventeth or answereth an Objection which a profane heart may be ready to make against all this that hath been said, viz.

That these we speak of are silly, fanick, or at best moping Obj. melancholick men, their troubles are but fond and weak imaginations, and therefore their both deliverances and deliverers may be answerable, not real, but only imaginary, and so the Childs pin-prick because he is silly and it is nothing, may be blown whole, and the melancholick man's Incubus whilst he is drowsing may feel very heavy and seem dreadful, which as soon as he openeth his eyes, vanisheth. Like to these some may conceive all the wounds and burdens of Christians troubled Consciences but melancholick fancies, and gloomy shadows, and as little substantialness in their Cure, tied with a straw and loosed with a feather; and
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and therefore may look at Ministers as to many jugling Mountebanks, who to gain more repute or to make a living of it with sleight of hand, tie such false knots, which are as easily untied and loosed, and then cry our, Digitus Dei hic, or as they of Simon Magnus, ἥδε ἢ ἄρτος τοῦ Μαγουστοῦ ἡ τρία ἡ μυαλή, This is the great power of God.

To which I answer,

That it is too true, that too often the maladies of many of God’s people do arise from ignorance and from melancholic mistakes, and like imaginary causes, which with God’s blessing sometimes by a very little light and help may be cured, as the Bugbears which the frighted man thought he saw in the dark, by a little candle-light brought in are driven away.

1. But yet sometimes the effects of those weak and imaginary causes may prove very real and strong; such as sometimes pose the ablest Physician’s skill to Cure what they work in the Body, as in some real Diseases and distractions from frights caused by some vain Bugbears. And none but Jesus Christ our Phæbus, and only Physician, can remove the said effects of them in some men’s Souls, so that he shines out to be the true Sun of Righteousness, in that he can bring healing to them in his wings, Mal. 4. 2.

2. Nor are all their maladies melancholic fancies. When the Arrows of the Almighty stuck fast in Job’s heart, and the poison thereof drank up his spirit, they were more than the Child’s pin-prick that was before spoken of: not to be blown whole, but only by the spirit’s breathing. And when God’s wrath lay heavy upon the Psalmist, and his hand pressed him sore, it was more than the melancholic man’s conceited night-mare.

Nor was Ananias a Jugler sent by Christ to play tricks with Paul, when he was sent to support and comfort him in that agony he then was in. The wounds of many a poor Sinner’s Conscience have been real and very deep, nor were they painted fires that the Martyrs have been broiled in. Real transcendent anguish in both kinds they have been, that many of God’s people have been exercised with, when nothing but realities could satisfy or comfort, and both Scripture and Church-story all along, and the manifold experiences of God’s people in all ages have abundantly testified, that in the worst of them Christ hath stood by them and supported them, and thereby proved himself a real friend. His Grace, and Peace, and Joy, have been real Cordials to their sad hearts, so as to enable them to endure those torments, not only with
with patience, but with joy and glorying. Sure faith was the substance of things not seen, and when the wind or breathing of the spirit did blow them on and lift them up so strongly, it was something fully felt by them, when not seen by others.

3. Nor lastly let us conceive them as so many frantic or silly dull men, more obstinate than honest, like Heretics that will rather part with their life than their opinion, or more honest than wise to hazard themselves against sufferings, and prodigally to have thrown away their lives which they might have saved and have been no losers. David in Scripture-account was a wise man, and 1 Sam. i8.14; Heman is there reckoned up amongst the wisest, who underwent these anguishs, and the Martyrs (whatever the wise men of the world think) were no fools, needlessly to cast away their precious lives that they might save their more precious souls. No dull thick-skinned fools as not really to feel those tortures, nor such silly fools as to conceive themselves into a fools paradise of fancied comforts and joyes. No, as their sufferings for Christ abounded, so their Consolations abounded by Christ, 2 Cor. 1. 5. both were very real and eminent, and thereby Christ really and eminently manifested to them and to all the world how solid and substantial that comfort is which he, his grace and presence brings, and that in the estimate of wisest men, and that when they are fit to judge most wisely, and that is in trial of afflictions, for vexatio dat intellectum, in death it self, and hora mortis is hora veritatis, then the very Heathens (as some dispute) were wont to divine, and therefore there is more hope that true Christians might better then understand what is truth. The night the Greeks call ισιον as the fittest time for men to apprehend and judge aright of things, and in this late evening of a Christians life, he (as well as some other worse men) see truth more clearly than in all the former brightest day of their life. Then it is that wisest Christians when they have had their best wits most about them, have most fully found, seen and felt most real comforts and joyes from Christ and his Grace in the midst of most really felt anguishs, so that when with Job they are made to possess mouths of vanity, Job 7. 3, and wearisome nights on such sick death-beds, even then from what realities they find in Christ and his grace and peace they can feelingly and joyfully say in the words of the Text, that they inherit substance. This bread of life is the staff of life in a weak mans hand, when he is fainting, and strengtheneth his heart when now dying.
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3. And if Christ be found to be thus real and substantial to us in this our vain life and in the worst of it, then doubt not but that when he hath once gotten us into Heaven, we shall then find that he hath there caused us to inherit substance. Whilst we are here, we are all the while but in our non-age, and the best that we possess here, is but the earnest of our inheritance which we are there to enter upon, Ephes. 1. 14, and then if the earnest be so great, what will be the inheritance? The Apostle faith that it is incorruptible, undefiled, that fadeth not away, but reserved in heaven for us. And all that speaks it to be solid and substantial. And so we read that the New Jerusalem lieth four-square, Rev. 21. 16, and the wall hath twelve foundations, v. 14, and the building of it of Jasper, v. 18, all the gates so many pearls, and the street, pure gold, v. 21, all so solid, that they plainly shew how substantially there Christ provideth for us. Oh how maily will that Crown of Glory be? what will not that Aaron's tiara weigh down? Here I may speak much, but never enough fully to let out the reality and transcendency of that bliss, which Heaven affords, and what Christ and his presence will be there to us to eternity. Deus & caelum non patiuntur Hyperbolae: and therefore I forbear, and only say, make us but sure of Christ whilst we live, and of Heaven when we die, and so both now and then we shall be able to set our seal to this truth, and to the truth of Christ in it, that this his promise in the Text is yea and Amen, faithfully promised, and both here and especially in Heaven fully and substantially made good; when Christ shall at the last day say, Come ye blessed, inherit the Kingdom. His hand will perform what his mouth here in the Text promised, that he will make them that love him to inherit substance.

And then happy art thou, O Israel, who is like unto thee? as Moses spake, Deut. 33. 29. For ever and thrice happy are they who (as the Text describes them) love Jesus Christ and that really and in sincerity, for whom this substance, these substantial sure mercies of David are provided for an inheritance. Whilst others in the worlds vain Dialect are called the substantial men, be you well satisfied with this substance, and although others detest you for satisfying your selves with thin empty notions (as they count them) of spiritual joys and comforts (which they cannot see) in a crucified Christ which they cannot skill of, yet if the covetous man (one of the words substantial men) when others hiss at him can yet applaud himself when he looks on his money.
money in his chest, how much more may they who only covet Jesus Christ and his grace, bless themselves or God rather, when they find this solid true treasure in their hearts? He that should fill his barns with the gavels and flowers of the field, would have but a pining crop of it, whilst he that is stored with solid graine will have wherewith to subsist when all that chaff is blown away in a windy day. Give me therefore the oak, which when the winter frost or the violent storm hath made it cast its leaves, hath yet its substance in it, Isa. 6. 13. And whatever other matters the men of this world may have and I want, yet let Jesus Christ (according to the former particulars) make a blessed and real change in my heart and life, in my greatest wants satisfy my desires, which their fulness increaseth, and quiet my heart in my inward or outward anguish, which the thought of their former plenty aggravateth: will he please to be but my comfort in death, and my portion in heaven, these will be true solid realities, and I will both here and for ever in heaven with humble and cheerful thankfulness say, that whatever circumstantial I have wanted, yet he hath made good this his word to me, that he hath caused me to inherit substance. There is substance and reality in Christ, and therefore if thou Lovest and enjoyest him, as Solomon faith, Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for thou art really a most substantial happy, blessed man.

But yet more blessed, if thou beest and carriest thy self answerably.
SERMON XIV.

ON

PROV. 8. 21.

At St. Ma-
ries April,
27. 1656.
Vse. 2.

A
ND this leadeth to
The second Application of this point, which discovereth to
us a double miscarriage, and presumeth upon us a double contrary
duty. For it in Christ there be such real and substantial worth
and eminency, our sin is 1. not making him in this respect the ob-
ject and matter of our choice, 2. the pattern of our imitation.

Our first and great miscarriage is in our choice, that it is not of
Christ and his grace, in whom there is such real and substantial
worth; but of sin, and the content of the creature, in which
there is at the best so much vanity and emptiness.

1. For sin. It's a very painted harlot without the least true
and real beauty. Indeed it looks and speaks big, and promiseth
very fair, even all precious substance, Prov. 1. 13. What! substance!
precious substance! and all precious substance! they are very great
words and promises, as great as Christ himself could make; as
the foolish woman in the latter end of Prov. 9. inviteth followers
with the same words that wisdom did in the beginning of it.
And as Christ calleth himself I am, Exod. 3. 14. so the false
Christ's they say ἦν ἐγώ εἰμι, Luke 21. 8. But they are herein
false Prophets, for the Scripture of truth speaks far otherwise of
them, and calls them by other truer names, as deceitful lusts,
Ephes. 4. 22. and lying vanities, Jonah 2. 8. So far from any
substantial goodness in them, of which they are such privations, as
that they fall short of any true reality. For certainly sin is no
substance.

2. And for all Creature-contents how unsubstantial they
all are we may learn from the Names, which the Scripture gives
them.

1. דָּשָּׁם. Psal. 39. 6. Images, Pictures; which use to flatter
and at best (as they are called) are but counterfeits, have only...
a resemblance, but no reality, if (as you call it) to the life, yet not to truth.

2. Schemes and Fashions, I Cor. 7. 31. though in fashion, yet vain, fickle, and which soon pass away.

3. Shadows, I Chron. 29. 15. which indeed oft shew greater than the body, but are only from the intercepting of heaven's light, and so have nothing of substance in them, fly as we move, yea and decline, though we stand still.

4. Fumi umbra the shadow (not of a great rock, as Christ is, Isa. 31. 2. but) of a fleeting cloud, and of smoke presently scattered.

5. Nay sois xwa, not only a shadow, but which is more vain, the very dream of a shadow.

6. And to the Scripture oft expresseth our content in them by dreams, Job 20. 8, Psal. 73. 20. than which (though sometimes pleasing, yet) nothing is more confused and empty, and at the first opening of our eyes quite vanish.

7. To this purpose also it is, that they are called Phantasies, All. 25. 23. as indeed of all our needless superfluities, what is more than for supply of necessities and moderate delight, is it any thing, but mere phantast? And is any thing more vain and empty? Is there any substantial reality in that which is only fantastical and merely imaginary?

8. The Scripture goeth yet further, and calls them nullities, Non-entities, Nothings חל אַשָּׁה ye rejoice in a thing of nought, Amos 6. 13. שְׁרָשׁ that which is not, Prov. 23. 5. that are either nothing in themselves, or in case we lay our sticks on them, to us will prove nothing, or worse, a very spiders web, Job 8. 14. 15. which is laid hold on will be sure not to uphold, but it may be will poyson the hand that grasps it, (in Titulo pharmacon, in pixide venenum.)

9. A very lie that hath no reality and truth in it, Psal. 62. 9. belie their Names, as in those elegant Antonomasies in which the Prophet much delighted, Micab 1. If they speak evil, they will make them good. Abrab in the dust, v. 10. and Achzib will in this speak true, it will be a lie, v. 14. but if they promise good, they will lie to purpose and perform the quite contrary. Sapher beauty naked and ashamed. Zsaron will not go forth though it be Behezel a next neighbour, v. 11. This is Phraab and all his multitude, Ezek. 31. 18. but a noise, Jer. 46. 17. that makes an hubbub in the world, but ends in silence. O quam-
SERMON XIV.

Sane et in rebus insanis! How much vanity is there in all such things! And yet how much more in our vainer hearts? light flies to be so catcht in such cobwebs, to build all our present comforts and all our hopes for eternity upon no more substantial but upon these sandy foundations of sinful or base outward pleasures, profits, and such like enjoyments, that we should be such fools as to exchange αἰενή αἰενίων, to part with that maffy tried gold which our Saviour profers, as the rude Savages do for glafs beads, or such gay nothinges. Mißam aniínum ad illa que externa sunt, contemnámus omnium quæ adéò pretiósa non sunt, ut am sint omnino dubium sit.

Are they not shews, pictures, and counterfeits? then as we laugh at children for taking pictures for live men, so even children may pitty us for these more childish mistakes, even senseless Idolatry; for so Idolaters are condemned in the Scriptures for worshipping painted Idols, Ezek. 23. 14, 15. Alas! the whole world is now like their Chambers of imagery, Ezek. 8. 12. hung round about with such painted Idols, Nòthings ὡξηές, which all sorts from all quarters fall down to and worship, and have not so much knowledge and considera- tion as to say, Is there not a very lie at our right hand, Isa. 44. 18. to 21.

Are they shadows, and how hard do such deluded fools as we are grasp them? Pró Junone nubem, Σωσίας drag the dream of a shadow. They afford the shadow, and our vain hearts bring the dream, as Psal. 39. 6. the vain world was a vain show, and the vain man ἀποφαίλεται constantly instantly walketh and struggeth on it.

That what we use to say of a man dreaming, that he is gotten into another world, a world of fancies, may be too truly affirmed of a world of men most waking, if we do but think of our phantastical garbs, fashions, behaviours, our whimsical opinions and practices, and (which is worse) in the things of God, and (which is worst of all) whilst we place our Religion and the power of God himself in them, do we not live in a world of phan- tasy? Like men that look through a triangular glass, what pleasing orient colours do they see? and whilst we look through these false glasses, what gayes and brouches do we fancy? And thus with the foolish woman, Akko talk so long to our selves in the glass that we prove Fairy-Queens, or enchanted Knights: and then whatever Tragelaphi, Chimera's or the most prodigious
ous crack-brain'd Fancies are greatest Realities and most Divine mysteries; but no part of this substance in the Text, which Christ the wisdom of the Father promiseth to make them that love him possessors of.

Thus are we deluded and gulled with vain shadows and fancies, and as sometimes all Egypt was scattered over with Israelites gathering of straws, Exod. 5. 12. so the whole World is now spread over with such as are no better employed, with Boys running amain after Bees or painted Butter-flies, that have either a wing to fly away from him, or a fang if caught to wound him. And thus whilest they trust in vanity (as Eliphez faith) vanity is their recompence, Job 15. 31. and vexation to boot.

But that's not all. Besides this vanity there is this further vexation, that whilst these superficial vanities are thus pursued, that which is substantial and real, Christ and his Grace and Peace are undervalued, neglected, it may be opposed and hated, as those sick of the Pica whilest they feed on trashes, forsoke more solid and wholesome food, and the Prodigal when he came to his beast had run away from his father's house, where there was bread enough to satisfy him.

And the Reason is because they that are after the flesh mind or favour only the things of the flesh, Rom. 8. 5. but skill not of the things of the spirit, because they are spiritually discerned, 1 Cor. 2. 14. Christ and his Grace are of such a spiritual Nature, and therefore are not fit provision for sensual lusts, which are taken with gross, corporal, sensible objects. To such eyes Christ had no beauty in him to be desired, Isa. 53. 2. As the hungry Plowman must have something that hath cut in it, you pive him with dainties, so here these spiritual dainties that we partake of by feeding on Christ by faith, living on God by hope, looking up to heaven in prayer, especially if joined with repentance for those things which a carnal heart rejoiceth in, and reformation and mortification, and denial of those lusts, which all the comfort of his life is wrap't up in, and if the Kingdom of God consist in righteousness, and peace, and joy in the Holy Ghost, these are (as to Gallio) but words and names; too thin notions for such gross gross apprehensions. A heart that is sensual and carnal, cannot skill of things that are so spiritual.

But are they therefore the less substantial? was Christ's, and shall our Bodies after their Resurrection be less real Bodies, because more spiritual? 1 Cor. 15. 44. Are Angels and our own Souls
no real Beings, because they cannot be seen with bodily eyes? A substantive may be such, if understood, though not felt or heard. Is there nothing to be had in Heaven, because no bodily meat and drink, sleep or such like pleasures that we here delight in? God is most blessed without all these. And our Saviour speaks of drinking of the fruit of the Vine now in his Father's Kingdom, and he told his Disciples that he had meat which they knew not of, John 4:32 and he hath such even here for his, that such strangers think not of. (Things maxima Ensitatis are least comprehensible.)

And therefore seeing there is no defect in Christ, let us be the more sensible of and humbled for this woful sinful defect in our selves, in thus wrongdoing and undervalueing him, whilest we thus prefer these empty vanities and fine nothings before him, committing these two great evils, which God is doubly and bitterly displeased with, in forsaking the living fountain, and sitting down by the broken Cistern, grasping shadows, and letting hold go of that substance, which the Text here speaks of. In which dangerous mistake let us sadly take notice

1. Of our original miscarriage which hath begotten this in its own image. Our first slip in that great Fall began here. Eve was taken with the seeming beauty of the forbidden fruit, and with an imaginary conceit of becoming like God in the eating of it; and so turning away from the God of Truth, both she and we have been naturally pursuing vain shows and lying vanities ever since, like the Prodigal in the Gospel, who leaving his Father's house where was bread enough, was brought to his empty husks, and we that were created בַּלַּהּ in the image of God, Gen. 1:27. to have kept close with him in an uninterrupted union and communion, are now the men that do מַעֲלָהָ walk in a vain show, as the Psalmit speaks, Psal. 39:6. and (as the Prophet faith) in the light of our own fire and the sparks which we have kindled, which like igues satwi, in these wild vagaries lead us into precipices, end in darkness, and so we lie down in sorrow. Which leadeth to the second thing it should put us in mind of, as of our first fall, to be humbled for it, so

2. Of our last irrecoverable ruin we take the better care to prevent it, without which taken, this pilding with these toys and trifles will be a sad foregoing sign and means of it. The sick man draweth fast on to death when he beginneth zeu- κυδίζειν floccos vellere to be picking and plucking the flocks of his covering, and no surer way to drown the man that is fallen in-

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on Prov. 8. 21.

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to the River than for him to lay fast hold on the weeds or such like trash that are at the bottom of it. By catching at the shadow thou losest the substance, and by building on the sand thou fallest short of the City which hath foundations.

This therefore being our great sin, and the inlet of all our misery, our contrary duty is, seeing man thus walketh in a vain show, seriously and heartily with the Psalmist to cry and pray, And now Lord what wait I for? my hope is in thee, Psal. 39. 6, 7. my hope is in thee, my desire is after thee, thou art my choice and portion. I have none in heaven but thee, and there is none on earth that I desire besides thee: My flesh and heart faileth (as all Psal. 73. 25, vain outside comforts will) but thou art the strength, the solid rock of my heart, and and my portion for ever. Count Gold as dust, and then God will be silver of strength to thee, See Grotius in locum.

And therefore to all poor deluded souls, that are gull'd and cheated with these shining shells, these painted Sepulchres that Matt. 23. 27, seem to be what they are not, but what they are (as our Saviour said of them) they appear not; be that messuage sent which Eli- Luke 11. 44. jah did to Abaziah, Is it because there is no God in Israel, that thou 2 Kings 1. 3. 6. hast sent to Baalzebub the God of Ekron? Is there not that in the true God which can really and substantially satisfy you, that you betake your selves to Baalzebub, such Gods of flies, such vain nothings? oh knock at the head of such empty vessels, and hear how hollow they sound; set down cyphers at the foot of the Account under all such Items. Leave off to feed on wind, and to fill Hos. 12. 1. our bellies with the eastwind, which will rather gripe and wring Job 15. 2. than feed and satisfy us, and for any substantial real good to be had by them they are but Tangrams, are but as if they were what they seem to be.

And therefore let our carriage to them be accordingly, Rejoice in them as if we rejoiced not, and use them so as though we used them not, for else we shall abuse them, 1 Cor. 7. 30. 31.

But on the contrary, really and in good earnest betake we our selves to Jesus Christ, that what others have in the shadow we may have in the substance, as what Nebuchadnezzar saw in a dream, Dan. 2. Daniel saw in a vision, Dan. 8. 1, 2, 3. And therefore as you may observe when other Countries traded with Tyrus in other commodities and many of them superflui- Ezek. 27. ties, Judah and the land of Israel trade with them was in the flable commodities of Minnith and Panag, boney and oyl and Balm.
SERMON XIV.

balm, in the substantial necessities for man's life. So whilest others seek shells and cockles on the Sea-shore, let the wise merchant seek valuable goodly pearls, Mat. 13, 45. and when he hath found, that one of greatest price, v. 46. even Jesus Christ, let him deal for That, and rather sell all than not buy it. So he himself counselleth the Church of Laodicea, which was taken too much with glittering outides, to buy of him gold tried in the fire, Rev. 3, 18. that is to be had in him, which is solid in it self, and which we may substantially live of. Oh when shall we be so wise as to lay aside our false sick appetites to other fashy poyloned Cares, and once to hunger after and to feed heartily on the bread of life, on that which is really good, that so our souls may delight themselves in fasting, to be no longer flitting from one temporary empty contentment to another, but by fully closing once with Christ we may (as it is in the Text) inherit substance.

But this is not all: there is a further sin and contrary duty, which this Truth calls upon us as sadly to take notice of. For if in Christ there be such real and substantial worth and excellency, our sin and miscarriage will not only be in our mistake of the object, in our making choice of other empty vanities before him or instead of him, but also in our not answering this his substantial reality in our heart and life, though we should have pitched upon him, and made our choice of him.

And the contrary Duty in the General is, that as Christ is substance, so we look to it that we answerably be substantial Christians, i.e. really, seriously, and in good earnest godly: not contenting ourselves with a form of godliness, and mean while wanting, or denying the power of it, 2 Tim. 3, 5. that we be as solid graine, and not light empty chaff on Christ's floor, not bare Nominals, but Reals, that what the Apostle faith of Love, may be be said and made good of our whole Christianity, that it be not in word and in tongue, but indeed and in truth. Again I lay it, that our care must be that as Christ his promise is to make us inherit substance, so we prove real, solid, substantial Christians. And for further discovery and direction herein, I shall briefly touch upon some particulars in reference to

1. Our understandings and Judgments:

2. Our hearts and affections.

3. Our outward Conversations in our words and professions, behaviours and actions.

And
And first as to our Understanding and Judgments, I name only two particulars, which come crost to that solid reality which should be in a substantial Christian, and is really in Christ.

1. A weak doubtful hesitancy, and especially a more loose and profane Scepticism in the things of God and Christ. The former is to be more pitted in weak or young Christians, upon whom the sun of Righteousness is not yet risen to any considerable height, or not shined out in more full brightness, and then it is the early dawning or darker day: *tantquam in re creperâ*, they are doubtful and stumbling in the dark, have not their senses exercised to *Hebr. 5. 12*, *discern*, so clearly to apprehend, or so solidly and resolvedly to *13, 14*, judge and conclude, and so are subject to waver and doubt with those two Disciples, *ἄμωμος ἡμῖν ἡμῖν*, we trusted that it had been *Luke 24. 21*. be: These, I say, are to be pitted and helped.

But as for Pyrrhoes Scholars who abound everywhere in this loose age, those εὐωδιανοὶ, ἀναγωγικοὶ, who will resolutely affirm or determine nothing but to doubt, and query, and question all, not only in *Philosophy*, but in *Divinity*, and that in the most solid and substantial points of it, as the Soveraigny of God in his Decrees and Providence, God's free grace if it seem in the least to intrench on our free will, the imputation of the first Adam's sin to our guilt, and of the second Adam's righteousness to our Justiﬁcation, and the like, in which the true Believer hath the most solid foundation of his most established peace, and therefore with him are amongst those πανορθοομικοί, most surely believed, and most firmly built *Luke 1. 10.* upon; for thus I lay, as do thus, οἵτινες καὶ νῦν, and question and dispute all into uncertainties, and so draw the self down to flat *Atheism*, we should reject them and abhor their attempt, which would never *Ere and verum*, and defoil Christ, in whom the Text faith, there is substantial Entity of his infallible verity.

And therefore on the contrary our duty is, if we would be answerable to him, to stand fast on to firm a ground-work; and as he ἔστιν *a founded founded stone, Lapis fundatissimus*, a most *Isa. 28. 16.*, founded Corner-stone, and a most-firm foundation, to he expects that we should grow up to that εἰς ἑαυτοῦ both ἀγνώστως, *Col. 2. 2.* and *Hbr. 10. 22.* and ἀπελθόντως, *Hebr. 6. 11.* the full assurance of knowledge as well as hope, and faith, that we be not carried *Ephes. 4. 14.* away with every wind of Doctrine; or be led away with the error of the wicked, falling from our confidence; but be firmly built on *2 Pet. 3. 17.* so substantial a foundation, and especially in fundamentals to be confirmed, resolved, solid Divines as well as Christians.
SERMON XIV.

2. A Second particular as to our understandings which suits not with this substance in the Text, nor that answerable substantialness that should be in every true Christian, is when the whole or main substance of all our Religion is in taking up and maintaining some notions and opinions, and it may be some new lights and high speculations, concerning which we are not (as the Scepticks were, in the former particular) at an indifferency, but press them with utmost intention, as if in them were the marrow, kernel, the very heart and substance of all godliness, as in truth it is the whole of many of those who now most pretend to godliness, who by being of such or such a sect opinion or persuasion do measure their own and others Saintships, like them, 1 Tim. 1. 4. who gave heed to fables and endless genealogies, doubting about questions, and oppositions of science falsely so called, 1 Tim. 6. 4, 20. which is far enough from that laying up a good solid substantial foundation, which the Apostle exhorted to in the verse foregoing. Were the bare knowledge and confession of most solid truths sufficient, Satan may go for a Saint. But if the whimsies, and airy or fiery fancies of weak or hot heads may go for sound and solid Religion, it would be a very thin empty frothy thing, not this substance which the Text speaks of. The Astronomers Phenomena in heaven may be of some good use, but such in our brains will never light us thither. Let therefore such Spanish Alumbrados or English Illuminates please themselves in such fantastical attainments. On the contrary let it be the care of every one that would prove a substantial Christian, by all good means to attain to a solid judgment of saving truth, and not rest there neither, but because Theologia is not scientia speculativa but practica, and because in Scripture-use verba sensus afficiunt & effectum connotant, words of knowledge and sense imply affection, and Divinity is an art of living, and not only of bare knowing, as many of us as would be solid Divines and substantial Christians, (as the lamenting Churches eye affected her heart, Lament. 3. 54. 50) let our knowledge effectually press on to earnest affection, and real action, which leadeth on to the other two Heads before mentioned.

2. And as concerning our hearts and affections, two things also either fall short of or come cross to that substantialness which is to be expected from them, whom Christ causeth to inherit substance.

1. The first is a weak saintliness and deadness in the outgoing
goings of our souls to Christ, an heartless velleity, a wishing and a wounding, rather than any true and hearty willing: Balaam's wives, Numb. 23. 16. the sluggards desires, half desires, which in God's account are none; as Gods people when with a weaned remisness they close with the things of this world, they rejoice as though they rejoiced not, 1 Cor. 7. 30. So when our desires and affections to Christ do so freeze in our bosoms, they come short of this in the Text; they are, and they are not. When we say and profess that Christ is such solid food, his flesh, and the meat indeed, and we bring such flashy desires and such faint appetites to him, what do we but make men believe that either he is not found food, or at least that we have but sick stomachs? He not substance, or we not substantial Christians?

2. But Secondly, There is another distemper in this kind, which wanteth not for strength, but yet in substance. The wind no solid substantial body, yet may be very violent and impetuous: such a flatulence there is in many mens spirits, which makes a shew of a great deal of real zeal and strength of affection for God and Christ, and yet is nothing but an empty swelling tympany, an impetuous violence to prosecute our own desires, opinions and ways, and to bear down whatsoever rather displeaseth us than what offendeth God. Such was Jephthah's zeal, and the Ruler of the Synagogue his indignation, and the more to disquiet the unsubstantialness of it, it's usually not about the weightier things of the law, and such as concern the substance and power of godliness; but about circumstances and externals, or other less and lighter matters, as it was with the Pharisees about their Mins and Anise and Phylacteries, and so now is with the Papists about their Ceremonies and Traditions, and with many amongst us about some niceties in Church government and outward forms and other curious Punctilios, which are at a great distance from the heart and soul and substance of Religion. Here we have heat enough and too much, a feverish heat but not kindly and natural, fire, but such as proves wild-fire, making a blaze in lighter straw, but such as putteth' all into a combustion. Oh beware of such a dangerous mistake, as to take the violence of an unmortified passion for the power and substance of saving grace.

And therefore if ever we would attain to solid and substantial evidence of it, our contrary care and effectual endeavours must be.
SERMON XIV.

1. Contrary to that coolness and indifference of our affections to Christ to rise up to more strong and earnest outgoings of our souls after him, such as the Scripture expresseth by hungerings and thirstings, and longings, breathings, breakings, pannings, and faintings after God; not a faintness of indifference, but a fainting upon our being spent in eager pursuit of what we cannot fully overtake, that it cometh not to I am and I am not, but as Christ named himself I am, so with truth and reality I can echo back again and say, Lord I am, I am; really and in good earnest with strongest bent of my soul, I am for thee, and so indelibly and earnestly move towards thee, that I shall not be quieter till I rest in thee. I do not measure substance by quantity, nor judge of truth of grace by the degree; though some will needs wholly place it in it. There is the true essence and substance of a man in a weak child, and weak desires after Christ may be true and serious, if this weakness be occasioned from other hindrances, and not from an indifference, but still giving Christ the sovereignty. But yet such weakness should not be relied in, but overgrown, and more strong and earnest workings of the heart to be grown up to, if we would have more real and substantial, at least more sensible evidences of the life and power of godliness.

2. Nor must we satisfy our selves with this. There was strength enough and in some respects too much in that impious and furious of some men's spirits, which was the second miscarriage before noted. But therefore contrary to it our care must be, if we would have evidence of true, solid, substantial godliness; that this strength of passion do not only bluster towards others, but that it produceth real and substantial effects in our own hearts, and that we find and feel it so doing, for as they are wont to say, that Tacitus est fundamentum vitae sensitive, so real felt inward effects in the soul, are surest evidences of a true spiritual life also; such as were before-mentioned in the doctrinal part of this point as substantial and real effects and operations of Christ in us, are to this purpose to be really felt and expressed by us.

A serious and hearty making out after Christ, indeed and in good earnest, working that really in us which nature cannot effect, and hypocrisie but ill favouredly counterfeit: which may evidence to others, at least to our selves, that God is in us, is of a truth, as the Apostle speaks, 1 Cor. 14. 25. really changing our hearts, and powerfully mortifying our lusts, that we may be (not as that 2 Pet. 2. 18. but) real, i.e. being, free indeed,
as it is John 8. 36. substantially satisfying the vast desires of our Souls, and thereby evidencing that Christ is to us ἀληθὴς ἐσόμενος, not only  ὁ δυνάμεις (as he is to Hypocrites, and many Politicians) but  meat indeed.

And as substantially supporting and comforting us in greatest exercises and faintings, either in life or death; a friend in such sixtis, as we are wont to say, is a friend indeed. And such we express and proclaim Christ to be, when we can experimentally know him by his Name I am, and find him to be All, when all else is nothing; though with them, Hebr. 10. 34. we be spoiled of all other goods, yet then Christ makes good this his word. To those who do love him, he maketh them to inherit substance.

3. For our outward carriage and Conversation, contrary to this substance, is empty outside formal Ceremoniousness and superficial Hypocrisy.

1. For the first, What a glaring shew did the Pharisee make in his Phylacteries and Tephilims, the Pope in his Pontificalibus? What a Pageant and Puppet play is their Mass, and what an heap of light chaff is their Corpus Juris Canonici? And yet as of old, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these, in these and such like outward services and circumstances such weight laid as though they had been the very heart, and life, and substance of godliness, whilst those who most pretend them were the most real and bitter Enemies of the power of grace, and many of the people who most doated on them were most debauched and trenched off from the least shew of it, but (that I may use Tertullian's words) did impertatis secretis superficialibus officiibus ambigere, and although they did drink and drab, and live in all abominable filthimds, yet if they could take Sanctuary in such Church Formalities, which could let them alone in their lusts (missam non mordet) if they could bow and cringe, and be ready at their pollutions in the Church, and on their Death Bed receive their Maker and be absolved, and when dead be buried in a Fryers Cowl, all was safe enough. All this only the Whores garish dress, far from the Spoules substantial and durable clothing as it's called, Isa. 23. 18.

But I forbear now to speak further of this, because although little do we know how soon our giddiness and Romes Reniffures, through God's just judgment may again bring us to such vanities, for the present we are gotten to a quite contrary extremity of all rudeness and irreverence in God's outward service, as though these were.
were no mean between affected sinicalness and right down fordid-
ness. The Apostles ἵνα ὥσπερ γὰρ τὰς μίμος make up this
µίµα χάουσα, this great gulf, and keep us from sinking either into
Idolatry and Superstition on the one hand, or Profaneness on the
other. But again I must say, Now no more of that superficial Ce-
teniousness in God's service.

2. And rather let me speak a little of the vizard of hypocrifiie in
our outward profession and carriage, directly opposite to substan-
tial Christianness: a sin which (as he faith) is the worst of all to be
accused of by God, but the least by men, who too often would pin
it on the sleeve of all profession and most odiously of sincere pro-
feffors. So Job with his friends is an hypocrifiite, and Christ with
the Jews but a Deceiver, and as soon as ever a Christian was ef-
pied, statim illud de trivio; & Regius, iubemns, and I wish we might
not have not only in the streets and other places, but too often also
in the Pulpit, the power of godliness wounded through the sides,
and under the name of hypocrifiece. But yet this false sin may be too
truly charged on too many by better men, and I fear never on
more than now in this false age, in which there are not more slips
mintered in our Coin than in Religion; and none cry out more of
Forms than those that are greatest Formalists. If not totus mun-
dus exercet histrioniam, yet in our little World too many prove
Stage-Players, that act parts in Masks and Wifards with a
great deal of the form but a very little of the power of godliness;
all shew, and no substance; such shadows using to be molt in
brightest Sun-shine, and in Bernard's judgment make up that De-
monium meridianum. But I must not here enlarge on the many
ugly deformities of such mens sins, and how monstrous such wifards
make them. All that I have occasion from the matter in
hand to touch on, is, what contrariety they bear to this substan-
tial reality which is in Christ, and should be in all the true solid
members of his Body; whereas on the contrary those men may be
fitly compared to Sodom's trees and fruit, which Chrysostom faith,
are Trees and no Trees, fruit and yet no fruit: all in shew, but
nothing in substance. And therefore would we write according
to the Copy in the Text, and according to the exemplar which we
there have in Christ, our care and endeavours should be in our
whole course and carriage instead of these vain shews and non-fi-
nificant overtures, really to express so much of Christ as may de-
clare him to be substance, and our selves substantial Christians; that
Religion and Grace is not an Idea or a vain froth by Notion, but a
real,
real, vital, energetic principle: and therefore to every one that nameth the name of Christ, and makes profession of his grace, I must say, Loquere ut videam, ut sentiam. Say and do, appear and be, as Christ said to his Disciples, Luke 24:39. Behold my hand; and see that it is I, handle me and see me, for a spirit hath not flesh and bones as you see me have: so the true Disciples of Christ may be able to say to all beholders, and to most quick-sighted and most suspicious Enemies. Come near and look, and mark diligently that it is I, that I am really my self and what I seem for, that I am not a Ghost or a Phantasm, or a Counterfeit, which hath not such real Evidences, and solid demonstrations of Christ and his Grace, which you see I have.

That my heart is right, when my life expresseth righteousness and true holiness, Ephes. 4:24.

That my profession is sincere, when my Conversation really maketh it good, and so the Gnomon and the Clock go both together.

That in my words and promises (with the Apostle) I do not use lightness, that with me there should be Yes and Nay: but according to my Saviour's Precept, my Communication is Est, Est. Math. 5:37. That although I do not swear, yet I am a substantial man of my See Grotrius in locum, that upon it any man may know where to have me.

And in the constant tenour of my life and carriage I am a square man, a solid Christian, that notwithstanding some lesser variations (which the best Loadstone hath) I in the general points right, pretend to no more than my life makes good in a stable frame, and way of down-right-godliness.

Whilst I can really, vitally, vigorously act for God in general and particular calling.

And if he please to call to it, am enabled as courageously to suffer for him, and steadfastly to hold fast, the beginning of my confidence (or substance, as the word is, and Ambrose renders it) and that unto the end, Heb. 3:14.

This, This is to be a Christian indeed and in good earnest, which really and actually instateth us in this bequest in the Text, in which Christ promiseth to cause them who love him to inherit substance.
That I may cause to inherit.

At St. Maries
August 10.
1636.

WE have hitherto in the first particular treated of what Christ is in himself, and to them that love him. And that is $\text{ου}$ substantial reality.

In the second we are now come to consider the Tenure and Title in which they are promised to be seized and possessed of him, and this that other word $\text{λαθρεύω}$ expresseth. It is by way of free and perpetual inheritance: so that what Solomon elsewhere saith, that wisdom is good with an inheritance, that he avoucheth to be found in the wisdom here spoken of, both substance, and Inheritance, that I may cause them to inherit substance. And that holdeth forth to us, as I even now hinted,

1. The freeness of it, our claim to it not being merit, or purchase, or self-procurement, but only free gift and inheritance; for however to inherit often signifieth in general to possess, and so Heres and Dominus, or Herus are the same, and an inheritance may be said to be gotten (by the father) Prov. 20. 21. yet the Child that cometh to enjoy it, neither purchased it by his penny, nor procured it by his labour. Inheritances were wont to be divided by lot, Ezek. 47. 22. which speaks God's allotment, and are now usually either born to or by favour adopted to, and so are of the Father's, Prov. 19. 14. not of the Child's procurement. In a word both from Scripture, and common use an inheritance is in part described to be that, $\text{quod gratis edit in possessionem}$.

And so it is here. Christ and that Grace and Glory which cometh to us by him are only and altogether of mere grace, by none of our merit or purchase, and therefore in this sense are all said...
said in Scripture to be conveyed to us by way of inheritance. He that overcometh shall inherit all things, Rev. 21. 7.

To have all things is a great possession, but yet all by Inheritance. So we are said to be heirs of God and joint-heirs with Christ, Gal. 3. 29.

Rom. 8. 17. to inherit promises, Heb. 6. 12. to be heirs of righteousness, Heb. 11. 7. of Salvation, Heb. 1. 14. of the Kingdom, James 2. 5. which the Elect shall at last inherit, Matth. 25. 34. Come ye blessed of the Father, Inherit the Kingdom. That word inherit tells us by what Title we come by it, as also those that follow, prepared for you from the foundation of the world, that if so early provided for us before we were, it was not of our purchasing, but of God's preparing, as here in the Text ירחא, that I may cause them to inherit substance. If it be an heritage, it's God's causing us to inherit it, not any thing in us that may procure or merit it.

Away then with the proud doctrine of Merit: and let every humble soul be glad and thankful that he may have all of free gift and inheritance. And if you say that, Col. 3. 24. we read those words ἀνακάθετο τῷ ἀντικείμενῳ τῷ θεοῦ κοσμίας, as though this inheritance were a reward, I only say that they are strangers in the Scriptures, that know not that there may be a reward of grace and not of merit, and that the Psalmist spake not contradictions when he said, Psal. 62. 12. Unto the O Lord belongeth mercy, for thou rewardest every man according to his work, non quod mereantur, sed quia Deus misericors, as Austin speaks, and therefore (as Basil observes) that this διακαθέτοσθε is Nōsit, Retribuis, Dominum. Gods in Psal. 7: reward is his free gift. So in other places and in that mentioned he Apostle speaking of Christ's servants, he telleth them for their comfort that such servants are by adoption made Sons, and instead of the reward or the wages of servants they shall receive an inheritance of Sons, so that their inheritance is not so much reward, as their reward an inheritance: and therefore as the word reward doth not imply merit, so that other word inheritance doth exclude it. Our reward is our inheritance, and our inheritance is from our Birth and Sonship, and that is merely one from our Father and his love. We never made our selves heirs, but (as the word in the Text is) He causeth us to inherit. Here is a free will, but free-grace, no merit, but mere mercy.

Indeed David often in his prayers pleads both God's righteousness and his own righteousness. But when God's it's either for righteous taking vengeance on his enemies, or his righteous
fulfilling of his promise, and both these speak free mercy.

When he pleads his own righteousness, it's either the righteousness of his cause in reference to unjust men, or the integrity of his heart before God.

But there's no merit in all this, for our righteousness is our duty, and it's but righteous for us to perform it; and in that respect our very mercy is justice: ἡμεῖς ἐξουσίων is οὐκ αὐτοῦ as some read that, Matth. 6. 1.

And on the contrary God's righteousness in those places is all one with his Benignity and Mercy, unless you will (with some) thus distinguish them, that his righteousness is in vouchsafing as much as he promised, and his mercy, in giving more, and such it is even to them who may seem to be most deserving. So David, when he had thankfully acknowledged that God had rewarded him according to his righteousness, Psal. 18. 24. immediately in the 25. verse he adds, with the merciful thou wilt show thy self merciful. He doth not say just in giving him what he deserveth, but even with the merciful, who might bid the fairest for merit, thou wilt show thy self merciful, i.e. in giving what thy mercy freely vouchsafeth, not what even his mercy can justify challenge. And therefore (to put an end to this particular) let us all, the best of us all pray and say with the same Psalmist, show us thy mercy O Lord, and grant us thy Salvation. Whatever we are, God sheweth us his free and great mercy if he grant us his salvation, so here in the Text, this causing of us to inherit holdeth forth to us first the freeness of the conveyance.

2. The perpetuity of the enjoyment. That was sufficiently implied in the former particular, for the more substantial things are, the more lasting they use to be. But if withal it come by way of inheritance, that speaks it to be more than an ordinary gift, or the portion of the sons of the Concubines, more than spending-money, or what perisheth in the use of it : more than a moveable or an Annuity; it's a perpetuity, an Inheritance being that which descendeth from Father to Son, from one generation to another, that which a man liveth on, abides by, of all else can least indure to be thrust out of, as we see in Naboth's example, 1 Kings 21. 3. and find by our own experience. So the law was Israel's inheritance, which they should always observe, Deut. 33. 4. and so was the land of Canaan, out of which they should not remove.
they now discontinue from their heritage, such prodigals were they, and so are many more like them, and so vain and unstable are all outward enjoyments that even inheritances prove not perpetuities. But this in the Text doth: And therefore Mercer thus rendereth the words, Us hereditare faciant esse perpetuum. This substance here promised is an enduring substance, Hebr. 10. 34. This inheritance is for ever,-Psal. 37. 18. is αμαρτιας αφανης, ἀπαραγιης, ἀπαξερατης, incorruptible, undefiled, and that fadeth not away, that which cannot be corrupted from without, nor decay from within, and so every way incorruptible, and moreover is reserved in heaven for us, and we by the power of God through faith preserved and kept to it, 1 Pet. 1. 4, 5. More could not be said for its stability in itself, and for our sure and indefeasible estate and interest in it. An inheritance settled upon us by God the Father's Eternal Decree, Matt. 25. 34.

Purchased for us at a very high rate by Christ, who himself is Heir of all things, Hebr. 1. 2. and therefore if we claim under him, our Title to it is strong and sure.

And we kept in possession by the spirit of God, and this as he is the Power of God, 1 Pet. 1. 5, and therefore no fear of an Ejection Firma. No cause of a distrustful desponding fear, either of the decay of what is so substantial, or of being cast out of this inheritance so purchased, settled, and maintained with all the security of Heaven, and the distinct and yet joint care and work of all the Persons in the Blessed Trinity.

Away then with that uncomfortable Doctrine of the Saint's Use 1. Apostasy which would make their Inheritance moveables, and disinherit the heirs of life. But Blessed be God, who (according to the former particulars) hath so settled this inheritance, that the intail can by no craft of man or Devil be cut off. Though the servant abideth not in the house for ever, yet the Son (the heir) abideth ever, John 8. 35. what's ours (as duties and performances) may be intercepted: what is of God's common bounty (as good things of this life, and common graces) may be lost: what are his special largesses as accessories, (as feelings and enlargements) may fail: but the substance and inheritance abides and remains inviolable. When leaves fade or are blown off, yet the substance, Isa. 6. 13. the root, Job 19. 28. remaineth. But not to go out of the Text, to inherit substance, are two very great and strong words. Substance and inheritance speak Perseverance.

But it were well if our lives did speak as much too, and that on the
the contrary the desperate Apostasies (after profession) of some that were never found, and the woful decays of others that were more sincere, did not afford men of corrupt minds a Topicke head of arguments to impugn and shake the settled stability of God's Peoples Inheritance. Such Abiel's and Amasa's, wallowing in their blood, make many stand still, not knowing what to say. We to them by whom such offences come, which should make us the more watchful and careful to maintain this our best inheritance. Young Heirs want not usually such as would either gull or thrust them out of their inheritance. We live in such times of error and danger that the heirs of life had never more need than now to look to it that they be not wiped of theirs; whose care therefore should be to take view of their goodly inheritance: and if it be Christ and his Truth, and Grace, and Heaven, then to look to it, that neither by fair means nor foul they be either cheated or more violently thrust out of their freehold, or any part of it. The Lord forbid it me, that I should give the inheritance of my fathers unto thee, was Naboth's answer to Ahab, who spake and offered fair to get it from him, 1 King. 21. 2, 3. And let it be ours to any (whosoever they be,) that with fairest words, promises, or pretensions, would cheat and bribe us out of this our Interest. Now the Lord forbid it to us to sell our birthright with profane Esau, to part with that inheritance which our Heavenly Father hath purchased for us with the blood of his dear Son.

And for outward violence our times are not so secure, but that although this our inheritance cost us nothing in one kind for the purchase, yet it may cost as much to keep possession. And what Contests, Suits, yea riots and tumults, often are there to keep possession of earthly freeholds and inheritances? I am far from endeavouring to raise or foment outward stirs and tumults, but yet I am sure this inheritance I now speak of is of infinite more value, and challengeth proportionably more standing for in a way of God, and therefore εἰκόνας, Heb. 12. 28. καθελούναι, Hebr. 10. 23. nay ἔνδομαι, Tit. 1. 9. if we have, let us hold, and that fast, and that against all violence that would wrest out of our hands such a treasure. Whatever else we lose, be it estate, liberty, life it self, which are but circumstances, accessories, yet let us not part with Christ, his Grace and Truth, which is Substance, and Inheritance. And therefore (as Ambrose observes out of Gen. 2. 15.) Adam had a double task in Paradise, operari & custodire, to work and keep: so let it be ours in managing this our inheritance to which we have
a better Title upon better promises, that we both get and keep pos-
session. Let no man beguile you of your reward, faith Paul to his
Colossians, Cap. 2. 18. Hold fast (faith Christ to the Church of
Philadelphia) that which thou hast, let no man take thy Crown,
Revel. 3. 11. Let no man gull or thrust thee out of thy inheri-
tance say I. It is God in Christ. And therefore resolve with Asaph
when heart and flesh fail, that He shall be the strength of thy heart,
and thy portion, and that for ever, Psal. 73. 26. It is his word and
Truth, and therefore Contend for it, Jude v. 3., with David take
it an heritage, and that for ever, Psal. 119. 111.

It's his Grace, and therefore stand to it, perseverance in it, persever-
ance, θεωρίας ξύστας, Rev. 2. 3. how elegant the expression!
But how much more pleasing to God is the thing! In vindica-
ting and securing this inheritance to labour without fainting:
to continue the suit, and to hold on the conflict without ceasing.
So two of the best of God's servants in either Testament express
their practice and resolution by their, I have done, and I do, I
have and I will. I have suffered the loss of all things for Christ,
and I do count them dung, faith Paul, Phil. 3. 8. and one thing
I have desired of the Lord, and that which I will seek, after, faith
2 Sam. 6. 21. David. Psal. 27. 4. Oh that our goodness were not as the morn-
ing-cloud, but as the morning-sun, that, as Christ and his Grace is
inheritance, an everlasting inheritance, so we might cleave fast
Pro. 4. 18. to him, and enjoy him everlastinglly. An Inheritance, when had, do
not part with him.

And upon the same ground, as such, let us prize and chuse him. Use 3.
Let other things have their due value as they are Gods gifts:
But let Christ alone be esteemed and desired as our inheritance,
Job 17. 11.

The thoughts and desires of the heart are called מִרְבָּת לֵב and the possessions of the heart, i.e. that which the heart is possi-
essed with. Such possessions Job there tells us may be broken off, and we
from them. Such thoughts (though מִרְבָּת Lַעָם, gay, glittering ones,
as the word signifies) may perish, Psal. 146. 4. and such de-
sires (though impetuous ones) may fail, Eccles. 12. 5. And all
such things which we have to firmly fixt our thoughts and de-
sires on, may either fade of themselves or be taken away by the
violence of others. Such inheritances we may easily be cast out of,
as the Prophet speaks of some who oppress a man and his heri-
tage, Micah 2. 2. and the lamenting Church complains that
their inheritance was turned unto strangers, and their houses to
alive,
SERMON XV.

The most ancient Mansions may not prove Mansions, but time or violence may ruin them. The Houses of Ivory shall perish, and the great houses shall have an end, saith the Lord, Amos 3. 15. We have need therefore of some better foundations, of a building not made with bands, eternal in the heavens.

Pleasures, especially of sin, are but shadows, last but for a season: flowers that soon wither in our hand. And although in our vain wanton youth whilst we enjoy them, we promise our selves ever perpetua, and if we might but continue to enjoy them, so brutish are we that we could be content to have no other, no better inheritance, yet a summers scorching heat of many inflamed lusts of youth often on the sudden burns them up, or an Autumn's decay in after-times withers them, or to be sure old ages winter frost will at last quite kill them. We had need therefore of something that is more solid and lasting, and which will afford us strong and everlasting consolation.

Should honour and esteem and applause in the world be that which we would make a portion of, this were but to inherit the wind, as Solomon's phrase is, the wind of another's breath or applause, and such wind continueth not to blow from the same quarter always. Unstable would that house be which is turned about like the fan or weather-cock on the top of it, as several nay contrary blasts of wind blow it. Indeed Solomon speaks of the wise man inheriting glory, Prov. 3. 35. and the honour and fame of some prudent pious men continueth longer than themselves, and descendeth as an inheritance sometimes to their posterity. But how often is it buried with them or before them? or afterwards obscured by their off-springs baseness? Such an inheritance is soon spent, unless by taking hold of Christ and God's Covenant we so gain an everlasting Name that shall not be cut off, Isa. 56. 4, 5.

Riches also are not for ever, but make to themselves wings to fly away like Eagles, so that either we never with all our haste overtake them, or when once had and enjoyed and afterward flown away, we are never able to recover them, so that we have no reason to cause our eyes to fly on them (as the word there is) which so fly from us.

And doth the Crown endure to every generation? Prov. 27. 24.

Remove the Diadem and take off the Crown, and this shall not be the same. I will overturn, overturn, overturn it, and it
shall be no more, faith God by his Prophet, Ezek. 21. 26, 27. Our knowledge and experience hath told us that even hereditary Crowns and Kingdoms may be removed and alienated.

And how should this therefore alienate our affections from such moveables, and make us lay more sure hold on Christ, upon whom His Crown flourisheth, Psal. 132. 18. is not a withering garland; is substance, and an inheritance that will abide by us, will live, and on which we may live for ever. As therefore he is said to chuse the inheritance of his people for them, Psal. 47. 4. O that we would once teach us all to chuse right by making choice of him; that we had fixed everlasting thoughts and desires of this everlasting inheritance, as it's called, Hebr. 9. 15. These are the sure mercies of David: We that are wont to be so careful to make sure other estates and inheritances to ourselves and children and friends; O that we were so good friends to our selves and them, as to take more care to ascertain this which is incorruptible, undefiled, and which fadeth not away.

Which if once secured, Happy, for ever happy we because we are made for ever. Substance and inheritance (as I said) are two great words, which may prove very strong supporters of the most broken arms. How well and comfortably do some live on Annuities that last but for a time! but how much more contentedly and joyfully doth the heir on his inheritance, which if he do not prodigally waste but husband, will prove a perpetuity!

But what abundant satisfaction may this be to the heirs of life, that whereas all other earthly inheritances will be certainly consumed if not before, yet at the last day, when the whole earth and all the works that are therein shall be burned up: yet in this their everlasting inheritance they are provided for to eternity. Eternity, whether you look on the black or bright side of it, is a matter of faddest consideration. To go at last either into everlasting punishment, or life Eternal, Matt. 25. 46. On the one side the worms that never dieth, and the fire that never goes out, may startle and affright the most senseless and obdurate sinner; but the sure possession and everlasting inheritance of everlasting righteousness here and everlasting life hereafter, is that which cannot but administer strong and everlasting consolation to the poorest weakest believer. In this vast wide common of eternity which they can find no end of, they may be left as to their thoughts, but it's well that they are saved (though) because it's in their own inheritance.
inheritance. Well may they say with David, the lines are fallen to me in pleasant places, I have a goodly heritage, Psal. 16. 6. What content do men use to take in their inheritances, continued to them in so many and so many descents from their great Ancestors! Salve heredimolium majorum regna meorum Quod praeAus, quod amus, quod pater exculuit. Though not Regna, but heredita, though not Kingdoms, but far less matters, yet if our fore-father's inheritance, it's that which as we much set by, so we take very great content in. And how much more may every heir of life in his? whether continued in his earthly Progenitors several descents or no, yet an inheritance provided for him by his heavenly Father from eternity, Matth. 25. 34. and continued to him to eternity, v. 46. that he shall never out-live his means as the Prodigal did, nor out-lift his inheritance: because it is Christ, who is yesterday and to day and the same for ever. Substance! there is solid comfort. Inheritance! There is everlasting consolation. He may now add and say with the young man in the Gospel, What lack I yet? Is there, Can there be yet any thing wanting? when the Commodity is so 1. substantial, 2. so lasting? No. If you add but a third to those two, That there be enough of it; and that the following part of the Text adds. In Christ there was (we have seen)

1. Solid Reality. He is נוחו ו' Substance.
2. Perpetuity. It's נ合う רבעניר. In him we inherit substance. To both which is added in the close of the verse.
3. Perfect fulness and plenty.

And I will fill their Treasures.

Two very full words. Treasures speak Plenty, and Fulness fills up to the Brim, and leaveth no vacuity: and therefore well might the Apostle say, ἐπεὶ δὲ ἔστίν ὑμῖν ἐν καιρῷ, Col. 2. 10. that we are complete in Christ. If this here in part be meant of the supply of outward mercies, it's that μὴ ἔσθω ὑμῶν ἡμῖν ὑποκρίσις, Luke 6. 38. the overmeasure running over, that by him we may have always all-sufficiency in all things, as the Apostle speaks: but that which abundantly sufficeth a godly heart, and is here chiefly intended, shall suffice me now to treat of, and that is, that πᾶσα ἡ ἐνοχὴ ἐν πνεύματι ἐν εὐαγγελίῳ ἐν καιρῷ, that All of spiritual blessings in heavenly places,
places, which are in Christ: which he most plentifully imparts to them that love him. Concerning which he doth not here speak over when he faith, he will fill their treasures. The more full clearing whereof will be too great a task for me to dispatch in the remnant of the hour. Suffice it therefore for the present, Digestum ad fonsem, to shew you in how full a current the stream is likely to run: or how full the Cistern will be, shewing you how full the fountain is. And so it will be a Demonstration, a priori, of Christ's being able perfectly to fill us; by declaring that he is absolutely, compleatly above measure, full in himself, there is no doubt but that he will be able to fill our treasures; In whom are hid all the treasures of wisdom and knowledge, as the Apostle from his own experience bears witness, Col. 2. 3. In Christ are hid (from Strangers) but most safely laid up (for believers) Treasures, and that's a great deal, but all treasures is as much as can be, especially if it be not only of wisdom and knowledge, but of all grace, and whatever may fill and enrich us. For that the Apostle had said in the foregoing Chapter, v. 19. In whom ye also trusted, who are Kαλόνια τοῦ θεοῦ. It pleased the Father that in him all fulness should dwell. And more could not be said, nor more fully to make our joy full.

1. Here is Ψάλειον Fullness, no emptiness; nothing wanting.

2. An indwelling fulness. Not ἐπάνω τοῦ θεοῦ but καλόνια, not as sojourning in a moveable tent, but ever abiding as in an everlasting mansion: not as the Prophets who in those extraordinary illapses were full of power by the spirit of the Lord, as Micah speaketh, cap. 3. 8. which yet lasted not always, but like the sea, which is now up in a full spring-tide, and ere long sinks down into a dead low water. But this fons perennis, this ever-living spring retaineth its constant fulness in the dryest summers. This following Rock goeth along with the Israel of God in the droughtiest wilderness. Hagar's bottle now full, ere long may be empty, Gen. 21. 15. Elijah's brook now overflowing may after a while dry up, 1 Kings 17. 7.

The creature like Naomi (and that name signifies pleasantness) the most pleasing and promising creature (like her) may go out full, and return empty, Ruth. 4. 11. But as in Christ's presence there is fulness of joy, so as his right hand there are Psal. 16. 11. pleasures for evermore. 1. Fulness, 2. an indwelling, an everlasting fulness.

3. And
And this from an ουσία from the good pleasure of God the Father, which never faileth in what it designeth.

And to make all compleat, There is a Note of universality added, οὐρ πλήσωμαι, All fulness dwells in him. All for kind, and All for degree. Nothing wanting, no measure defective in him to whom the spirit was not given by measure, John 3. 34. It's otherwise in the most complete creatures, The head may be full of notions, and the heart empty of grace, and the same Christian who is eminent in one grace may be very defective in another. In nature, eminency in one kind is but to compensate the defect in another. But in Christ, who is All in All, is All fulness.

Plenitudo fontis, the fulness of a fountain, which notwithstanding all the water it poureth out, is still always full, though not of the same individual water, but of what flowes in a continual succession.

Plenitudo solis, the fulness of the sun, in which the same light abideth always, which though it may be over-clouded and eclipsed, yet not extinguished; but so as after such overshadowings shines out in more full brightness: as Mr. Peacock after a sad hour of darkness that had been upon his spirit broke out into that Divine expression, the sea is not so full of water, or the sun of light, as God is of goodness in Christ.

Nay, Plenitudo Deitatis, the fulness of the Godhead, Col. 2. 9. of the whole Divine nature and all its properties and Attributes, which being infinite cannot but infinitely more than fill up our greatest vacancies and emptiness.

But this leads me to a more particular view of this fulness of Christ: which may be considered either, 1. in regard of his person, or, 2. of his offices.

1. For his Person, if we consider it either quod gratiam unitonis, or gratiam habitudinem, either the Divine Nature assuming the Humane into the same personal subsistence, or that Grace, which thereupon is from that Divine Nature communicated to the Humane for its compleat accomplishment, there can be no les in one Christ than All fulness and perfection, in himself and for all such as are united to him.

2. For his Nature, The fulness of the Godhead dwells in him, and that Bodily, Col. 2. 9. i. e. not as in the more empty shadows of the law, but substantially, personally, that the same Person who is Man is God also, and that Manhood assumed into the
on Prov. 8. 21.

The word was made flesh, and then we beheld his glory as the only begotten of the Father full of Grace and Truth; that it's God who laid down his own blood as a price of redemption for us, Acts 20. 28. and that every way makes a supply to us. And then, how full must that needs be? He would have us hungry; But he is too greedy, whom an Alms, sufficient Christ cannot satisfy. That want is more than infinite, which an infinite God cannot make up. Do not I fill heaven and earth? saith the Lord, Jer. 23. 24. And cannot he fill thy heart? For certain Jesus Christ, who is God over all, Rom. 9. 5. All in All, Col. 3. 11. is able to fill all in all, Ephes. 1. 23.

2. And this leads to that Fulness of habitual Grace which from the Divine nature flowed into the Human: Not as though the essential properties of one Nature were communicated to the other, and so his Humanity were infinite, omnipotent, or omnipresent (as the Ubiquitarians would have it) but that the spirit was given to him so above measure, John 3. 34. that he became such a Fountain of Grace, as was not only full in himself, but overflowing to the full supply of all believers. And this Grace in him (though but a created quality and therefore not properly infinite, yet) so as not limited to any kind, or degree, and in that sense in a manner infinite.

And this grace was full not only in reference to Him, and His state and condition: for in that sense Mary is said to have been full of grace, Luke 1. 28. and Stephen and Barnabas, full of the Holy Ghost, Acts 7. 55. 11. 24. namely as they were filled so far as was requisite to that condition and service, to which God called them.

But Christ who is said to be full of the Holy Ghost, Luke 4. 1. and full of grace and truth, John 1. 14. was full also in reference to the Grace it self, in that it was in him in the greatest extension both for Kind and Degree, which the Blessed Virgin, and the perfectest Saint fell short of, as not necessary to their place and employment, as it was to Christ's; who as he was in himself, God-Man, so he was to be Head to all Believers, and Fountain and common principle of all Grace in them all; which necessarily required it to be a complete over-flowing fulness. And this leads me off from this fulness of Christ in reference to his Person, to

2. That (in the second place) which concerneth his Offices. To which, as God called him, so he fully furnished him, that he...
might as fully execute them, and so fulfill all righteousness, Matt.

Exod. 31. 3, 8. 3. 15. as Bezalel when called by Name was filled with the spirit to prepare all the work of the sanctuary: and amongst the rest this was one, in cutting of stones, Πάντας to set them, or fill with them, as the word signifies: which were therefore called Πάντας Lapides impletionum. Exod. 25. 7. because such precious stones so set by him did fill up the Pales and Ouches which they were set in. Even such a Bezaleel was our Emmanuel, compleatly filled with all grace for the rearing up and perfecting of God's Sanctuary: and his so many offices were as so many Pales or Ouches of gold, in which were set all those most precious graces and abilities of the spirit, as so many פלגי עכו most precious filling stones: by which he most compleatly fulfilled the whole work of his Mediatorship and of all his Offices.

They, you know, were three, of Prophet, Priest and King: and he abundantly furnish'd with sutable Grace perfectly to fulfill them all.

1. As Prophet. In him are hid all the treasures of wisdom and knowledge, Col. 2. 3. whereby he is most fully able to enrich our empty Heads and Hearts with that saving wisdom which is able to make us wise unto salvation. And if Timothy by being much in Paul's Company, came thereby fully to know his Doctrine, 2 Tim. 3. 10. how much infinitely more must the Son by being in his Father's bosom come to know his will? And as by a faithful Treasurer what in this kind was laid up by him, though hid from others, yet is brought forth and imparted by him to his Servants, Matth. 13. 11. This full fountain is dispersed abroad, as his peoples occasions require. And if Paul could say that he had fully preached the Gospel, how much more fully doth Christ both in his own Ministry, and in his Servants, both commissioned and enabled by him? Oh! None teacheth like him, Job 36. 22. None so convincingly, clearly, inwardly, savagely. There is an abundant over-flowing fulness in him as our Prophet, to fill us, even the most empty and ignorant, with the saving knowledge of his will.

How eminently wonderfully have Idiots, men of weaker parts and women of the weaker Sex, not only been made wise to Salvation, but also to silence and confound subtlest and most profound opposers, which have not been able to resist the wisdom and spirit by which they spake, both Scripture and Church Story, fully evidence.

2. As Priest; according to the Hebrew Phrase his hands were filled
filled in his full consecration to that office: which he as fully executed, as is fully cleared in the Epistle to the Hebrews.

In his Center we find Θυσίαμα τοῦ τιμίου: It's full of much sweet incense of his Intercession to be offered up with the Prayers of all Saints, to make them accepted as they go up out of his hand, Rev. 8. 3, 4.

And his Sacrifice most fully expiatory of all our sins. Solomon's Sacrifice of two and twenty thousand Oxen, and an hundred and a Chron. 7. 5: twenty thousand Sheep, was but an imperfect type and Epitome of the infiniteness of our true Solomon's one all-sufficient oblation. And the Priest's sprinkling of the blood seven times before the Lord, See Ainsworth Levit. 4. 6, but a dark shadow of that full ablation and perfect in locum cleansing, which our High Priest made by his own blood.

By which also he hath fully quenched the flaming fure of his Fathers wrath. To which purpose you find him with a Rainbow on his head, Rev. 10. 1, to assure and secure us from that over-flowing deluge: which (it may be) was shadowed out by Jöshuaes building an Altar, and offering Peace-offerings even upon Mount Ebal, (Josh. 8. 30, 31.) upon which the Curse was wont to be denounced. By our Jöshua, our Jesus, even where a Curse might have been expected, we meet with the Blessing of Peace.
The Psalmist calls it the great and wide Sea, in which are creeping Psal. 104. 25, things innumerable, both small and great beasts. And may not we say it's a deep full Sea of Christ's Blood, in which are drown'd such an innumerable Company of lesser and greater sins, even Mountains as well as Mole-hills. It's Plentiul (Multiplied) Redemption, as it's called, Psal. 130. 7, 8, which redeems Israel, even all the Israel of God from all their iniquities; and that so fully, that as some Picture of although they look upon all in the room, yet seem to every particular man as though they eyed him only; even so, although the extent of Christ's Merit reacheth to all Believers in common, yet so fully to every Believer in particular, as though it had been designed to him only. How full is this well-head which doth so fully serve both common Conduit and every private Cistern?

3. As King. The Apostle tells us he is now ascended up far above all heavens that he might fill all things, Ephes. 4. 10. full of power and glory, fully able to overcome all our spiritual and bodily enemies, and to supply us with Grace and Peace, with all inward and outward mercies; In a word, and in the words of the Text, every way able to fill our Treasures.
SERMON XV.

For being both as to his person and offices so fully furnished with all sufficiencies, as Solomon faith of the Clouds, if they be full of rain, they empty themselves on the earth, Eccles. 11. 3. So Christ being thus every way full in himself, he is of God made unto us a full fountain of wisdom and righteousness, and sanctification, and redemption, 1 Cor. 1. 30. all on purpose laid up in him, that he might supply us, and that out of his fulness we all might receive grace for grace. And so we read of him, Revel. 8. 3. ἵνα δώσῃ τὸν πλούτον. All was given to him, that he might give to all his. And therefore it is that what the Psalmist calleth his receiving of gifts, Psal. 68. 18. the Apostle, Eph. 4. 8. translates his giving of gifts to men; because as Mediator he received that he might give, he was filled that he might fill. As in an inexhaustible treasury all was laid up in him, that as a good householder he might upon all occasions bring forth out of his treasure things new and old, (Matt. 13. 52.) and fill ours.
SERMON XVI.

ON

PROV. 8. 21.

And he is as good as his word. He bids us open our mouths wide, and assureth us he will fill them, Psal. 81. 10. And never did any hungry soul go from him empty. I have satisfied the weary soul, and I have replenished every sorrowful soul. Jer. 31. 25. That double expression of a weary and a sorrowful soul signifies a very great want and emptiness, but those other to words abunde irrigavi, potavi; expeli, I have abundantly refreshed, nay completely filled, express a most full supply. And when this is to be not only to one or two, or some few, but to every such empty soul, it speaks an over-flowing fulness.

1. First in that it can fill so many. Every sorrowful soul there; and their treasures in the plural number here in the Text. There can never be so many of them that Christ should not be able to fill them all, who filleth all in all, Ephes. 1. 23. And therefore as Elisha bad the widow go and borrow vessels of all her neighbours, even empty vessels, and not a few, and there was more oil than vessels to receive it, 2 Kings 4. 3. 6. So bring we to Jesus our Elisha, our own vessels, yea go abroad and bring our children, friends and neighbours, be they never so many, and never so empty, yet as long as there is a vessel to receive, there will be oil to fill it. What Aristotle said of virtue, is most eminently true of Christ; Rhetor. 1. 1. He is omnis largia, et multa munificentia, et una specie. He doth good to many; as it is the greatness and magnificent Gullon, munificence of great men to have many to depend upon them, and receive from them, so of Jesus Christ the great God to have infinite numbers to be fed and filled by him, who giveth liberally, and that to all, James 1. 5. and is ascended so high above all heavens, that herein he infinitely transcends the greatest sufficiency and bounty of the highest here on earth, in that he is able to fill all things, Ephes. 4. 10. and yet himself not emptied.
SERMON XVI.

Xerxes army may be so numerous that it might drink up great rivers, and as Senachrib boasted, dry them up with the soles of their feet, Isa. 37. 25. But Jacob's well then is very full and deep; of which be himself drank and all his children and cattle, John 4. 12. But how inexhaustible is this fountain of Israel, of which all the Israel of God have all drunk and that abundantly, and that in all ages from the first Adam, and so shall to the last Saint on earth? Truly that last flaming and general assembly of the first-born, when they shall appear before Christ at the last day and be with him in heaven forever, will be a goodly company; so great a multitude as none can number. It will be a Royal feast which that whole Chorns shall then make, when they shall sing and aloud proclaim this truth, that one Christ hath abundantly filled them all. Them all? when there were but four thousand men to entertain, his disciples asked the question, and knew not how to answer it, whence shall we have bread in the wilderness to fill so great a multitude? Matt. 15. 33. Now blessed be God that our Christ is no such barren wilderness; but that in other greatest wildernesses he can and doth and will feed far greater companies.

And not one of them, not the least, meanest, poorest, neglected or sent away empty. Such in other crowds are often overlooked. But our good Householder comes in to see his Guests, takes notice of all, that none may be without their dimensions. You heard that he filleth every sorrowful soul; a little Benjamin's melf may be the greatest. To be sure, whatever the man be, he will have the salt and fullest meal that feedeth himself most empty, and therefore hungreth most, and feedeth heartily. The poorest Christian that knoweth not what other treasures mean, in Christ hath them, and filled too, and that with the fullest. In that entertainment of Christ even now mentioned, his guests besides four thousand men were women and little children. His Provisions therefore must needs be full which could welcome so many.

But it may be you will say, though they were many, yet it was not much that they received. Philip indeed then spake of everyone of them taking a little. John 6. 7. But I am sure it was as much as they would, v. 11. and the next verse faith unto-

Matthew 15. 37. εὐφανὴς they were filled; and that's the word in my Text; other Evangelists say ἐξεύθεν and that word signifieth a more full repletion.
2. Which is a second proof of the Point; that there is full provision in Christ, in that as he gives to many, so that it is so much. Not only to all, but to all liberally, James 1. 5. The same Lord over all is rich unto all, Rom. 10. 12. which argues infinite, both sufficiency and Bounty. For man's, that is bounded: The more it gives to, the less it is that every one of them receives; but this heap is so great that one man hath not the less because another carrieth away the more from it. This Ocean so vast and full that one Vessel is never the emptier because another is fill'd by it, whilst both are full. O the bottomless abyss of God's Bounty in Christ! that notwithstanding the vast multitudes of persons and capacities, however some receive more than others, yet all so much as they are all filled, and that so fully, as if it were for them only. In Christ there must needs be a full supply, when so much for so many. Much; very much.

1. Because indeed all things. So the Apostle styles him, All in All, Col. 3. 11. And therefore might well say, All are yours, when he could add, And ye are Christ's, 1 Cor. 3. 21, 22. And elsewhere, I have all, faith Jacob, Gen. 33. 11. and I have all, faith Paul, Phil. 4. 18. Mark what Bills of Receipts his Servants bring in. And truly is by knowledge the Chambers be filled with all precious and pleasant Riches, Prov. 24. 4. then it's no wonder if the Eternal and Essential Wisdom of God here in the Text be able to fill our Treasures with all varieties and fulness of whatever is more substantial. To him that overcometh, he promiseth that he shall inherit all things, Rev. 21. 7. It's very much, when in the general first its All.

2. More particularly, fully able to supply all our wants, and that in the greatest extremities of them; as Bethsaida's Pool cured every patient, & ἄνωθεν πᾶσας νόσους, of whatever disease he had, John 5. 4. so truly in Christ there is a salve for every sore. He is ἀγαθός in πάσιν, All and in All, both persons and wants. And ours are very great and many. Our Souls and selves without Christ are a very Tobit and Tobu, wholly empty and void, a vast emptiness: and every Creature though in its kind never so useful and helpful, though never so full, as we think, of comfort is but empty; And emptiness put to emptiness will not make up any fulness. At best is but bonum particular, helps but in part. Our meat satisfieth our hunger, but doth not cover our nakedness: and our garments cloath us, but do not feed us. But Christ as God is Bonum Universale, is All, doth All. There is no pit of destruction so deep
SERMON XVI.

deep which he cannot fill, nor any want so great, which he cannot supply. And that in their greatest Extremity.

3. So full as to satisfy all our desires, and that in their utmost capacity. You heard of a mouth promised to be filled when wide open, Psal. 81. 10. And this is more than the former. Your ordinary plain saying is, that you may better fill a wantons belly than his eye. Truly such wantons often are many foolish men. The Psalmist speaks of their bellies being filled, Psal. 17. 14. when yet the Preacher saith, the eye is not satisfied, Eccles. 1. 8. So naturally capacious are the rational Souls of men, and so sinfully and unreasonably greedy are their desires and lusts, that nothing in the World can fill them. But it’s well that God and Christ can. As God, He satisfies the desire of every living thing, Psal. 145. 16. and as Mediator he faith, Drink, yea drink abundantly, O beloved, Cant. 5. 1. Spare not my coat but enlarge your appetite. Man’s desires may be large: but God’s Goodness and Bounty in Christ is infinite, able to supply all our wants in their extremity, and all the desires of our Souls in their utmost capacity. But of this I spake something in the first Point, and therefore here forbear.

4. Yet let me add this in the fourth place, as an instance, not only good measure, pressed down and shaken together, but also running over, that Christ doth not only fully answer our wants and desires, but abundantly infinitely exceeds them, (as a full well-head doth not only feed the Conduit, but hath a flaker.) When he is the Entertainer, though his Guests be never so many or hungry, there will be a to measure, when all are filled, and have received as much as they will, there will be so many baskets of what remained, more of the fragments than the first provisions came to. He being able under ἀναιδὴν ποίημα ὑπερπνεών, to do abundantly above all we can ask or think, Ephes. 3. 20. David’s Cup is so full that it runs over, Psal. 23. 5.

Some of his servants have been so filled with spiritual joys, that they have desired him to hold his hand, as not being able to receive or hold, or bear any more.

Yea so full and exuberant is this fountain of life, that it runs over in many common bounties even to Strangers and Enemies; so that not only the Children are fed, but even the Dogs gather up the crumbs that fall from this full table. O full-handed Father! O bountiful House-keeper! Here’s God’s Plenty, Enough and to Spare. Ruth found it in Boaz’s field. But the truly hungering Soul more abundantly in Christ’s. Tasts, Pledges, earnest-pennies here
are very satisfying. What then will the full meal, and payment, and portion in Heaven be? If he so satisfie us here, he will there for certain fill our treasures. They so satisfie, that they would not have any thing else: but only are unsatisfied, that they have no more of them.

5. Add hereto, if you please, in the fifth place that this filling over-flowing fulness of Christ appears yet further, in that he can thus compleatly fill us by himself alone when there is so little (it may be nothing) else to bestead us. A little spring, if it have many rivulets falling into it as it runs along, may at last swell into a great stream, and all Rivers meeting may make a full Sea and vast Ocean: but it's a full fountain indeed that of it itself alone fills all the Cocks, and sets all the Mills a going. No great matter for a confluence of all outward comforts to fill a man, and that rather with pride and self, than any solid satisfaction. But

Either when we have but little else, to have fully enough whilst we have the more of Christ; when so many thousand and are fed to the full, and so much to spare, when the Provision was but five barley loaves (that was but sparing and coarse) and two small fishes, (but two and they little ones too) made the miracle the greater, and Luke 22. 38. tells us that Christ was the entertainer.

Or when there is nothing else, and yet nothing wanting, when Christ is not. To have nothing, and yet to possess all things, 2 Cor. 6. 10. as it hath been with Christ's Martyrs and other his destitute and persecuted Servants, when destitute, yet not desolate. This is only from that little stone cut out without hands, that became a mountain and filled the whole earth, Dan. 2. 34, 35. As it's the Air which is not seen that fills up that vast space betwixt Heaven and Earth: so it's nothing else but an hidden, unseen, unknown, unconceiveable Fulness of Christ that fills such Souls with Grace, Peace, and Joy, when all else is nothing, or nothing but vacuity and vanity, and that the Prophet saith is less and worse than nothing.

In a word Christ here in the Text when speaking of substance, faith it emphatically and exclusively, I will fill their Treasures, I and none, nothing but I. A solid and satisfying Repletion is from this Bread of life only. All besides it satisfies not, Isa. 55. 2. It swells rather than fills. Or if it fills, it's with emptiness, with Job 15. 2. wind and east-wind, with Pride, or Pain rather than with any solid and substantial satisfaction. That's Christ's Royalty which he
SERMON XVI.

he here appropriates to himself, when he faith that He will make those that love him to inherit substance, and that He will fill their Treasures.

Use.

In the Application of which, that which in the general I would most seriously press and call for, is, that we would endeavour to be more fully and feelingly possessed with the belief of this truth. For did we firmly believe in the general, and constantly carry along with us actual thoughts and persuasions that God is All-sufficient, and that Christ alone is able and willing and ready to fill our treasures, it would be of admirable use to us in our whole course for our instruction and direction and establishment in matter both of doctrine and practice. As in particular

Use 1.

It would cut off all those Assumtenta, or Patches with which the Papists would eke out Christ, to make him compleat, or us in him; as his Prophetical office, in their Traditions, or Kingly, in the Popes Headship, or Priestly, in their own merits, or Popes Pardons and Indulgences. That Treasure of the Church (as they call it) is exhausted, and their Purgatory (or purses rather) quite emptied by this of Christ's filling of his peoples treasures. It was in this sense that the Apostle said that we are compleat in him, Col. 2. 10. And whereas cap. 1. 19. he had said that ἐξουσία It pleased the Father that in him all fulness should dwell, it cannot but much displease, that quite crofs to the εὐδοκία the good pleasure and design of the Father, and the Glory of Christ, any thing should be taken away from his sole jurisdiction, or added to help to fill up his plenary satisfaction and full redemption. Indeed the Apostle in the 24. verse of that chapter speaks of τὰ ἄρεστὰ what was behind (which the vulgar too boldly rendreth ex que desunt, what was wanting) of the afflictions of Christ for his bodies sake the Church. But that is meant of Christ Mystical, not Personal; and for the edifying of the Saints, not for the satisfying for their sins, which Christ had done fully, and by one offering for ever perfected them that are sanctified, Heb. 10. 14. So that in it alone is the Churches treasury, to be freely taken out by the alone hand of faith, and not sold by the Popes merchants to fill their purses, not Gods peoples consciences with peace and joy. It's Christ alone that fills those treasures. The Popes Bulls (whether Plumbee or Awree) are Bullste Nuge Bubbles full of wind, which will leave the soul full of anguish and despair, but empty of all solid and true satisfaction. But we leave them, and come to our selves.
As to our practice it condemns our stuffing and filling our Use 2. selves with other trash, as the Apostle faith, After the Tradition Col. 2. 8. of men, after the rudiments of the world, and not after Christ. Vain man would be wise; and empty man, full; so vain empty souls! Full we would fain be. But it's with the world, with self, with sin but not with Christ, full of poison, or trash. Such kind of fillings the Scripture often speaks of. Either with what is simply and sinfully evil, and will certainly undo us, and fill us at last with the wrath of God, and sinking grief and horror. So the man sets himself with unchaste love, Prov. 7. 18. the drunkard with drink, Isa. 56. 12. the violent oppressor (as the Lion doth his den) with prey, Nahum 2. 12. their houses with spoil, Prov. 1. 13. their eyes with adultery, 2 Pet. 2. 14. their mouths with cursing, Psal. 10. 7. and their hands with bribes, Psal. 26. 10. and blood, Isa. 1. 15. their hearts full of wrath and fury, Esther 3. 5. Dan. 3. 19. But where is Christ in all this? He doth not so use to fill his servants treasures. This is the filling up of the measure of our sins, Matt. 23. 32. not the growing up to the measure of the stature of the fulness of Christ, Ephes. 4. 13. Satan filling our hearts, as 1 Tim. 5. 3. and not Christ filling our Treasures. The treasuring up of wrath against the day of wrath, Rom. 2. 5. and not the laying up in store of a good foundation, that we may lay hold of eternal life, 1 Tim. 6. 19. What James faith of the tongue, that it's full of deadly poison, will at length prove true of all those kind of fillings. Such a Plethoric will be sure to end in some deadly sickness. Like a foolish Mariner that overlades his Ship with that stuffage that will be sure to sink her: or the unwise husbandman that fills his barns with such stuff, which will certainly let them on fire if not better looked to.

Or if not so bad, yet at best and most ordinarily we fill our selves if not with that which is poison and simply evil, which will certainly destroy us, yet with that which is not bread, this substance in the Text. No substantial, lasting Treasure, which we may live on in a dear day. Such are all outward profits, pleasures, honours, and such like enjoyments, as the Philistines filled up Abrahams wells with earth: so it's earth and earthly contentments that we usually stop and fill up our hearts with. Belly-treasures (as they are called,) which God fills worldlings with, Psal. 17. 14. Not like these in the Text which he fills for those that love him. The Body full fed, and the Soul starved. The belly filled with meat, and the purse and coffers with coin, and
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it may be the head with notions, and the heart empty of grace all the while. We treasure and heap up honour and wealth, and learning, and are here inextinguishable, as the Prophet faith, There is no end of their treasures, Is. 2. 7. nor of our desire of them. In the multitude of our thoughts and deep studies these do utrimumque paginam impere, whilst God not in all our thoughts, Psal. 10.
4. No room for Christ, whilst the Inn is filled with other strangers. No hungering after the Bread of life, when thus filled with other Cates. Nay, the full soul loatheth the hasty-comb, Prov. 27. 7. None more fully loathing Christ than such as are thus filled with other dainties. And yet what do all these Tymanies fill us with, but wind and the east-wind, with anguish, or at best with emptiness? To have our barns filled with such gayes and fine nothings, when a dear day cometh, will prove but a pining crop, and leave such a florer but a very poor empty man.

Which therefore on the contrary calls upon us to rest fully satisfied with nothing that falls short of Christ, that we be sure that it's he that fills our treasures. Let nothing fill us but Christ, no nor in part conduce to it further than Christ is in it, or with it: Christ, his Spirit, his Presence, Grace, and Peace only should fulfull our joy. The best duty or ordinance so far as Christ in it: else it will be but empty and leave us so. Word, Sacrament, Prayer, Christian Communion, so far as this water of life is contained in them and conveyed by them, are full wells of Salvation, Is. 12. 3. Otherwise we too often find them but dry empty Cisterns. If the spouse find not her Beloved in these Beds of love, she is wholly at a loss, and in the midst of other crowds like a lonesome destitute widow cries out, Saw ye him whom my soul loveth? Cant. 3. 13 2. And so Paul, in enjoying Communion with the Saints at Rome speaks of being filled with their company, Rom. 15. 24. yet his word is et nos. It's only in part, or as our English render it somewhat filled, and this so far as Christ according to his promise, Matt. 18. 20. is in the midst of them. The fullest ordinances can only so far fill our hearts with joy and gladness, as Christ is in them.

And therefore so much more for the most delightful outward contentments. Poor broken empty cisterns indeed they are, unless we have Christ with them. The Egyptians take measure of the fruitfulness of their land by the rise and over-flow of their River Nilus: and so may we of our joy and comfort in any thing by the more full communications of Christ in and with
all. So far as he fills, all is full. Else it sounds hollow, and we find it empty. To this purpose it is that he in Scripture is wont to be compared to all sorts of things that are useful and contentful. He is Husband, Father, Friend, Bread, Light, Life, &c. to shew that the satisfying fulness of all these is in and from him, and that without him if he be not in and with all those, they are but empty. He is All in All these, and therefore without him all these and all else are nothing. Unless we enjoy Christ in a friend, our friendship is not every way full. Till we taste something of Christ in our food, an hungry soul riseth up from the greatest feast empty. Till he dwell in our hearts, Ephes. 3. 17. the House is but empty, and till he take more full possession of it and more fully manifest himself, it will not be full. It was by declaring Christ to them. 1 John 1. 1, 2, 3. whereby their joy might be full, v. 4.

And therefore, as our Saviour, when he sent his Disciples abroad, he bad them where they came, to enquire whether the Son Math. 10. 11; of Peace were there: so, the like enquiry after the Prince of Peace Luke 10. 5, 6. we should make in all persons, Companies, Ordinances, Providences, Mercies, Enjoyments. But is Christ in them? Have I Christ? or something of Christ with them? Less than Naphtali's blessing will not be to me a full portion. O Naphtali, satisfied with favour and full with the Blessing of the Lord, Deut. 33. 23. It's nothing but Christ that can, that must fill up my treasures.

2. And doth this Text assure us that he is both able and willing to do it? It doth then suggest further matter of Complaint and Duty. For is Christ in himself so full, and so able and willing so abundantly to supply us, as to fill even our Treasures, then how is it that we are so poor and empty? that as positively, we are full of other matters, so privatively, so empty of Christ? O curvae in terras animae, & cælestium inanes! What! The fountain so full, and runs with so full a stream, and yet runs 1. either wholly waste to the most, and 2. to the no more full watering and enriching of those that make use of it!

I shall not insist on those who either carelessly or wilfully do altogether neglect or refuse all saving participations of Christ's fulness. He disdaineth to feed such full stomachs with the bread of life; and therefore although such deserve to be slighted that so slight Christ and his fulness, yet this out of pity let me say to them: If you be poor for the outward man, and poor for the inward too; how miserably poor you? want daily food, and the bread
bread of life too, how hunger-starved? what! full of wealth, and
honour, and days, and yet wholly empty of Christ! How wofully
empty of peace and comfort will you be at the last, when you
will be emptied of all these, and Christ, who only can then fill
you with joy, be wholly then to seek, because never before seriously
and savingly looked after?

Ephes. 3. 17. 
Nay, which is worse, Are you instead of being filled with Christ,
and by him with all the fulness of God, Are you full of the World,
of sin, of self, of pride, of malice, &c. unless you be speedily
empty of such Stowage as this, it will be like that of a Fire-ship,
which when the train once takes, besides what mischief the doth
to others, will most certainly shatter and sink herself. This will
end with being filled with wrath and curses. These Treasures will
prove Treasures of wrath. Such full Harvests will be an heap in
the day of grief, and of desperate sorrow. This may confound much:

But may very much some others, even those of us who have
been it may be for many years filling out of Christ, and yet to this
day are so empty. What narrow-mouth’d vessels are, that fill so
slowly? that when the fountain is so full, the Cistern is so empty,
what stops the pipe? that when there is such fulness in Christ, we do
not receive Grace for Grace? Grace in us answerable to that in him?
when he is so full of grace and truth, we should be so empty of both?
of all that which Christ is so above measure full of, and so ready
according to our measure to fill us with? Which therefore methinks
should naturally put, even force, us upon our duty. And that
is, seeing Christ is so full, and we so empty,

1. That the empty pitcher be carried to the full well; that by
faith we go to Christ, that (as the Apostle said of the Saints mu-
tual supplies) ίνα τῇ ἐκάσωμα μετανοείται τῇ μεθάνοια, that the
abundance of one should be a supply for the want of the other, 2
Cor. 8. 14. so (much more) that our emptiness may be made up
by his fulness. As Creatures, we depend upon the opening of Gods
band for the filling of our desire, Psal. 145. 15. As Christians,
we are directed to Christ as the band by which God gives all; the
Door at which all good comes to us. 

Lue ad Joseph, Go to Joseph, was Pharaoh’s word to the Egyptians when they cried to him for
bread, Gen. 41. 55. 

Lue ad Jehovah, Go to Jesus is God’s direction
to us when we come to him for a supply of our wants, in whom
alone as in the Well-Head are laid all those Pipes which must con-
vey all that must fill our empty Cisterns. And therefore as Boaz
would not have Ruth glean in any other field but his, Ruth 2. 8.
So is the will of God that there should be no other Name under Heaven, which we should betake ourselves to for salvation, but Christ only, Acts 4:12. And therefore out of this full-stored Magazine let us fill our Treasures. And to this end,

1. Let us be very sensible of our own emptiness, whilst full of Sui plenus, self we are empty of Christ. Yea the full soul loatheth even the honey comb, Prov. 27:7, whilst they are the poor in spirit, and such as hunger and thirst, that make the full meal, and who are promised to be filled and satisfied, according to that, Luke 1:55. He hath filled the hungry with good things, but the rich he hath sent empty away. If well, what need of the Physician? If Rich, what need of further Treasure? or of filling, if full already?

2. Take heed of being full as of self, so of sin, the World or whatever else it may be that intus existens may keep out Christ, and obstruct the passage, and hinder all conveyance from his fulness. What that is in every one of us, experience may best inform us. But what ever it is, that rubbish must be cast out if we would make room for these treasures. And for this purpose mark the coherence of the Text with the Verse foregoing. There Wisdom faith, I lead in the way of righteousness, and adds in the Text, that I may cause them that love me to inherit substance, and fill their treasures. That righteousness is the way that leads to this fulness. As the Psalmist in a Parallel place faith, I will behold thy face in Psal. 17:15. righteousness, and then I shall be satisfied with thy likeness.

3. Be sure to get a Vessel to draw with. For this Well of Jacob, (though full, yet it) is deep, and therefore requires such a Vessel, and that is Faith, and the prayer of Faith. Faith is the band, and Prayer the Bucket that fetcheth up all from this full well of salvation. We have not, because we ask not, and we ask and receive James 4:2,3, not, because we ask amiss, because not in Faith, and so come to receive nothing. It's little it may be that we pray, and lest that James 1:6,7, we believe that Christ will and in some Cases can fill us, and so we go away empty. But were we full of faith, and were a Spirit of supplication more fully poured out upon us, surely with it and by it fuller measures of the fulness of the blessing of the Gospel Rom. 15:29 of Christ would be poured on us. So we read of Stephen, that he was full of faith and of the Holy Ghost, Acts 6:7. And again v. 7. full of faith and of power. And so may we be of grace, and peace, and joy in the Holy Ghost, which is unspeakable and full of glory. Thus in the first place our duty is, in this way to go to Christ and his Fulness to make up ours: that

Ff 2
sure, thou say'st he is but a poor Christ. If not a friend in the want of a friend, an habitation when thou art thrust out of Doors, if not all in the want of all; thou indeed makest him nothing, and be will be nothing, Gal. 5. 4. at least not what he truly is, and what he here truly promiseth thee, and that is to fill thy treasures.

4. This might call upon us to follow God fully, Numb. 14. 24. Numb. 32. 11. and to stand perfect and compleat in all the will of God, Col. 4. 12. that our duty and his mercy may hold some proportion.

5. But I end all with that which the Text affords. And in it we find that all this of Christ's making us to inherit substance, and to fill our treasures, is promised only to them that love him.

The love of Christ

As it is the condition of the thing promised, or rather of the persons to whom it is promised; so it is and should be the effect of it when enjoyed. For if Christ do all this for us, then to love him for it is a very easie demand; I am sure but a very poor requital. The things promised fall nothing short of perfect happiness. They were solid substantial reality, an everlasting perpetuity, and ever-flowing fulness and plenty. And what is Heaven more? Did they all meet in any earthly commodity, that it were a solid staple commodity, and such as would last, and were there enough of it, we should not with more, it would not want high prizers and many buyers. Christ (we have heard) is all this. And therefore (methinks) it would be very hard if he may not be very highly prized and much loved for it. I pray let our love be real to him, who is substance, constant to him who is an everlasting inheritance, and fall to him who here undertakes to fill our treasures.

Even so Amen Lord Jesus.
That by these you * might be partakers of the † Divine Nature.

This Verse most Interpreters take to be part of the Apostles Preface to his Epistle; wherein, according to the old Rule, * Efficiamini, vulg. Seretis, Calv. v
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Tyndal: Ettius contra. Transslatio.

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SERMON XVII.

Camerarius.

Eternal vocation, wherein we are called to glory and virtue, or rather (because the words in the original are άνώ άγιος καὶ ὕβρις) by glory and virtue, that is, ἰδίας καὶ ἰδιότητα most gloriously and powerfully, so that it is ἵνα ἀγιός, or ἵνα ἰδιαὶ ἄγιος as the vulgar it's likely found it, and therefore rendred it by his own proper glory and virtue, v. 3.

4. For the instrumental cause, we have it twice expressed to be ἵνα γνώση the knowledge, or acknowledgment of Jesus Christ, v. 2, 3, which is nothing else but that precious faith v. 1, which layeth hold on precious promises in this verse, or the word being ἐπαναγεμενα, which here signifieth promises rather than promises, the benefits or things promised rather than promises, and therefore are laid here to be given, whereas promises are rather laid to be made (so, 1 John 2. 25. This is the promise which be both promised, even eternal life) though with reference to the promises, the promises as moral causes alluring and attracting us to all Divine Purity [Dr. Hammond] and the things promised, faith, repentance, holiness, grace, glory, mean by these ἅπαντα all those things which pertain to life and godliness in the beginning of the third verse, and as some conceive [Piscator, Beza and our Translators] that glory and virtue in the end of it. All these great and precious things promised, as proper and Physical causes do formally make us partakers of the Divine Nature. And that is the Truth expressly laid down in the words of the Text, and more particularly to be made out in our handling of them.

That they who are effectually called, are by the divine power made partakers of the Divine Nature.

The subject persons are such as are called to the faith and acknowledgment of Jesus Christ, v. 3.

The effecting cause is θεία ὑπαγωγή a most divine power, in the same third verse.

And the most happy and blessed effect is answerably a θεία φύσις a divine nature, in this verse.

It's neither what nature in its utmost energy can produce, nor what any mere natural man, or Philosopher as such (whatever they talk of their θεολογία and θεολογία) in the highest Apogeeum of their most sublime attainments can arise up to. It's only a Divine Power that can produce this Divine Nature, and precious faith in Christ, which alone inflates the Christian believer in this most precious promise, or promised mercy of being made partaker of it.
In the handling whereof two things I shall especially intend.

1. Explication, by endeavouring to shew what is meant by it and contained in it.

2. Application, and what improvement we are to make of it.

For the first, what is meant by this Divine Nature, and our communicat-Explication.
ing, or being made partakers of it, diverse men according to their different apprehensions and persuasions determine diversly. They may be reduced to these three. They interpret it either, 1. to God simply, 2. or to Christ, 3. or to the Holy Ghost.

1. They who are most corrupt understand it of a real participation of the Divine Essence, as Osiander will have us justified by Gods and Christ's essentiel justice, and Serenius to his very death maintained that the essentiel Godhead is transfused into the Godly, as the Soul is into the body by which it is animated and inacted, and Gerson's Contemplativi and some high flown Platonists of our times take but a little lower flight, whilst they (with their hegeuma palatiumos 2 Pet. 2. 18.) say that by their divine contemplations they are abstracd from their own dark personality, their humanity annihilated, and they swallowed up in the profound abyss of the Divinity into which they are wholly transported. Which also the even Ranting Enthusiast-Gnosticks of this and former ages, who of all men by reason of their abominable filthiness partake least of God and most of the beast and the Devil, make yet greatest pretensions to, whilst they give out that they are Godded with God, and Christed with Christ, such is their blasphemous gibberish. Whatever either Fantastical or Diabolical trances such may have, and divine ills, unions and communications they may vainly boast of, yet I am sure that no evil dwells with an holy God, Psal. 5. 4. that and that Christ is separate from such sinners, Heb. 7. 26.


What diviner raptures and heavenly ravishments (I do not say a Platonick Philosopher in his speculations, but) an holy humble believing Soul may sometimes have in its holy meditations and devotions I neither envy, nor now dispute; only say, with the Psalmist that is is good for me to draw near to God, and Psal. 73. 28. that they are happiest, who in a spiritual union and communion can get and keep nearest; but to pretend to get so near as properly to participate of the essence of God, flieht higher than Luv.
SERMON XVII.


I acknowledge, some of the Fathers, especially the Greek, in their Rhetorical Hyperboles and desiring to express that lively image of God which his children have instamped upon them, do indulge themselves a sufficient liberty, as * Athanasius in his Θεοτοκυμα, and † Nectanben in his το κεφαλῶν θεον νους θεοφινων, but not as though they ever meant any such abolition of our nature, and transformation of it into God's, or participation of his essence, which being in itself infinite, is therefore to the finite creature incommunicable, if Christ's hypostatical union did not confound the natures and their properties, much less will this mystical union of God and the soul work any commixtion, or transfusion of it into the Godhead.

1. The three consubstantial persons of the Sacred Trinity only in common partaking, (if I may so call it) of the Divine nature essentially ὑσιατικῶν.

2. Christ's humane nature, (not only ἡμεῖς εἰσιν, and ἐσμὲν ἡμῖν, as Nestorius blasphemed, for so we partake of it, but) ὑσιατικῶν and personally, which is his alone prerogative.

3. It's our highest honour and happiness that we may be made partakers of it by a participation of Divine Grace and image, which is wrought in us by him, and by which we are made conformable to him, so far as the image of his infinite, holiness is expressible in a limited and restrained being, as the wax receives the impression of the Seal, not the essence, and that in a picture is called a face, or hand, which hath the likeness of it, as he well expresseth it, and as truly addeth, that he who raiseth it any higher must have swelling and lofty thoughts of the creature, and low and most unworthy and dishonourable thoughts of God. (Thus Divines say) we partake of the Divine nature accidentaliter per donum gratie sanctificantis, as we have Divine Grace wrought in us by the Spirit of God, which makes us like God. But as for Cornel. à Lapide's substantialiter which he adds, as we are partakers of the Spirit of God himself, we shall speak of that by and by; we are now dealing with Enthusiasts, who (as the Manichees of old held that by nature we are extraductae Dei orti, drops, and beams and particles of the Deity, so they) conceit that in the way of their high attainments they are partakers of the very Godhead, Godded with God, and Christed with Christ, as their blasphemous gibberish blunders it. But how much more soberly and
and piously doth Cyprian express it! Nostra et ipsius conjunctio nec misit personas, nec unius substantias, sed affectus consociat et consederat voluntates. This θνεῖσθαι in the Text is not Θάνους, This Divine nature is not the Divine Essence as they conceit it.

I acknowledge that 'Copenhagen and de † Divus after him conceive otherwise, and that as, Jam. 3. 7. θνεῖσθαι the nature of beasts signifieth Beasts, and φύσις ἀνθρώπων the nature of man, a man, so here θελα φύσις the Divine nature, or nature of God may Orthodoxly enough be taken to signify God, as † In Textum, considered in his own nature and being; but then that by θελα and partakers is not here meant a transfusion or communication of the Divine Essence, that in that sense we should be θελα or θελα partakers of the Deity, but only as Heathen Idolaters, Cor. 10. 20. are said to be θελα or θελα to have fellowship with Devils, so true believers have not only a real communication of Divine Grace infused into them, but also a true and blessed Communion with God himself, and truly our fellowship is with the Father and the Son, as the Apostle affirms it, John 1. 3. Nor hath this exposition any thing in it which is contrary to piety or sound doctrine, but yet this θελα or θελα φύσις seemeth to found a more inward and inherent communication of some thing, and not only a bare communion and fellowship, as one friend hath with another, though that be included, and of it some good Interpreters expound it.

2. Others therefore interpret these words in reference to Christ, as Ambrose, and Oecumenius of his incarnation in which his humane nature was made partaker of the Divine, because hypothetically united to it; But

1. Therein the Son of God did more properly take part of our humane nature, as is expressly said he did, Heb. 2. 14. than we of the Divine.

2. Besides, that partaking was already in act, ever since our Saviour's birth and conception, whereas this which the Apostle here speaks of was in part yet to be accomplished to believers, in their several successions and further participation.

3. And withall, Thus all that have an humane nature might be said to be partakers of the divine, which the Apostle here restrains to believers only.

4. And therefore Cyril although he interpret it also with reference to Christ, yet of our Symbolical partaking of him, and so of God in the Eucharist. This the Papists greedily swallow down.
as making (they think) for their Transubstantiation, by which (as they say) they come to eat the very material Body of Christ, and so become Christifere, and Christo concorpoire, Christ being con-
corporated with them, as the food is with the body, for so they will expound those words of our Saviour, John 6:56. He that eateb my flesh, and drinketh my blood, dwelleth in me, and I in him.

But although in the due receiving of that Sacrament, we spi-
ritually by faith are made partakers of whole Christ, and so far as saving grace is conveyed to us in the use of it we may be truly 

fain by it (as by other Ordinances) to be made partakers of that which the Apostle here calleth the Divine Nature, yet

1. He speaketh more generally of it here, than to be restrained to the effect only of that Sacrament.

2. And more spiritually than to understand any such gross, ab-
surd, and blasphemous commixture and conconcorporation of Christ's Body with ours, so as to be this partaking of the Divine nature.

3. Others therefore more rightly and properly interpret it in reference to the Holy Ghost, and so C. à Lapide faith, we are made partakers of the Divine nature, not only accidentaliter, as we are by the spirit of God and the work of his grace indeed with Divine Qualities and Graces, wherein especially the image of God consists, and so by those Divine Lineaments drawn by the finger of God (which are a shadowy representation of his glorious being and holiness) we are made conformable to him, and, as Children, like unto our Heavenly Father:

But he would have it also understood substantialiter, that we are substantially also made partakers of the Divine nature, in that the very person of the Holy Ghost is united to us, and dwelleth in us as in his Temple, substantially and personally novo modo, and so in a manner deistisb us. This he proveth out of others of their Authors. Nor do I deny but that some of our own * Divines (though I know none of them that expounds this Text of it) do yet hold that not only the grace, but even the person of the Holy Ghost is in an especial manner in Believers who is therefore (as they conceive) laid to be given to them, 1 John 3:24. 4:13. Rom.

5:5. to be, and to dwell and to abide in them, John 14:16,17. 1Cor.

6:19. and such like. But although I fully believe these Scriptures, and therefore subscribe to what Lombard lib. 1. diff. 14. proveth out of Antiquity, that the Holy Ghost himself is given to and dwelleth in believers, yet as concerning that nous modus which they speak of, I must confess my own ignorance, as not know-
ing how the Holy Ghost being God, and so in his Essence, substance and person alike everywhere, should in that respect be more present in believers than elsewhere, but only in a more gracious and glorious presence of manifestation of himself to them, and operation in them, unless they would have the third person hypostatically united to believers, as Christ's humanity was to the second person, which Lapidus's words seem something to sound like to, when he saith, that the Holy Ghost personally dwells in the righteous Soul, which I suppose he meant not of a personal union, but only an union of persons, of the person of the Holy Ghost dwelling there, not as though it were so personally that the spirit and the believing Soul were one person, as it was with Christ's humanity in its hypostatical union with the second person of the Blessed Trinity, which yet he there compareth this to, and to my apprehension doth but nicely distinguish it from it, whilst in that personal Union in Christ of the second person with the humanity he makes the bond and tie to be modus substantialis, but in this personal Union of the third person with a believer the tie is grace as a quality. But I leave these niceties which many a gracious Soul, in which the Holy Ghost dwells by his grace, cannot conceive, and therefore troubleth not itself with. It's sufficient for my present purpose that he confesseth this grace of the spirit to be the medium, vinculum & causa of this personal indwelling of the spirit in us: and therefore it is, that as the spirit by his grace dwelleth in us, we are made partakers of the Divine nature. And this fitly leads me to that which undoubtedly (and if not only, yet) is most fully and properly intended and held out by this Expression. Partakers therefore we are of the Divine Nature, See Forbes of justification, Cap. 8. p. 230 24, 25.

1. In and by the grace of Adoption and Sonship, for by Adoption being called to the fellowship of Christ in his Sonship, what he is by nature, we are made by grace, viz. the Sons of God, and so Christ's father is our father, and his spirit our spirit, and consequently the nature of all three (being but one) is in this relative sense communicated to us, we as Sons having our subsistence from the Son, who is one with the Father, and we in our manner and measure one with them both, even the Children of God, and so partakers of the Divine Nature. So Athanasius, * autem quae 

Thus, by being partakers of the Son of God (members of his body, of his flesh, and of his bones, as the Apostle expresseth it, Ephes. 5. 30.) we become thereby partakers of God, and of this he addeth this Text is to be understood.
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But as we are the Sons of God upon a double Title, both of Adoption and Regeneration (for whom he adopts to be Sons, John 1. 12. he begets as Sons, v. 13.) so we are made partakers of the Divine nature upon a double interest, as relative in adoption, so

2. Positive and inherent in Regeneration, and it carried on in sanctification, and this I conceive here especially understood. So Nazianzen, habendo Θεομητος οτρηγαζας γενεσθαι δι' θελεῖναυτοῦ φύσις τὸ κοινωνικ. τὴν αὑτὸν πνευματ. We are made partakers of the Divine nature by partaking of the Holy Spirit; as Athanasius in another place expresseth it [de Trinit. dialog. Tom. 2. p. 164.] while by the operation of the Divine Spirit in heart and life we are made like God, in the one bearing his image, Ephes. 4. 24. Col. 3. 10. and in the other shewing forth his virtues and graces, de alectoribus. 1 Pet. 2. 9. made one spirit with him, 1 Cor. 6. 17. not by any S. 10. τὴν ὑπ' Partnership of his Essence and subsistence, but of excellent graces, holy as he is holy, 1 Pet. 1. 15. pure as he is pure, 1 John 3. 3. merciful as he is merciful, Luke 6. 36. perfect as he is perfect, Matt. 5. 48. grace for grace, John 1. 16. as the Child to the Father, member for member, or in the Wox to the Seat; flame for flame, or in the glass, face to face, being changed from glory to glory as by the Spirit of the Lord, 2 Cor. 3. 18. This likeness to God and imitation of him in hatred of sin, in holiness, righteousness, and all other graces, is as a transcript of what is in God originally and infinitely. A new Creature is this Divine nature, when from an inward Divine Principle and energy (as in the Glossary quod is rendered Ingenium) in word and deed we do γονεῖν express God as well as our selves, and in many things God and not our selves, or God more than our selves, we are Θεοφάτος (as Ignatius and others of old were called). Θεοφάτος, Θεοφατος, like God; and as Adam at first having God's image in holiness and righteousness stamped upon him was כהנה as God, Gen. 3. so a true Saint having this image renewed in him is as God, vir Divinus, which is even the highest Title, which the Socinians will vouchsafe the second Adam our blessed Saviour. In a word, when τ' ζονταν τοις ἀνθρωποις θεον γενεσθαι, as Hierocles expresseth it, or as Calvin; quantum modicum nostro seret, sumus unum cum Deo, as far as our measure reacheth we are like God, one with God, we are here said to be partakers of the Divine nature.

Which is evident from the words foregoing and following.

1. The Text, that you might be partakers of the Divine Nature,
and immediately follows apace, having escaped the corruption that is in the world through lust, added on purpose by way of exposition to tell us what it is, in and by which we are made partakers of the divine nature, not of God's divine essence, so as to be Godded with his Godhead, for whosoever should ascribe to it the escaping of pollution would thereby most unworthily and blasphemously disparage his infinite and essential holiness; but only a participation of his heavenly grace, whereby in a way and frame of sanctification we escape worldly pollutions.

2. Again immediately before the words of the Text, it's said, there are given to us exceeding great and precious promises whereby we are made partakers of the Divine nature. It seemeth therefore we have it by promise, so hath not God, it being his essence and nature, nor should we if we had his very nature, of which there is no one promise made us in the whole book of God, unless that of the Devils, ye shall be like God, Gen. 3. but of Divine grace and sanctification very many.

3. And lastly that which in the Text is called a giving to us that whereby we are made partakers of the divine nature, in the foregoing verse is called the divine powers giving to us all things that pertain to life and Godliness, and (as many expound that which followeth) a calling of us to glory and vertue. The divine nature then is in that which pertain to godliness and vertue here in an estate and way of grace, and to life and glory in the other world, which leads to the

3. Third and last particular of our being partakers of the Divine Nature; and that is the perfection of grace in glory, when God shewing himself face to face shall so fill us with his light and life, that then we shall be most fully Dei pleni, most perfectly like him, when we shall see him as he is, 1 John 3. 2. And if by beholding him in the glass of the Gospel in the face of Christ we are here transformed from glory to glory as by the spirit of the Lord into a most perfect divine and heavenly conformity, 2 Cor. 3. 18. what a far greater transfiguration will it at last be, when we shall be once got up into the holy mount, and there see God and Christ face to face? Oh how shall we then be changed from glory to glory when made partakers of the glory of Christ, John 17. 22, 24. and the glory of God, Rom. 5. 2. when we shall (as much as we are capable of) transfigured in Deum, be transformed into his likeness in the immediate fruition of himself, there where all old things and whatever we were before more unlike to God in shall pass away, and God phoebopannucose, only shall be all in all, 1 Cor. 15. 28.
Thus at last in these particulars we have seen what it is to be made partakers of the divine nature, and in the explication of them there hath gone along with it a sufficient proof that true believers are so, and by truly being God-like, do make good their name, while they are called Godly. And because the main thing I intended in the choice of this argument was the due improvement of it in heart and life,

Let us first with all humble reverence and thankfulness to God in Christ admire and adore this unspeakable gift, inexpressible, that cannot be uttered or declared sufficiently. The Apostle 2 Cor. 9. 15. used that phrase of God's making the Corinthians willing and ready to communicate of their outward and temporal goods to the Saints; but by how much greater right may we apply it to God's giving himself, and (in the sense before explained) communicating of his own nature to sinners? The poor Scholar when he had nothing else, he gave himself to his master; and the great God, as having nothing greater, swearest by himself, Heb. 6. 13. So having nothing better, he giveth himself to his servants. It was Peter's poverty that made him say to the Cripple, silver and gold have I none, but such as I have give I thee. But it is the unsearchable unvaluable riches of God's grace, who though he could say the silver and gold is mine, Hag. 2. 8. when all the silver and gold in the world is his to bellow upon the heirs of life; yet as when among all the other creatures there was not a fit help for Adam, he gave him a wife, so when all the world and the riches and glory of it (the greatest boon that the Devil could offer to Christ) are not worth giving or taking to be a Christian's portion, the great God giveth himself to be that to his children. It was the high honour that God put upon Adam that in regard of his rational being and dominion over his creatures (which was one part of his image stamped upon him) he made him like him, and this was as the ground upon which that other part of his image was drawn, which (as the honour of our nature) is in part yet continued, in which sense the Apostle approved the Poets σύγας γινομεν οικος for we are his offspring, All. 17. 28. (not as though we were his natural sons as and creatures made of his essence, as the Manichees and other Heretics of old, and Weigelius and other Fanaticks Enthusiasts of late have blasphemed, for so we are by way of creation, not of generation, which is his essential sons property) this prerogative of our nature I acknowledge is our great honour and
and privilege, as we are reasonable men, and of this St. Ambrose sometimes expounds my Text, Dedit enim de cognitione sui, rationabilis seihices nature: but were this all, we might be base and miserable enough, for of such as were in this sense God’s offspring, our Saviour said they were the Children of the Devil, John 8. 44. Adam in innocency had an higher honour put upon him, and a far nobler part of God’s image stamped on him, which was in righteousness and true holiness: this by our sin and fall in him we have defaced and lost. But oh the infinite condescending Philanthropy and love of God to mankind, especially to Believers, that to recover it and us, he hatr sent his only begotten Son into the Whole, Cogitandum est unde nos Deus in tantum honos cultum evehav. Divine Nature. What cannot omnipotent mercy do that makes these meet? Consider we but seriously how infinitely glorious and holy God is, and how woefully base and sinful we are, and we shall not be able but in an holy ecstasy with the Apostle to cry out, {
3 &dth; O height and depth! (well might Arminius say, that it’s Relatio disquiparantia, cujus fundamentum Christus nullare indigens, terminus fidelis omnium egens) that on God’s part it is the lowest condescension, and on our part the highest exaltation imaginable, truly above all that we could ask or can think, acJd sublimis est ut omnium Angelorum naturam superet nec altius assecire potest homo, as he speaks of it, Man can be raised no higher, and the Angelical nature of it self cannot rise so high. Well might they (in the words foregoing the Text) be called η μηνία κατα μήμαντα, exceeding great, superlatively great and most precious promises, if by them we may be made partakers of the Divine Nature. We so vile and filthy, by nature Children of wrath, Ephes. 2. 3. to be made partakers of that Divine nature, which is Hebr. 7. 26. so glorious and holy, and separate from Sinners! If the Centu- tion thought himself unworthy for Christ in his estate of humiliation to come under his roof, how infinitely more unworthy we that the God of Glory should come into our Souls? That he should ever draw so nigh to us, and take us so near to himself, to be Friends, Sons, Heirs, not only to be made meet to be partakers of the inheritance of the Saints, but also of himself and his own nature; is as much as God could give, and infinitely more than the heart of man could think that he should ever receive: and can we then do less than adore and bless him, (may give up our selves
SERMON XVII.

to him, who hath given his Son himself to us, and be willing to be partakers of his sufferings, 1 Pet. 4. 13. who hath made us partakers of his nature and happiness) if we find it in our selves?

But what shall we do then when we meet with it in others? but take heed that

1. We do not malign, hate, oppose and wrong it, μάθοτρέ, ρεφικτος; ὥστε δέοις, lest haply we be found to fight against God, as Gamaliel warned the Council, Acts. 5. 39. It's not haply but most certainly we shall so do in so doing: for we hear that the faithful are partakers of the Divine nature, and therefore hate them as such, and you are θεοσφυς, brethren of God, Rom. 1. 30. fight against them, and you are θεοφιλες, lovers of God, you persecute not them so much as Christ, Acts. 9. 5. you touch the apple of God's eye, Zech. 2. 8. whatever good or evil we have done unto them, he takes as done unto himself, Matt. 25. 40, 45. As at that last day he will be glorified in his Saints, 2 Thess. 1. 10. so now he is opposed and persecuted in his Saints, and this not only consequenter, & interpretative, but propriè & formaliter. It is the face and appearance of God in the Saints, which the malice of ungodly Enemies directly strikes at, and would wound him through their sides, as David said, the reproaches of them that reproached thee have fallen upon me, Psal. 69. 9. Their natures are oftentimes so sweet and amiable, that otherwise they could not but love them, but it's the Divine nature in them, the bright luster whereof angers their sore eyes, and shines their filthy nakedness, and that's the reason why they so hate them. Cajus Sejus was otherwise a good man, but only evil in evil men's eyes because he was a Christian.

Had only an austere John Baptist lost his head, or were they only harshly dealt with, whole natural temper and converse were more rigid and harsh, we might think the cause of it were only in them; but when Paul losteth his head too, who even in Porphyries eyes was a man so full of worth and desireable, when David was so cruelly persecuted, who was so amiable; when Christ himself who was sweetness it self was so bitterly hated and at last crucified; and to this day when we shall see that Christians though otherwise in their carriage and temper never so sweet and pleasing, yet if zealous and eminent in holding forth God's truth and grace against other mens errors and lusts, are therefore cried out against as austere, and rigid, and fowr, and accordingly sourly dealt with (as sometimes the frost is very sharp when the day is still and serene)
ferene) the case is plain, that (whatever is pretended) persecution is raised for the words sake, Matth. 13. 21. For thy sake are we plain all the day long, could they say, Psal. 44. 22. and to this day may others say, it's for God's truth and holiness sake that some are so maligned and opposed by Strangers and Enemies, whose dislike of them is truly grounded on this, that they are more God-like than they would have them. It would therefore be very well that such would think what they do, and what at last will be the issue of it, for certainly he that will spit against the wind will spit in his own face, and he that dasheth against the Rock, will be dashed in pieces. If it be the Divine nature in them which thou opposeth, it's but Devilish malice that proves the Satan, the adversary. It will be wilful therefore here to forbear. Take heed thou speak not to Gen. 31. 24. them good nor bad. Refrain from these men and let them alone. Have nothing to do with their just men. For, as Joash said to Amaziah, 1 Kin. 5. 38. 44. shouldst thou meddle to thy hurt? Iron of it self may be handled, and if you will, roughly; but if it have fire in it, touch it and it will burn your Fingers. In themselves they are poor men and you may do your pleasure with them, but if God be in them, take heed, touch not mine anointed, Psal. 105. 15. as (Esther 6. 13.) Haman's Wife told him that if Mordecai were of the seed of the Jews, he should not prevail against him, so if they be the seed of God, in fighting against God, either in himself or his Children, thou wilt never prosper. If it be the Divine nature that is in them, be never so either unnatural or ungracious, as to hate, despise, or oppose it. But

2. On the contrary let us own, love and honour it wherever we find it. Let us own God and his image in his poorest servants. Let it be evident to us that we ourselves are partakers of the divine nature, when ye, being even naturally and from a divine natural instinct and sympathy we close and clasp with it, love and honour and cherish it in others, both it and them for it, how mean and abject and despised forever they may be otherwise. That the dunghill cock should peeter the barley corn before the Gem, that a stranger should ask the spouse what is her beloved above another beloved, is no wonder, no more is it for an ign- cant. 5. 9. norant carnal worldling who kneweth not the spiritual worth of the things of God to undervalue the children of God, or to ac- 1 Cor. 2. 14. count them the filth of the world and the offscouring of all things. 1 Cor. 4. 13. But for professed Christians to think goodly of him that hath a gold ring on, and gay apparel, and mean while to tread under James 2. 2, 3, their 4. 5.
their foot-stool a Saint rich in faith, as a child of God partaken of the divine nature, and heir of the Kingdom because of his poor raiment and mean outside, is most unworthy. Let me ever value a diamond though in the dirt above a pibble or clott of earth though set in gold; a poor Christian all glorious within, though with them, Heb. 11. 37. clad with sheep skins and goat skins, above all the Sattins and Velvets and ruffling gayeties of other bug men who have little or nothing of God in them. Introite nam hic Dei sunt. Any appearance of God is glorious, but this of saving grace in his Saints (which rendreth them most precious and honourable) next after that which appeared in Christ, is most glorious as Christ of John Baptist, What went you out to see, a man clothed in soft raiment, or a Prophet? Yes I say unto you more than a Prophet, more than a bare man, one that hath much of God in him, a Θεοφύλακτος as Ignatius explained it to Trajan, ὁ τεν ξενυὸν τὴν θυσίαν εὐφέρει, or as we read of those Christians in Justin Martyr which had τὴν θυσίαν εὐφέρει τον θυσίαν, even God himself (May I say?) enshrined in their souls and consciences, and what is then due to them?

No divine worship, as would be if Weigelius and other Enthusiasts conceptions of our being of the very essence of God were true, and which some of our Blasphemers have of late given and received, which an Angel refused, and therefore it is Luciferian Devilish pride to entertain; though the godly be partakers of the divine nature, yet they may not be of divine worship.

But yet upon this ground there is due to them

1. Great Honour and reverence, for if we ought so to reverence the image of God looking out in Magistrates and Superiors (who are therefore called Gods, Psal. 82. 6.) in regard of their greatness, is there none due to the Saints who resemble him in his holiness and goodness? The hollow of a Papaminius eye put out for Christ's sake is worthy of the kids of an Emperor.

2. Singular and transcendent love, and this in the fruits and effects of it, in bounty if they need; for if they be partakers of the divine nature, what we give to them we lend to the Lord. However in most ardent affection, let this divine nature inkindle this divine flame, and more to them than to other men, and to them most, in whom most of God appears. Good is to be done unto all: µικροτάς but especially unto them which are of the household of faith, Gal. 6. 10. Be reconciled (as your phrase is) to the
the whole creation, and let your love be as universal as you can to all mankind; to brotherly kindness we must add love, 2 Pet. 1. 7. Be we not so prodigal of our love to the Saints that we prove so niggardly that we have none for others; but yet on the contrary, although our love should be universal, yet it should not be equal, extended to all, but yet so as more intently set on such whom he beflows his peculiar love upon, and ours should imitate his, be discriminant as his is. The Arminians in their doctrine so enlarge God's saving love to all, that they lessen it to those whom God will have the greatest sharers in it, and so whilst they divide the river into more channels make it more shallow, where he will have it run in a more full stream. Let not us be Arminians in our practice, so to love all as in a manner to love all alike. Let a φιλανθρωπία a love of mankind go always a-long with us, but so as this φιλανθρωπία may ever have the upper hand. Prefer Jerusalem above our chief joy, Psal. 137. 6. Love all men as men (as the Prophet faith, Hideth not thyself from thine own flesh, Isa. 58. 7.) but yet so as to love them most, with whom we have one and the same spirit, 1 Cor. 12. 13. Honour all men, but especially Love the brotherhood, 1 Pet. 2. 17. Let at least humanity prevail with us to esteem and love all that with us partake of humane nature, for so far we love our selves, but so as to put more abundant honour on them who are made partakers of the divine nature, for so we shall love God in them.

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BUT that we may have this honour and love, it will be required that we examine ourselves whether we have attained to this true ground of it, this truly honourable state of being made partakers of the divine nature.

Wherein that conflits, hath already in the general been declared in the former doctrinal explication; the main of it was, that divine grace was this divine nature.

Pelagius heretically called humane nature grace; we may piously and truly call saving grace divine nature; to be Godly is to be God like. God is holy, just, wise, good, spiritual, heavenly, and it is his very nature to be so. And he that is of such an heavenly spirit and carriage, although nihil humanum est aliquum putat, yet totus divinitatem spirat, though otherwise he be a poor weak man subject to humane infirmities, yet by this his conformity to God he is raised to divine perfection. As the eye of faith under all that bloud and spittle law on our Saviours face his glory as the glory of the only begotten Son of God full of grace and truth, John 1. 14. So the same eye under the mean outside of him who hath filled out of Christis fulness his measure of grace and holiness, even grace for grace, beholdeth with awful reverence and complacential love bright rays and reflexions of divinity. In his heavenly discourse, it faith Non vox hominum sonat, there is more than a man; God speaks in him, as Junius thought of that poor godly man, who was one means of turning him from his Atheism. And when it beholds his holy and heavenly conversation, though it do not say with the Lycaonians, Acts 14. 11. that Gods are come down to us in the likeness of men, yet though but an Idiot, he will report that God is in him of a truth, 1 Cor. 14. 25.

But enough of this in general: Let us rather for our better direction consider some particular properties of this Divine Na-
ture by which it may be discovered and manifested; some from
that it's called Nature, and some from that it's styled a Divine
Nature.
1. Nature is an inward inbred principle. In natural bodies it's
ordinarily defined to be principium motus & quietis, and so this
divine nature in a gracious spirit is an inward principle of power
and act, the spring that in this divine root movetor sets all the
wheels a going, like the spirit of the living creatures in the wheels,
Ezek. 1. 20. In this sense our Saviour saith that the water
which he giveth to the thirsty shall be in him, &c., it shall be in him; but what? a well of water springing up to everlasting life, John 4. 14. not a Cistern, which hath all its water from without put into it. It is so indeed as it hath all from God, but in regard of outward supplies such a well it is that hath such a spring in it, as from it self is continually bubbling and springing up to everlasting life. It's no artificial engine to spout out that water which it had not of its own, but a true natural fountain that poureth out of what springeth up in it. Jer. 6. 7. as in the creation the herb brought forth seed and the tree fruit after its kind, Gen. 1. 12. from its innate feminal vertue, its inward natural, temperament and constitution, and the stone moveth down to the center and the sparks fly upward from their natural propension, nature being that ingenia vis & potentia, quâ ipsa seipsam movetur; so in this new creation, where there is a Divine Nature, there is something within, not only a blaze in the lamp, but also oyl in the vessel, Matth. 25. 4. an inward principle, which sets the soul in motion to God and heaven, these divine sparks naturally fly upward, as it's said of Timothy, Philip. 2. 20. that γνωτι he did genuinely and naturally care for the things of God and his Church; and Job saith of himself that the root of the matter was in him, Job 19. 28. contrary to what is said of the stony-ground hearer, that he had not root in himself is lavis, Matth. 13. 21. which is the broad difference between a true born child of God and a formal hypocrite: the one flutters and makes a great stir in the things of God, but God knows and he himself knows and feeleth there is no inward vital principle that sets him on work, nothing from within, unless vain-glory or other sinister crimes and intentions, which are only corrupt nature, but usually all is from without, either the applause or frowns of men; and the one as the wind drives about the mill-
sails which else would stand still, and the other as those Troublers
or water-works force the water upwards which else would lie below or fall downward. But O friend, as (as he said of the dead statue which he could not make stand by it self) there must be something within that goes to a divine nature, an inward principle of Divine life and love, which without these pulleys and plummetts sets the wheels of the soul on going God-ward. Doth not even nature itself teach you? saith the Apostle in that case, 1 Cor. 11. 14. and doth not the Divine nature itself, wherever it is in truth, from an inward principle and pendor anima prompt and incite and carry you out towards God in communi-
on with him, and obedience to him? as, Acts 18. 5. it's said of Paul ἀνεῖθεν ἁπαθώς οὗτος ἡ ψυχή; he was pressed in spirit, occasioned by the Jews obstinacy, but there was a spirit within him that pres-
ted him to it.

But here take a double caution, when I speak of this inward principle, it is not with our Enthusiasts so to cry up a Christ within them as to cry down a Christ without them, indeed without them, because never truly in them. Christ indeed dwells in our hearts, but it is by faith, Ephes. 3. 17. and that is both bred and fed by his word and ordinances, Rom. 10. 17. 1 Pet. 2. 2. Nor is it to strike down such poor Christians as are already sinking by reason of inward faintness. I acknowledge that in the new-born babe through weakness of nature this pulse may be weak, and in the grown Christian through accidental corruptions and temptations there may be obstructions and interruptions; but then the man is the more sick for it, and nature thus oppressed (if it be Divine) struggles and groans the more under it; when the man of God cannot do the good that he would, he cryeth out of himself as a wretched miserable man for it, Rom. 7. 18, 24. though the root of the matter be in him, as it was in Job, yet sometimes it may be under-ground, and as seed sown under a great weight of earth that keeps it under, but it works and works and at last peeps out, and then sprouts and springs apace, such an inward principle there is in nature, and such also in the soul that is made partaker of the divine nature in its outgoings to that which grace hath made connatural to it.

2. Hence in the second place from this inward principle natural motion of it self is ready and free, not forced or violent. With what inward freedom doth my heart go out to him whom I naturally love? and with what a free source doth the fountain cast out, or (as the Hebrew word יַעַשֵׁה in the active form sig-
nifieth)
ninth) empty her waters that naturally flow from it? And a free spirit, how willing a people are God's in the day of his power, Psal. 110. 3. Psal. 51. 12. and our Saviour sheweth that as free a current floweth from this fountain of life, when in the place before quoted, he John 4. 14: faith that his Spirit and Grace shall be as a well of water, to αἰώνιος ὕδας αὐλαίων ἀείς αέριος of water springing, freely fully spouting, yea leaping up to everlasting life. No need of pumping and pulling. How naturally doth such a Soul fall into thoughts of God and desires after him! O! never more free than when it can run in this channel most freely! Or if at any time (as too often it is) this current be hindered or dammed up, what a complaining murmur may you hear, though without murmuring against God? and how may you see it, though not rising and swelling in discontent and pride, yet running over in tears of true repentance? And therefore for trial know, that a constant and total aversion from God and the things of God speaks plainly, either a Devilish temper, or (at best) corrupt nature: And although, as in some cases in a man's body, there may be lassitude where there is life, so an auk backwardness may and often doth consist with the Divine Nature, yet it's but as life in such a weak sick body, in which nature is oppressed: Grace is but weak or weakened: the map of God in such a case stands in great need of cure and relief that his Soul may freely breath, and go out to God, as David did naturally to his Son Absalom, 2 Sam. 23. 39.

3. As natural actions and motions are free, so thereupon they are not irksome and grievous, but pleasing and delightful: How merrily doth the wheel run down the hill, from its natural propulsion? And with what delight doth the Scholar plod even on those harder studies to which he is naturally affected? The generous Wine with a kind of jollity and proprium, mantles and sparkles upward, when, in Solomon's phrase, it moves itself Prov. 23. 31: aright, and the Sun in its natural course rejoiceth as a mighty man Psal. 19. 5. to run his race: but not so much as the man of God when his Psal. 119. 32: heart is enlarged to run the ways of God's Commandments. The generous spiritual Christian never thinks he mounts so right or with more delight than when he sparkleth and moveth upward. How merrily doth this sweet Bird sing when it moves upward, and soars aloft in Divine Meditations, Prayers, praises, and such like more pleasing uninterrupted outgoings of the Soul to God! yea what melody in the heart doth it make both to God and it self, in its sweet sad notes, whilst it is tugging in the snare below! in-
I have a complacency and take pleasure in infirmities, reproaches, persecutions, distresses for Christ's sake, faith Paul, 2 Cor. 12. 10. It's the same word that God the Father said of his Son, when he said he was well pleased in him, Matt. 3. 17. as though with the like natural complacency that the Father embraced Christ, the same doth his servant from the instinct of this Divine nature welcomes even heavier sufferings for Christ. With what delight doth this Scholar in Christ's School (who is Θεολόγος) read these hard Chapters with which he is so naturally taken? for all delight and pleasure ariseth from the suitableness of the faculty and the object, and therefore where a law of commands without doth so naturally suit with a law of love within us, how doth it hug and embrace? Then, I consent and approve for my judgment, Rom. 7. 16. and for my affections, 2 Cor. 3. 22. I delight in the law of the Lord after the inward man: and when it is so within the heart, then I delights to do thy will O my God, Matt. 11. 30. 40. 8. then it's meat and drink to do the will of God, John 4. 34. the yoke is easie and the burden light, and no command grievous: no task but a recreation; no distasteful Medicine but pleasing food, which the palate relisheth, and the stomach naturally closeth with.

I confess the Child is weak and may not be so well able for the time to digest so strong meat; and the man of God may be sick, and then it may not go down with so much delight. Weakness or distemper may sometimes weaken and hinder this actual complacent rejoicing, as sickness or a cut finger may take off the Musician from actual playing on his instrument, wherein yet he habitually much delighteth; but then that sickness maketh him more sick to think of it. Where there is habitual delight, such actual indisposition causeth actual and hearty grief for it; and so this grief for the presence of the contrary impediment proclaims aloud what love he bears and what delight he hath in that from which he is hindered.

And this sufficiently enough distinguisheth in this Case the true Divine Nature from a counterfeit form of Godliness: the one faith with them, Mal. 1. 13. Behold what a weariness is it? But the other cryeth out, oh how weary am I? A genuine Child of God crieth out of himself and his own uncomfortable weariness in that which he so naturally loveth and delighteth in, bewails his being so weakened and hindered as the Sweet Bird mourns when it hath such a stone hung at its leg, which keeps it from being upon the wing to which it hath such a natural propensity.
But the bireling thinks much of the work itself, which he hath no inward delight or complacency in, and that when not otherwise hindered, but by his own wilful avariciousness; and hence it is, and from want of an heaven-born inward principle which might naturally mount him thitherward, whilst for fear or shame or natural conscience or the like extrinsic motive he is forced to it, all is up the hill, and then as weak and unsound bodies climbing up the mountain, as it were, as they, so he pants and blows fast but gets up very slowly and untowardly, till at last he tumbles down headlong into deepest guls of sin, which naturally he delights to swim in, and so with Judas goes into his own place. Acts 1. 25.

4. From this freedom and delight, in natural agents proceeds frequency in their operations. That which I delight to do, I do often, and what is natural, is frequent. How reiteratedly doth the heart and pulse beat? the fountain bubble, and one wave in the sea come on in the neck of another? Nature is no sluggard, but like the good housewife is up every morn and afresh resumes her task, and perpetuis vicibus turns about her wheel τῆς γυναῖκος ὡς Σ. James calls it. So the sun doth not, like Jam. 3. 6. the Persian King or great Mogul, to keep state appear abroad but seldom on some high days, or great Festivals, but every morning as the bridegroom cometh out of his chamber, and every day Psal. 19. 5.

repeats his race, and for the wind ἡ νεφώνων ὕδωρ τῆς Σολομον, Eccles. 1. 6. most elegantly expresseth it, it whirleth about continually and returneth again according to his circuits, or (as Broughton rendereth it) the wind whirleth, whirleth, walketh, and into his circuits returneth the wind. Not are the breathings of the Divine Spirit less restless and unceasing where he breaths freely. God in his own nature is a pure act, and therefore continually acting. My Father worketh hisherto, and I work, faith our Saviour, John 5. 17. and so doth his spirit too. The Divine Nature is continually acting in the government of the world, nor is it less operative in the believer's heart, being (in the place before cited) a well of water bubbling up, and so working out sin as the troubled fountain doth defilement. The Divine Nature is continually offering up a huge sacrificium a daily sacrifice to God, David morning, and evening and at noon, Psal. 55. 17. even seven times a day, Psal. 119. 164. Paul had ἀνάμνασιν no rest or relaxation, or inter-
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As of Baruch, Nehem. 3. 20.

Rev. 4. 8.

Cdnt. 3. 2.

millon either in his flesh or spirit, 2 Cor. 2. 13. but would spend and be spent in the service of God and his people, 2 Cor. 1. 15. There was much of God, and of an heavenly Divine Nature in those worthies who (as the heavens) were in a perpetual motion. And although this height and degree many that are truly godly according to their lower attainments and less participation do not (it may be shall not) here rise up to till they arrive there where they rest not day and night, saying Holy, Holy, Holy, &c. yet wherever this Divine life is, the man is breathing, and the pulse beating, though in some sick fits sometimes too slowly and very weakly; even when asleep the heart is waking and silently working. But if on the contrary, instead of this frequency such intermitting pulses and Syncope’s be frequent, the case is very dangerous: but if always stone-still, or but very seldom, and only in some few good moods at a Sacrament, or a searching Judgment on our selves or others, we faintly move Godward, here is dead nature, no quickening spirits; an ominous Comet, that sometimes in an Age appeareth to be gazed on, and forebodes some evil; no Sun of Righteousness here which ariseth every morning to run his daily course like a mighty man that faints not. Which leads to

5. The fifth Particular. For Nature, as it is frequent and instant in its work, so it is also constant, may growth stronger and quicker towards the end of its motion. The stone in its natural motion downward, if not hindered, slayeth not till it come to its centre, and the nearer it cometh to it, it moveth the faster. This Divine Nature is heavenly, and therefore moves amain heavenward up the hill, and yet finally stops not; is a spring of water although springing or leaping up, and that is God’s everflowing even to everlasting life, in the place now so often mentioned, and which hath helped us in most of these Particulars. I deny not but this well by earthly cares and other occasions may for a time be stopped, that it floweth not so fully out, as the Philistines stopped Abraams wells with earth: but that it did not so dry them up, but when Isaac digged them, again they gave out their water as formerly, Gen. 26. 18. Hindrances and stops from within and without the man of God may have in the way of God, but no total intercisions, no final Apostasies; but when at liberty, he mounts up with wings as an Eagle; runneth, and is not weary; walks, and doth not faint. And therefore (for trial) as the clock which for a while goeth right, but when weights are taken off, stands still and moves not, sheweth that it’s not natural, but an artificial piece of workmanship:
manship: so, seem we to move never so fast in the ways of God, if when outward compulsion and motives cease, we stand still or go backward, it plainly sheweth that all was but an artifice, and nothing of this Divine Nature, which as in God is eternal and unchangeable, so as it is in his Children (as the seed it is begotten of, 1 Pet. 1. 23.) is incorruptible and immortal.

But yet in us it may have its stops for a while and partial intermissions, as when there is life, yet in sickness and fainting fits the pulse may be very weak and sometimes intermitted. But even in that Case.

6. In Nature there is a principle of recovery, as Eutychus though taken up dead, yet because life was in him, came again to himself, Acts 20. 9, 10, 11. The Seed though corrupted under-ground, yet at last sprouts out again, and the live-spring though for the present deified with filth cast into it, yet by little and little is still working out that pollution, and rests not till it hath wrought it self into its former clearness. Such falls and defilements may a live Christian, a Saint sometimes fall into, as David, Peter, and others, but as you read of their falls so of their recoveries. The Sheep may fall in the dirt, but it's the unclean Swine that continueth to lie and wallow in it. The seed of God may sometimes be under-ground; but if it abide in us (as the Apostle speaks) it will at last get up and our again. As there is hope of a tree, though when cut down the root thereof was old in the earth, and the stock thereof die in the ground, that through the scent of water it will sprout again and bud, and bring forth boughs as a plant, as Job speaks cap. 14. 7, 8, 9. So, even a plant of righteousness may sometimes be so nipt and blasted that all may seem to be dead, but being planted by the river, implanted into Christ by the scent of water from this Divine nature and supply of the Spirit of Jesus Christ, after such a nipping Winter doth recover again its verdure in the spring. and casts faith the Apostle of his Philippians, Cap. 4. 10. I rejoiced in the Lord greatly that now at last your care both flourished again. Not like Jove's trees, twice dead; and plucks up by the roots, and to even dead without possibility of after-growth. Till Nature be quite spent and extinct (which the Divine Nature never can be) it hath an inward natural Balm in it, which helps on its cure and recovery: and as long as there is any breathing of the Divine Spirit, it will at last stir up that grace which seemed to be raked up under the dead ashes, and blow it up into a brighter flame. And therefore after such falls and stumbles,
As corrupt nature breeds these decayes, so let this Divine nature work these recoveries.
Nor doth it only play such after-games, but is much discovered by its forehand quickness. Grace is preventing as well as subsequent. And this adds.

A seventh particular. Nature hath its equity, sympathy, antipathies, its hints, instinct, and impetus, which antever the acts of reason, prevent discourse and deliberation. At the first blush the heart cloatheth with this thing or person before it can think why, and riseth up in abhorrence and loathing of that other when it cannot tell wherefore.

Non amo te, Volus, nec possum dicere quare.
It's so with the Divine Nature. It doth abstain, and on the sudden start back, and walses edes move, from the very first appearance of evil, 1 Thess. 5. 22. quicquid malè fuerit coloratum, Bernard phraseth it. Some expound it of matters of doctrine, and so the good Woman's Spirit rose against false doctrine preached, though she could not say it was so: some understand it of practice, and so the chief Soul hates even the garment spotted with the flat, Jude v. 23. is troubled, sweats and faints at the first appearance of it as some naturally do at the presence of that against which they have a secret Antipathy: On the contrary at first sight or speech (by an animo animatum) cloatheth with persons of the same spirit, and things that are as it were connatural, before it hath time or leisure to give a rational account of it. I know the word of God must be the standing rule both of our faith and practice, and am far from indulging the wild phantasies and the sudden violent impetus of rash inconsiderate men; and yet in some cases give much to the Lord and propendency, as also to the aversion of the spirits of sober godly men, especially if of all or most, as having in them only, something of the workings of this Divine Nature in them, which anticipates their discourse, and (as John out- ran Peter) is got out before they can come to any deliberate resolution. By its nature the Lamb dreads the Wolf, when so young, that it cannot discern him; and we should discover more of this Divine Nature, if by the divine instinct of it we can loath sin, when we are otherwise so weak or surprized, that we have not time or ability to make a deliberate judgment of it.

8. As Nature sometimes anticipates reason, so this Divine Nature always exceeds and goeth beyond that which is only humane. Divinity is above humanity, Grace above nature. A Christian is not
not a bare man, but more than a man. And therefore to have or express no more than what Nature can work, or natural men by other helps can attain to, is a defect, in which we fall much short of, and below that which a man of God that is made partaker of the Divine Nature, should arrive at, and come up to. For as man by nature and kind is and acts above other creatures, so a Christian man should even above himself, as a man, and above other men that want that Divine Principle. The widwives once said, that the Hebrew women were not as the Egyptian women, Exod. 1. 19. And truly the men of God should not be as other men, I mean not more proud, and froward, and worldly, but more holy, and humble, and unblameable than other men. Samson the Nazarite became then like another man—when his locks were shaved off, and the Spirit of God departed from him, Judg. 16. 17, 20. But as long as the sanctifying Spirit acts and abides in us, we are true Nazarites, as by our holy Vows separated to God, so we should be (though not wholly separated, yet very much distinguished from other ordinary men. Christ expects from us a thing singular, eminent, and transcendent, a proportionable distance from others in our lives, which may answer that which we expect to be fixed between us after our deaths, Luke 16. 26. Contrastus (de Justificatis) makes the comparison of the manners of a Rustick and of a Citizen or Courtier: and a like difference he finds there is between the carriage of an earth-born sinner and a Saint made partaker of the Divine Nature. The Sons of Princes should not be in the garb of Peasants children; but that comparison is too low. Between Nature and Grace there should be a more vast distance. A Child of God should be as much above a natural man as heaven is above the earth, and as much above a fouler sinner, as heaven is above hell. But how then cometh it to pass, that the roof of hell should be so nigh (as I may so speak) to the floor of heaven, that there should be so little difference between the Apogeeum and highest of moral Heathens, or other natural men, and the Epigeeum or lowest of a collapsed or go-by-ground Christian? Doth not this puff up proud Nature, and if not debate the Divine, yet make our Philosophical Christians think low and meanly of it? Make it in these mens esteem but a name, a thin fine notion, and them that are partakers of it, some Utopian fancies which Preachers talk of, but the world feeth little of?

SERMON
AND therefore that we may either prevent or refute these their misprisions and blasphemies, and convince them that this we speak of is a very reality; be we exhorted to 3. things.

1. To aspire and endeavour really to attain to this high dignity of being indeed partakers of this divine nature.

2. Then to walk answerably to it and worthy of it.

3. Because both will be here imperfect, to long for heaven where both will be in their full perfection.

1. First (I say) let us with our whole might aspire to this highest dignity, and not rest till we arrive at this Divine Prerogative of being the Sons of God, and so partakers of the divine nature. And to quicken us hither, consider,

1. How studious and ambitious men have always been of nearness to great Princes, and (for that purpose) of an imitation and likenesses of their deportment, fashions, gestures, and oftentimes even of their both moral, yea and natural vices and deformities. Poppea's yellow locks a beauty in the Court, Leonides his gate and manners Alexander could not forbear to imitate, as his Courtiers did many things in him. A wry neck or a long hooked nose much doted on because it looked like an Emperours. And for the minds complexion Hieron from experience could say Quorum virtutes assequi nequeas citio imitaris visia, when we cannot reach their virtues, we are very prone to take up in imitating their vices, like foolish wanton children when we cannot stride their steps in fair way, we will follow them through the dirty puddle. Exempla exemplaria, so that the imitation of their manners and vices their subjects account to be a piece of the homage they owe to them, which therefore made Tully say that plus exempla quam peccato nocent [3 de legibus] they do more mischief by their example than by their sin. Great
mens examples (I say) are Laws; and holy mens tempers and carriages have a kind of necessitating cogency in them to imitation, of which Paul says, to Peter, Why compellest thou the Gentiles to judge like thee? Gal. 2. 14. So like do we desire to be to good at least to great men; but how much rather should we aspire and endeavour to be like to him who is Optimum Maximum, to the great King and most holy God, even God blessed for ever? whose nature is most holy, whose works are truth, and his ways judgments, Dan. 4. 37. in whose Divine Beauty is no deformity. And therefore as our Saviour said to his Disciples, I believe in God, believe also in me; I may well say to all, Do you imitate man? Shall we not imitate God and Christ rather? If foolish men glory in an Apish symbolizing with men like themselves, and that in their humane infirmities, how glorious, and therefore desirable should it be to us to partake with God in his Divine Nature and perfections?

2. And this the rather, because this high honour and happiness is attainable. The happy event puts it out of question. Many in all Ages of the Church have arrived at this height, who have shewn forth the virtues of God who hath called them, 1 Pet. 2. 9. who by emanations of Divine Grace in heart and life, have expressed a participation of the Divine Nature, and what in this kind hath been in some by the same Grace, may be in others [Ab esse & posse, &c.] did we but put forth the strength and activity of Paul's faith, who could be and do all things through Christ strengthen ing him, Phil. 4. 13. The Text in hand (had we nothing else) doth sufficiently clear this possibility; for it doth not only say that precious promises were given to them, that they may be partakers of the Divine Nature (and Gospel-promises do at least assure us of a possibility, and when by faith laid hold on, of a certainty of their accomplishment) but withal adds the happy event in their having escaped the corruption that is in the world through lust. In which this actual participation of this Divine Nature in part consisteth, and by which (according to the true sense and intention of the Apostle in his adding of those words) it is evidenced. Well then, it's hence plain, that such a participation of the Divine Nature may be had, and truly then, such a may-be of such a mercy should be enough to any awaked spirit to employ and improve its utmost endeavours for the attaining of it. It encouraged the Widow of Tekoah to make a great petition to David, because she said in herself, It may be the King will grant it, 2 Sam. 14. 15. And, It may be the Lord will look on mine affliction, said David himself, and upon that ground patiently
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patiently endured it, 2 Sam. 16. 12. Who knoweth? faith the Prophet Joel 2. 14. and, Who can tell? said the people of Nineveh, Jonah 3. 9. whether God will turn and repent, and so the more seriously they set upon their duty, that he might. Truly Gods may-be's are better than mans shall-be's. A may-be of salvation is one of the first calls of faiths eye to justification. In matters of outward estate we much value even our possibilities; and they let the whole world upon busie action. What crowds of poor, where a doal may be had? What trudging over sea and land for a may-be of profit? And if such an height of honour or place may be got up to, what creeping up, though upon bands and feet, as Jonathan between sharp rocks to come at it, upon this very ground, it may be the Lord will work for us? As it was enough for Jacob to hear that there was corn in Egypt to be had (though he was not assured to have any of it) so say to his sons, Why do you look one upon another? get you down and buy for us, that we may live and not dye, Gen. 42. 1. 2. And why then should we look here and there, and like fools have our eyes in the ends of the earth to find out other vanities, when did we but lift up our eyes and hearts to heaven, we might both see and get that which will make us like the God of heaven. I say not therefore as Jacob there of Egypt, Get you down shibber, but get we up shibber, though it be with Jonathan and his Armour-bearer on our hands and knees, with humblest prayers and earnestest endeavours, though (as with them up sharp rocks) through greatest difficulties and dangers. But is it possible, that a child of wrath by nature may become a Son of God, and by grace be partaker of the Divine Nature? One in himself so much the Beast and the Devil, be made like the blessed God? And so I that am so vile and sinful, may I become holy as he is holy? perfect as my heavenly Father is perfect? Then sure the happiness of it would not be more inconceivable, than our neglect of it unexcusable. Let us therefore up and be doing.

3. And this yet the rather upon consideration of what others, even Heathens, have attempted in this kind, and when they have been so mantling the wing this way, let them shame us if we take not a further and an higher flight. How doth Plato up and down define the chiefest good of man to consist in a full conformity to God! and what a noise do they make with their θοῦν and ἀρετοίς; of their being God-like whilst they lived, and Deified when dead? Oh that what we read in their Books we might find in our hearts, and others may see in our lives, that we might really,
really be and do what they talked of. At least for shame let us exceed what they did or could attain to: whilst we do so much exceed them both for pattern and principle.

1. Our pattern is more fair, and our Copy far more clearly and legibly written before us in the word of truth, than theirs in the dim light of nature. It did more darkly discover to them the footsteps of God, that by following him therein they might grope after an Unknown God, and so they fumbled about a poor confor-

ity to him. But upon us the day hath dawned, and the day-star is risen in our hearts, and the Sun of righteousness shineth forth, 2 Pet. 1:19; which hath more fully discovered to us the image and nature of God in the face of Jesus Christ, unveiled and clearly discovered to us in the glass and bright beams of the Gospel; the Deity in its nature, persons and properties evidently manifested, nor ever could the holiness, justice, power, truth and mercy of God be more fully declared than they are by Christ, and as they are held forth in the Gospel. In Christ God is manifested in the flesh, 1 Tim. 3:16; being the Brightness of His Father's glory, and the express Image of him that hath the fulness of the Godhead dwells bodily, and Col. 2:9.

all grace (which is this Divine nature in the Text) eminently and without measure for our participation & imitation. So that our better Abimelech (our King and Father) in his grace and life faith to us all, as the other Abimelech did to his followers, Judg. 9:48.

What ye have seen me do, make haste and do like me. The word was made flesh and dwells among us, that we might at a nearer view behold his glory full of grace and truth, and walkt among us on purpose that we should follow his steps. In a word, he be-

ing God, took upon him the nature, and was made in the likeness of man, that the like mind might be in us, and that whilst Phil. 2:7, 8.

we have such a perfect pattern so near our eye, according to our measure (in likeness and conformity) we might be made partakers of the divine nature. And if the rich man thought that one coming from the dead would work so great matters with his bre-

thren, what a transformation in our hearts and lives should Christ make who for this very purpose came down from heaven?

Our pattern in Christ is very fair.

And it very openly and clearly held out to us in the Gospel. Whether by Christ's own ministry; he being the only begotten Son in his Father's bosom could best declare him, John 1:18. And should we only consider his sermon on the Mount in the 5, 6, 7. Chapters of S. Matthew, we may understand so much of God's
nature and will, that were our hearts and lives answerable, we
should therein very much partake of the Divine nature, and in
our measure be perfect as our Father who is in heaven is perfect, as
our Saviour there speaks, Matt. 5. 48. Or should we consider
the Gospel of Christ as dispensed in the writings or preachings
of his Apostles or other servants; Paul in the general speaks ve-
ry full to our purpose, 2 Cor. 3. 18. that we all with open face
as in a glass beholding the glory of the Lord are changed into the
same image from glory to glory as by the spirit of the Lord.
In which Text every clause is very strong and emphatical. We
all not only Apostles and Ministers, (as some would expound it)
but all true Christians; for they are not only such as we call Di-
vines, that are made partakers of the Divine nature.

With open face ἀναπαναλαμβάνω μετάθητι, not through Moses
his darker veils.

Κατοπληκτιμένοι beholding the glory of God; that is, the glo-
rious nature, wisdom, justice and mercy of God, most fully and
perfectly expressed, and exposed and manifested in Christ.

And accordingly most clearly reflected and held forth in the
glass and most clear mirrour of the Gospel. This exparte ob-
jecti & medi.

But what exparte subjecti is or should be the effect of it?

Μεταμορφομεθα we are or at least God expecteth that we should
be changed into the very same image, not only there to see and be-
hold him, but so as to represent him, in speculo representantes,
as Erasmus translateth it, and so are transfigured into the same
likeness saequare secundariæ quaedam imagines, as Beza well ex-
presseth it.

And that from glory to glory, that is, not only from one de-
gree of glorious grace to another, as most interpreters expound
it, but as some add from the glory that is in God and Christ, from
this reflection of it, to a proportionable glory according to our
manner and measure communicated to us by it.

And all this as by the spirit of the Lord; that is, so really and
gloriously that nothing but the all powerful spirit of God could
effect it, for so that particle καθως As by the spirit of the Lord
signifieth causam congruum & dignam tanta transformationis, as
C. à Lapide rightly observeth.

All cometh to this, and all fully to my present purpose, That
now when God is in Christ so fully (as I may say) exhibited and
exposed to our view, and in the Gospel so clearly manifested
and held forth to us: He expecteth, and where grace prevaleth he thereby effecteth such a change and transformation, that we are not like our former selves, but are molded into his likeness, and having laid aside our corrupt nature we are made partakers of his Divine Nature. This is (or should be) according to Paul's doctrine there, the effect of the Gospel, and (as Calvin observeth upon my Text) according to Peter's doctrine here, when he faith that the exceeding great and precious Gospel-promises are given to us Isa 51:11 that by them we should be partakers of the Divine Nature. He telleth us this is the end of the Gospel (Notemus hunc esse Evangelii finem, ut aliquando Deo conformes reddamur, id vero est quasi Deificari) that at last we may be conformable to God, which is, as it were, to be Deified; or, as our Apostle, phraseth it, to be made partakers of the Divine Nature. Which whilst we are so plentifully partakers of the Gospel, we should be exceedingly ashamed of, that we do fall short of it, which yet the very Heathens so much aspired to, who fell so short of us: as thus in pattern, so

2. In principle; for as our pattern is more clear, so our principle is more high. This conformity to God in true Christians, (you heard from 2 Cor. 3:18) is from the spirit of the Lord, whilst by the spirit of Christ enlightning and regenerating we are renewed after the Image of God, Col. 3:10.

As also from faith in Christ laying hold of these exceeding great and precious promises of the Gospel, and on Christ in them, from whole fulness alone God would have us receive grace for grace; grace in us answerable and conformable to grace in him, and to be partakers of the Divine Nature. Now this faith, these promises, this Christ, and this spirit of Christ those Heathens and their most sublime Philosophers were utter strangers to; him they knew not, to him by faith they went not, nay out of themselves they went not; but to their Philosophical moral considerations, and their purgative virtues, to which they ever joined their heathenish idolatries and superstitious lustrations and sacrifices, and sometimes to their ψευδαις and θεουερ αρμαs charms and sorceries, as utterly inconsistent with the Divine nature as the true God is contrary to a vain idol, and therefore it is no wonder that it was so wofully deformed a deiformity which they arrived at, how trimly soever their admirers do trim it up and tuckets it.

And therefore when there is so much more light and power in the
SERMON XIX. &c.

the Gospel, when our both pattern and principle so far every way exceed theirs. Surely God cannot but expect that it should be another-kins likeness to him that we should attain to, than what they arrived at. And on the contrary, let us sadly think what a shame it is to us and to the Gospel too that when there is so much of God in it, there should be so little in us who profess it.

That when we read David's Psalms, and the other Prophets writings in the old Testament, we should find so much light and life, that they both breath and express so much of God in them, and we so little, so that in truth although (as Ensebius observeth) they were not called, yet indeed they were the true Christians, and many of us are really as much without God as we are strangers from that Commonwealth of Israel.

Especially that even Heathens should herein exceed us, that they should so honourably speak of that God whom we so blaspheme; that they should express more of God by the twilight of nature, than we in the sun-shine of the Gospel; that Erasmsus should so hardly forbear to pray to Socrates as a Saint, whilst many who are named Christians may (without breach of charity) be called Atheists; that any of us should have upon us such black marks of the Devil, when on many of them we may discover (though ruder, yet) very lovely characters and lineaments (by the help only of their natural Divinity) of the Divine nature, which we who have better means in all reason should be more possessed of.
SERMON XX.
ON

And should it be here asked what those means are which we should make use of whereby to attain to this high honour and happiness?

I must answer, that all that we of ourselves can do as to any inward worth or efficacy operative of so great an effect, is just nothing. We that can do nothing to make our selves men, surely can do as little to make our selves men of God; can less concern to the producing of this Divine nature, than we did to our humane: both are a Creation, and therefore the work of God only: but yet so as we are to make our addresses to him for the one now that we have a natural being, which we could not for the other when he had none.

And here as the Divine nature essentially considered in God, is common to all the three persons, so this communicated symbolical Divine nature in us is the common work of them all, and therefore to them all we are to make our applications for it.

1. To God the Father, who as he is Fons Deitatis, and communicates that Divine nature to the Son and the Spirit, so he is Fons Gratiae, and through the Son by the Spirit imparts this Divine nature to all his children. It was his breath that breathed into Adam at first that soul in which especially was his image, and it must be his breathing still that must breath into our hearts that divine grace in which consists that his image renewed and this Divine nature. God our Creator is the Author of this new Creature.

And here the means of it on our parts is by humble and earnest prayer to breath after him for it, as the dying man gaspeth for breath that is going away, or rather as the dry earth gaspeth for heavens rain and influence which it wanteth, and so in this sthle and diastole upon the out-breathing of our souls and desires following.
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followeth in God's way the breathing in of this Divine breath of life, the quickening spirits by which we are made spiritual living souls. In this case it was said of Saul, Behold he prayeth, Acts 9. 11.

For, although it be true, that the prayers of the wicked, whilst they purpose to go on in sin, are an abomination to the Lord;

And as true that the prayer of any in an estate of corrupt nature, as it cometh from such is so defiled, that in regard of any worth in it instead of meriting an answer it justly deserveth a denial. Whereupon our Antinomians and others do wickedly forbid such to pray:

Yet in such sinners that lie under the burden of sin and misery and are looking out for help and mercy; to look up to God in prayer for it,

As it is the homage which is due from the creature to its Creator, and so to be tendered to him;

So it is the way ordained by God, in and by which the creature in want and misery may come to receive mercy. Which therefore God commands, and that to a Simon Magus, and that upon only a Perhaps to receive mercy, Acts 8. 22. pray God if perhaps the thought of thy heart may be forgiven thee.

And which therefore in obedience to such a command to perform, is (both in God's intention and ordination on his part, and as to the happy success and event on our parts) the direct suitable and successful means of our obtaining as all other mercies, so of this which is one of the chief of all, of being made partakers of the Divine nature, and that upon a double account.

1. As in a way of moral causality it prevaleth with God, and through his indulgence procureth of him the grant of this inestimable gift of the new creature, this divine nature, as Manasseh in this case by his prayer prevailed with God for his return both from his sin and captivity together, 2 Chron. 33. 12, 13. and so still, the child is born crying:

2. So also in a kind of physical efficiency (as I may call it). In the very act of praying we so nearly converse with God that by looking up to him we are made like him: as the thungh Israelite by looking to the Brazen Serpent was healed, and Moses by near approaches to God and communing with him on the Mount had irradiations of his glory reflected on him; so in near and frequent addresses to God by prayer there is much communication of
of God by such close communion with him. Papists are wont to picture their Saints praying with a Glory on their head; but true Saints that are much with God have much of God and his glorious grace on their hearts, and none more than those that come into his presence oftentimes, get nearest and keep closest. Our Saviour when he was praying in the Mount was transfigured, Luke 9:29. Nor are we ever more transformed into the image of God and Christ, than when we have got up our hearts highest and nearest in that duty. Be much therefore with God our Father in prayer for this mercy.

2. Make nearest applications to Christ the Son and our Saviour by faith in his promises, for

By the promises (we read in the Text) we come to be partakers of the divine nature: which when sealed to us, there is an impress of Christ stamped on us. And Christ is wrapt up in those promises, who as in his Incarnation was made partaker of our nature, so by him and his grace alone we are made partakers of his.

And faith is the eye and hand which seeth and taketh hold of Christ in the promises, and so by beholding him in that glass, as in selletum sit idem cum objecto, we come to be changed (as we heard) into the same image from glory to glory. There is an image of the thing seen in the eye that looks on it, and we by faith wisely eyeing of Christ have his image so imprinted on us, that we prove no longer like our selves. As the wise men, Matt. 2. when they had seen him, turn'd back another way, v. 12. So they that by him are made wise to Salvation, never sawingly saw him, but went away with another heart, not their former selves, but changed into another, that is to say, this divine nature.

To these promises and Christ in them apply we ourselves; for it's from his fulness (as before we heard) that we must only receive grace for grace, grace in us answerable to the grace in him.

And content we not our selves with moral and Philosophical considerations as able to work such a change. Gethsemani may lay 1 King. 4:31. the staff on the child's face, and no life come: the water will not rise higher than from whence it descended. Nature in its highest elevations will not be able of itself to rise up to saving grace, nor will any moral speculations or qualifications lift us up to a divine nature. Christ is the fountain-head. He came down from heaven to work it, and therefore to him in heaven by faith
must we rise up, if ever we would have it wrought in us.

3. And to the spirit of Christ, for this changing into the same image (as we also heard) is by the spirit of the Lord, 2 Cor. 3. 18. It was this spirit that breathed the image of God into us in our first creation, and it must be the same spirit that must breath into us this new life, the finger of this spirit, that only can draw upon us these fair and lovely characters and lineaments of this Divine image; the spirit of regeneration that must beget us to this new nature.

And therefore here again rest not in highest either natural or moral considerations; they are but airy, and their birth will be answerable, prove abortions, or like that of the Spanish mare which (they say) conceive by breathing in the South wind, but their foals (they say too) presently languish and die, and so (at last to be sure) will all such births of our own begetting.

Especially take heed of grieving and resisting the spirit in these his Divine workings. If the child would be born, if it cannot further its own birth, let it not hinder it by working backward; because it is God that worketh in us both to will and to do, let us not mar his work, but in and by his strength work out our own salvation by not being flints to God, but as wax to yield to, and to receive his Divine impressions. Thus applying our selves to God this happy work may and will be wrought and rather than fail, God can make even afflictions a means to effect it, that what are in themselves apparently common to men may further this Divine nature, and (as the ball) struck down to the earth in the rebound rise as high as heaven. So by them we are made partakers of his holiness, Heb. 12. 10. (and that is no less than to be partakers of the divine nature) and whilst we so suffer, Peter saith, the spirit of glory, yea and of God rests upon us; and so most happy participations of the divine glory and nature are communicated to us. Never was more of God seen in any, than in the Martyrs by the light of the fire they were consumed in.

Thus upon these considerations and in the use of these and the like means, our first duty is to endeavour to come to be partakers of this divine nature.

2. And then secondly walk worthy of it, and answerable to it, that we from forth the virtues of God, as our Apostle exhorted chap. 2. v. 9. of the former Epistle, that in our spirits and carriage more of God may appear than of our selves; as in red-
hot iron there is more fire seen than iron. Otherwise whilst the Sons of God walk like other children of men, express as much corruption, and as little grace, whilst (according to the Text) we say and preach that they are partakers of the divine nature, men will be ready to think that the Citizens of Zion, and of Plato’s Commonwealth are much a-kin if not the same; but Ideas and fancies, and like as the Painters pictures of Angels, and the Papists of the Virgin Mary, in which they intend not to make them like, but only brave and beautiful: so we say rather what they should be than what they are, but (it may be) the quite contrary, as Polydor Virgil observes that their Popes had usually names given them which were quite contrary to their temper and practice: but although Art may paint, yet Nature is real, and therefore if thou sayest that thou art partaker of this divine Nature; say, and then do and be what may really and substantially prove and manifest it, otherwise an Ape will be an Ape though with a child’s coat put upon it, and (as it is in the story) will shew as much when almonds are cast before it. Nature expelles fuerat licet, &c. Nature may be disguised and disabled for a while and for ends, and upon design thou must mask and keep it in; but it will out; so will corrupt nature, and so will the Divine too, which we should labour what we can to exert and manifest, and that so evidently and fully that both our selves and others may be convinced that what we are or do can proceed from no lower a principle. By wallowing in sensual lusts and pleasures we take part with the beast: to be proud, envious, blasphemous and malicious, is to partake of the Devil; that is bruisish, this devilish: to be kind and courteous is indeed humanity, but if there be no more, it falleth exceeding short of the Divine Nature and our walking up to it and worthy of it.

That in general is a more full imitation of God and Christ, and of his more peculiar properties. When the same mind is in us as was in Christ, Philip. 2. 5. When humble and meek as he was, when spiritual and holy as God who hath called us is holy, Christiness is imitatio Divina Nature (Nyssen adv. Eunomium) Christi: in its proper formality is nothing but the imitation of the Divine Nature, and fully to imitate God and Christ is in the general both to be partakers of it and to walk worthy of it. In particular I name only three things.

1. Abound in those fruits of the Spirit, Love, peace, long-suffering, gentleness, goodness, meekness, &c. Gal. 5. 22, 23. for whereas
the Apostle, 1 John 4:16. faith that God is love, it telleth us that love is of his nature, and that therefore he that abounds in love doth abundantly partake of it, even dwelleth in God, and God in him. What they use to say of forma angusta, of a goodly Majestick Personage, is much more true of a loving heart and carriage, multum de calo tribis; it hath much of Heaven in it, and partakes much of God's Divine Nature and Majesty, whereas on the contrary, wrath, strife, envy and malice, though sometimes miscalled ingenious, the Apostle James assureth us if it be wisdom, it is earthly, sensual, and devilish, Chap. 3. 14, 15, 16. instead of Heavens serene light, hath much of Hells smothered fire in it, much of the Devil, who since his fall is of all other of Gods Creatures the most troubled and discontented himself, and is so matchievous thereupon, that his main endeavour is to make others like him, and in nothing more than in these hellish heats, and these devilish four dittiemers. Have therefore, and expresse much of this grace of love if we would evidence that we partake of the nature of God, the God of love.

2. Labour to get and keep above the World, for Heaven is high above the Earth, and God above the Creature: were we aloof in Heaven what a poor little point would the Earth be in our eye? To God it's less than nothing and vanity. Isa. 40:17. and were we more like God, the World would have left both room and esteem in our heart, and the greatest and goodliest enjoyments of it (especially in compare with God in Christ) would be exilia, vilia, poor little worthless nothings, as he saith upon the Text. Qui simul se in Divinitatemimmeritis animus, non nisi Deo & Divinitatispastur. Were we once as it were swallowed up in God we should not be so immered in these miry puddles below: if fed with this Heavenly Manna, we should not surfeit on these Leeks and Onions of Egypt. This one Meditation faith Calvin on the Text) would abundantly suffice, ut mundo renunciantes toti in calumferamur, to make us overlook and despise the World, and to have eye and heart up to God and Heaven. Were we partakers of the Divine Nature, and so up in Heaven with God, we should be far above the Earth and Worldly contentments.

3. But far higher above Hell in sinful defilements, which is the third particular of our worthy deportment, answerable to so high a grandeur and exaltation. This the words immediately following the Text hold out to us, when having said that we are made partakers of the Divine Nature, presently telling you wherein that consists
consists and appears, he adds, \textit{aposcylas} \\ or, as \textit{Pagnin} rendreth it, \textit{fi refugieritis}, when you have escaped, or if you shall flee from the corruption that is in the World through lust, with the like speed and earnestness that you would fly from fire, sword, or pestilence, as the word imports it, and some interpret it. Sin is strong and we are weak, and therefore our safety is by flying. That is one strong argument for us to fly, but this we \\ fugiendo \textit{Fau} now speak of is stronger. Are we made \textit{partakers} of the Divine glory? \\ Nature? and what Communion thin hath light with darkness? or 2 Cor. 6. 14. \\ Christ with Belial? or God, or those that are godly with the 15. \\ Devil? Sin makes us like the Beast or Devil, and I should not that. \\ you should have fellowship with Devils, saith the Apostle, 1 Cor.10. \\ 20. Sinful lusts are sensual, low, base, filthy, but God is a most \\ pure and holy spirit: and truly therefore those that profess theirselves to be \textit{partakers} of his spirit and nature, should in this labour to be like him. \\ \\ Otherwise, \\ \\ Either with \textit{Enthusia}ists to pretend not only to Divinity but even to a Deity, and yet to wallow in all loathsome filthiness \\ with the \textit{Boeschtan. Gnome}tisca, and our abominable Ranters, what is it else but a piece of Atheistical non-sense and blasphemous contradictions to make Gods of incarnate Devils, and men believe (what he Psal. 50. 21. thought) that God is like us whom in such a way we so far pretend to? \\ \\ Or as others sometimes do, when they have no mind to leave \\ their fins, to plead that they are but flesh and blood, not Saints and \\ Angels to be able to abstain from such lusts, or to be so holy as you \\ would have them be; is also in a proportionable measure alike \\ vain and senseless, and to such I only say, that if they be but flesh, Ex ore tuo, seris and blood, they are not as yet \textit{partakers} of the Divine nature, for that is not carnal, and if they continue such, the Apostle tells them: they shall not inherit the Kingdom of Heaven (1 Cor. 15. 50.) where the holy God is. If thou beest so far from the grace thee. \\ \\ of an holy Saint, thou art much farther off from the nature of an \\ holy God: and if thou canst contentedly say, that thou canst not perform such duties or abstain from such fins, it's but little, it's nothing that thou partakest of this honour and happiness: for where there is a \textit{Oea quies}, a Divine Nature as in the Text, there is \textit{Oea Natura}, as it is in the foregoing verse, a Divine Power whereby through Christ with Paul thou wilt be able to do all things, Philip. \\ 4. 13. in his strength to grapple with Sin, and Satan, and the. \\ \\ World.
SERMON XX.


World, and through him to prove at last more than conquerour. And therefore here let me make use of Leo’s words. Agnosce dignitatem tuam (O Christiane) & Divinae consors fatus naturae noli in veterem vitiam degeneri conversione redire. Heaven-born Christian, but art thou indeed made partaker of the Divine Nature? walk then answerable to thy birth and breeding, and best nature, and by a sinful life do not degenerate into thy former blemishes.

When tempted to sin, Divine Nature should look at the first blush of it as from a natural instinct, with an holy Antipathy and abhorrence.

At least when thou thinkest of it, reason it out of countenance with such thoughts as these, shall such a man as I do this? with Nebemiah, Cap. 6. 11. Shall I that in my kind and measure partake of the nature of God, do the Devils work? Shall I take the members of Christ, and make them the members of an harlot? I Cor. 6. 15. Nay this Nature of God in me formally forbids it. Doth not even nature itself teach you? So Paul argued against mens wearing of long hair, I Cor. 11. 14. and doth not this Divine Nature much rather teach men to abstain from more foul deformities? Sins against common nature were the abominations of the Heathens, Rom. 1. 26. and therefore sins against this Divine Nature should be esteemed more unnatural and abominable to Christians. Thus let the consideration of this Divine Nature antidote and prevent sin that it infect not.

But if through our carelessness it have, let it however strengthen the heart to expel and eject it, that it kill not. How will nature (till it be overcome) be sick of bad humours, and thrust out corruption as a fountain works out pollution? Nature (I said) is a principle of recovery: and so will this Divine Nature be also from those peecant humours which it’s sometimes oppressed with.

But because, as long as we live here, that will be too much and too often, this should make us weary of the World, and sigh and breath after Heaven, for it will not be till we get thither, that this will be made perfect. Blessed be God, that we have any tastes and beginnings of it here, that in any degree and measure we partake of God in grace and holiness, are any thing like to God; but alas! all that’s done here is but first rude draughts, poor imperfect lineaments of that Divine Image, and they too often and too too much blotted out by our sins, it’s not till we come in Heaven
Heaven to see God as he is, that we shall be most fully like him, 1 John 3.2. it will not be to the life, till we live with him in glory. How ugly in our own eyes mean while should our present disconformities to God be? How weary should we be of them? oh how happy will that day be, and how earnestly should we breath after it, when we shall be fully transformed into Christ's Image, most perfectly be made like God, and as far as our finite nature is capable of, become partakers of the Divine Nature, when God shall be all in all? Lord Jesus come quickly.

Amen.

SERMON XXI.

PHILIP. I. 27.

Only let your Conversation be as becometh the Gospel of Christ.

Schoolmasters, who as they have different natures and tempers to deal with, so they should have Wis
dome to observe it, and accommodate themselves ac
cordingly. Sure our blessed Apostle had, and therefore knew when to comfort and encourage, and on the contrary, when he had just occasion durst both chide and strike. So he had a Rod for the unruly Corinthians, 1 Cor. 4. 21. and if the Galatians will play the Truants in Christ’s School, slide back from the Truth of the Gospel, he will not be Tongue-tied. O foolish Galatians, who hath bewitched you? Chap. 3. 8. But let the Thes.
salonians receive the Word with joy, and practice it so as they be
come Examples to others, 1 Thess. 1. 6. 7. Then instead of chid
ning, you shall hear him boasting of them. What is our hope and joy; or Crown of rejoicing? Are not ye? &c. 1 Thess. 2. 19. And for our Philippians, let them at the first entertain the Gospel, Acts 16. and continue Fast in that Fellowship. Philip. 1. 5. at the first when he parted from Macedonia, let them communicate to his wants. Chap. 4. 15. and once and again, when he was at Thessalonica, v. 16. and now again, when he is Prisoner at Rome, let their love flourish again(v. 10.) in sending to him by Epaphroditus, (v. 18, 19.) their θεοτόκος, something to sustain their Ghostly Father, who could not now provide for himself (which was the occasion of his writing this Epistle) and then he cannot mention or remember them, but he must thank God for them, Chap. 1. 3.
Ye then they are his ἐγκαθωτοι ἐστωδεῖνοι, Chap. 4. 1. His deas
ly beloved, and longed for his Joy and Crown. And therefore though he cannot for the present come and bring his thanks, yet he hopes he shall ere-long, and mean-while from Prison (which the Church of God is beholden to for most of his Epistles, as B. Z. well ob
serves) he writes and sends this as an acknowledgment of their love,

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and as a token of his own. But lest any should say בָּטֵל יְדֵנָּם, or think that their Gift was like a School-boys Nosegay which he giveth to his Master to save him from a whipping, and his Gain the Cause why he was so indulgent, as in particular he professeth against it, Chap. 4. So the general carriage of this Chapter plainly sheweth, that for all their bounty he would not make them wantons, and therefore after the Inscription and Congratulation in the 11 first Verses of this Chapter, which is the first part of it, and a Narration of the success and event of his affections from the 12th to the 27th, which is the second part; there is a third part begun in the Text, and continued in the sequel of the Epistle; wherein he calleth for something else, which would be far more acceptable to him than their former beneficence, in general set down in the words I have read. ἀλογοφορίας τοῦ Γάλατα οὐκ εὐκρινὶς τῇ ἔργῳ χριστιανοῦντες. Only let your Conversation be such, as it becomes the Gospel of Christ.

The first word προστάτων being a correlative, and a transitive Particle, may accordingly have a double reference: either to his coming again to them immediately before spoken of, whereupon it did afterward come to pass I say not, because I find the judgments of Interpreters different about it. His own words are πεπραγμένος δὲ ταῦτα, vi. 25. and they found a confident assurance, and yet here, as correcting himself, or rather as passing it by, as though he had said, verum de me viderit Dominus; &c. as Calvin expresseth it; What-ever becomes of me, I leave that to God, only do you your duty, Only let your Conversation be such as becomes the Gospel: or if we take it transitively, whereby he passeth from the Preface of his Epistle to the Body of it, as divers Interpreters think, and refer it to all that went before, then it would plainly mean thus much, That whereas God hath done great things for you (which are set down in the former part of the Chapter) hath brought you to the fellowship of the Gospel, and so hath begun a good work in you, and will perfect it to the day of Christ, hath turned my affections (which otherwise you might have stumbled at) to the furtherance of the Gospel, and hath purposed to free me from my Bonds for the furtherance of your Edification and Comfort; seeing, I say, that God hath done so much for his part, Quod relictum est, &c. that which is now wanting lieth upon you to look to, and that, only that you have your Conversation so as may become the Gospel of Christ.

But
But to leave that relative consideration of the words; in them absolutely considered we have these particulars.

1. Something to be ruled; That's their Conversation, ποιοτευθείτε.

2. The Rule, and that's the Gospel of Christ.

3. And thirdly the Agreement, which must be betwixt their Conversation and this Rule, in that word ἄξιος only let your Conversation be as becomes the Gospel of Christ.

For the first, the thing to be ruled, their Conversation. The word ἀξιόν here used properly signifies to govern a City or Common-wealth, and thence cometh to signify a man's governing himself, whether in publick or private. And though I confess the word ποιοτευθείτε in the Greek Fathers commonly signifies a Man's behaviour and carriage in general, as likewise this Verb διατευθείτε, Acts 23. 1. Where Paul saith, Men and Brethren, εὑμ ἐν ἑαυτῶν συνεντευκτείτε ἁγεμόνες ἰδιότευθείτε ὑμῖν, and therefore translated, I have lived in all good Conscience before God; yet I cannot say, but that both here and in other places it hath some reference to Men we converse with, and therefore though not excluding our inward and spiritual service to Godward, yet especially intending our carriage towards others, our Conversation (as ours translate it) in civil and Christian Society.

2. Now the Gospel of Christ is the Rule our Conversation must be squared by, that second & better Covenant, which Christ is both the Preacher and Subject of; and therefore here called His Gospel.

3. Which they and we all must walk worthy of. So the words found ἄξιος ποιοτευθείτε. Nor would some proud Jufiticiary stick perhaps hence to ground the worth and merit of his good works and meanings. Nor do I deny but this word signifies so much in some other cases, but not in this. No, Beloved: In this sense we are not worthy of the Crumbs that fall from God's Table (as our Church confesseth) and therefore much less of these dainties, which we have before prophesied of, Isa. 25. 6. ἄξιος, then, is as much as ut convenit, as Beza, quemadmodum decet, according to the Syriach Interpreter, conveniencer & competenter, as Masculus, or pro dignitate, as others have it: that is, as is convenient, and fitting, as cometh and will be for the honour of the Gospel; that our lives and the Gospel should be like two Tallies agreeing in every thing, or (as the word ἄξιος as it cometh of ἄξοι signifies) as though our lives and the Gospel being put into two Ballances were in equilibrio not for equality of worth
worth or weight, but for fitness and correspondency. And so I take it includes these two, both which our English word becometh here used includeth.

1. That our lives should be answerable and agreeable.

2. And thence (in the second place) such as will not disgrace and dishonour, but become and adorn the Gospel of Christ, which we profess. And that’s the duty which the Apostle here commends to his Philippians, and I now to your consideration and practice.

A duty, we might think, which every ingenuous temper would be soon moulded to, that calls on him for no more, than that he would walk worthy of himself and his profession, especially our complete Morals, who often strive more for good carriage than a good conscience, and we above all, who labour (perhaps sometimes too earnestly) to be dignified men; I with it were always in the Apostles fence, when he calleth on us to walk worthy of the Gospel. But something sure there is in it that he so urgeth it, makes it his only thing here, and elsewhere becometh earnest suiter for it, παρακαλῶ εἰ ὑμᾶς αξίως περιπατήσητε, I beseech you that you would walk worthy of the vocation wherewith you are called. Ephes. 4. 1. is so earnest for it, that he useth all means to effect it by exhortations, Consolations, Objections, παρακαλῶν, παρακαλῶν, ματαιρίων that they would walk worthy not only of the Gospel, but of God himself, who had called them to his kingdom and glory, 1 Thess. 2. 11, 12. And therefore for the further opening of it, give me leave briefly to shew, 1. Wherin this worthy behaviour especially consists, and then,

2. The arguments couched in the Text, which may move all to endeavour after it, that so we may better urge it in the application.

For the first: therefore in general; The Scripture often makes mention of a certain σέμνωσις and ἐυχμοσύνη, which is ordinarily translated Honesty, but signifies generally that τὸ σέμνον, that decent and holy carriage of a Christian, which the Apostle not only here, but again in the fourth chapter of this Epistle points at in his ὁσα σεμνοι, ὁσα αγαθοῖς προσφίλησι, ὁσα εὐφημοῦσι. Whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. A sufficient commentary upon this αξίως, πολλῆς προσφίλησι.

But yet more particularly, as the Spouse hath both an eye and a chain, wherewith the ravisheth the heart of her Saviour, Cant.
Cant. 4. 6. So I conceive one part of this Conversation consists in that outward grave sober and amiable behaviour, which becometh all, but especially a Christian, which the Apostle brings the Corinthians to Epist. i. Chap. 11. 13. Judge in yourselves, is it comely, &c. which goeth through all both Vertues and Graces, and giveth a splendor to all; nor yet only that which Ethicks help the Moralist to, but a Christian decency made up of gravity and amiableness; the one arising from a serious and sedate course of Godliness, and the other from inward peace of Consciance, there being a Calm within, and therefore there must needs be a Serenity without. And truly why should the Gospel only make Men untoward? or why should professors of it be especially blamed for bad natures and harsh carriages? Seeing Plato's Divinity was, that Pulchrum & Bonum were the same, and the same word signifieth both; why should they be severed in us that profess more Divine Philosophy? Not that I doubted that many such imputations are false of many Men; accounting it unmannerliness and frowardness, when the Godly will not run with them into the same excess of Riot; Nor that I condemned all, whose natural dispositions are more rough, and so their carriage in this respect less amiable. No I know the Lord had use of John Baptist's more retired and austere, as well as of our Saviour's more amiable and pleasing behaviour; Nor did he that first preached in that regard as first blemish the Gospel.

And yet I must needs say that the Lacedemonians prayed well, when they desired of God, ut pulchra cum bonis sit triburum; and it would be well if Christians now would joyne both. For if it be that, by which an Animal exceeds that which is Inanimate, that together with bonum it can appetere pulchrum, which the Inanimate skills not of; let it never be that, in which a Christian shall be inferior to another, that whatever care he hath for the lawfulnes, yet he should have none for the decency of his behaviour. If Aristotle's happy Man is always attended upon with his Pulchritudo and Gratia, It's pity that our blessed Man should want either. But this is only the Chain about the Spouse's Neck; the Fringe of that Garment that makes a Christian's Profession and behaviour comly & glorious. And indeed were this all the Grace that could commend him or the Gospel, we might well lay of it, as some of them did of theirs, that it were eburneum deminentum; the painting only of (perhaps) a foul Face, not a vital fulgor, by which they use to define true Beauty.

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2. And
2. And therefore, as they use to say, that \textit{Gratia est vitæ, quod spirituale;} so (in the second place) there is a more spiritual and live Beauty, which addeth lustre to a Christian’s both Life and Profession. I mean true sanctifying Grace, which makes both himself, & whatsoever proceedeth from him in this sense truly gracious. And that this becometh the Gospel of Grace, we may be assured it’s not the Pope’s triple Crown, nor the Cardinal’s Scarlet, nor the Papist’s excessive pomp in their service, no nor their speaking and writing for the honour of it, that commends it to the World so much as the faithful expressing the Life and Power of it in our Lives and Carriage; for, before most of these where heard of, what was the reason that a few mean Fishermen and others of the like condition could ever have been able to lead the whole World Captive, even compel all to come in, and to subject themselves to the professed obedience of the Gospel? Was it not, because that Christ and his Spirit (as he had promised them) was with them? not only in their Preaching, but also in their Carriage and Behaviour, so that they who otherwise were contemned as base, and accused as deceivers, could yet commend themselves to Mens Consciences though not to their lusts, that they could appeal both to God and Man in this case; Ye are Witnesses, and God also, how holyly and justly and unblameably we have behaved our selves among you that believe, 1 Thess. 2. 10. So that though in other respects men looked at them as the filth and off-scouring of the World, yet in this they were the Glory of Christ, 2 Cor. 8. 23. In a word, so many Graces are as so many Jewels that adorn the Gospel, and make the Spouse of Christ glorious. So there is a Beauty of Holiness, Ps. 1. 29. 2. yea, a Majesty, and that’s more. Thus by Faith the Elders received a good Report, Heb. 11. 2. And by true saving Wisdom, Solomon assureth us, we shall receive \( \varepsilon \varphi 
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mean so many several Graces, as were they put on, and worn by
us, would so beautify every part of a Christian, that you should
not see a Mordecai riding on Abasuerus Horse with his Imperial
Robes and Crown, or another Joseph with Pharaoh's Ring on
his Hand, and a Chain of Gold about his Neck, with the People
bowing the Knees, and crying Aabreks, but a Man of God, par-
taker of the Divine Nature, and well-nigh already glorified, and
so both himself and his profession glorious in the Eyes of God,
and Angels. But all these curious pieces I have not now leisure
to view; many of them you may in the following Chapters of
this Epistle. I shall content myself with two, which the Apo-
stle unfolds in the latter part of this Verse, in which he useth a
Metaphor taken from an Army, in which two things are requi-
sed for the comeliness and safeguard of it; Unity amongst them-
selves; and Valour in beating back the adversary. Proportiona-
able to which, two things he telleth us will become us in our war-
fare.

1. Mutual Love, that you stand fast in one Spirit with one
Mind.

2. Constancy and perseverance in the Profession of the Truth;
striving together for the Faith of the Gospel.

In the first place therefore for Love and Unity. How well it
suits with the Gospel we may conceive, in that it's called the
Gospel of Peace, Ephes. 6. 15. And therefore agreeth not with
our Heart-burnings and Diffensions: Brings us glad tidings of
our reconciliation with God, and therefore, as Joseph to his
Brethren, bids us take heed we fall not out by the way. Thus we
see, it fits well; and would it not be as comely as fitting? Yes,
surely. And therefore our Saviour makes one part of his Spous-
es Beauty, that her Teeth are like a Flock of Sheep, whereof every
one beareth Twins, as well to express Love as Fruitfulness. And
was it not this true-hearted Love, in having all things common, in
continuing(τωμοσιομονίδω) with one accord in the Temple, in eating
their Meat with gladness and in singleness of Heart, and the like,
which made those first Christians (Acts 2. 46, 47) have favour
with all the people; that, because the multitude of them that be-
lieved were of one Heart and one Soul, therefore great Grace was up-
on them all, Acts 4. 32, 33? And the same, believe it, would be
upon us all, if we, as they, according to the Apostle's Exhorta-
tion here, would now stand έν ένι δυνάμαι, μια θυσίν πολλ' in one
Spirit; that is, having one and the same spirit of Grace dwel-
ling
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ling in us, and thence with one Mind, Will and Affection; or, in one Spirit, (as some expound it) in one Judgment: not one Paul, and another Apollos, not some Lutherans, and others Calvinists, not some Remonstrants, and others Contra-Remonstrants; but all of one mind in Christ: for as they use to say of an unnatural Birth that hath two Heads, if it have but one Heart, though it be to be taken for one Man, yet it is a Monster: So as long as we have one Heart, and agreeing in the main we may grow up into one Man: yet, it as many Heads, there be so many Opinions and Judgments, it will be, if not unnatural and monstrous, yet, I am sure ungracious and unlearnly. For we should stand in every unity, and withal in every way with one Soul and loving affection to each other, without hatred and variance, and strife and seditions, in the Bowels of Mercy and meekness, and tender affection, forbearing and forgiving one another, as God for Christ's sake hath forgiven us; which if we did, and were thus knit together in Judgment and Affection, how much it would add and advantage the Gospel, I say not, because I cannot sufficiently. Yet this I can, that however bodily and outward comeliness may be called (as it is) Concors discordis, & amica inimicitia, yet in this inward and spiritual Beauty Plato's Divinity is again true, that makes Unum and Pulchrum the same; a chief part of it consisting in this Holy Unity and Uniformity.

2. Which adds strength likewise to that other Grace of constancy and Perseverance in the Profession of the Truth, when we do not only stand together, but stand fast, and fight for the Faith of the Gospel, as our Apostle addeth. Which, how answerable it is likewise to the Gospel, this only were sufficient to manifest, in that it shews what Christ endured for us, and therefore may justly call on us to endure something for him; and truly if it bring to us the sure mercies of David, we should not be answerable to it, if we should prove Flinchers. If it be an everlasting Gospel, Revel. 14. 6. It would be very unfit that we should be like those υγειόντων, Matth. 13. 21. which for a while believe, and in time of temptation fall away. Nor can we more dishonour the Gospel, than if by falling off in harder times we proclaim to the World, that we find not so much good in it, as at first we thought for; as on the contrary, we cannot otherwise bring more credit to it, than whilst we do συνακοπαθείν τα ἐμαυτεία, take part (and happy afflictions, in which we have such a blessed Partner) with the Gospel in its afflictions (as the Apostle's phrase is
is 2 Tim. 1. 8.) we let all Men know, that we indeed account it ἑαυτόν, good News, which we will willingly dye for. This is that for which Justin Martyr and Eusebius for the honour of Christ set him before the chiefest of the Heathen Philosophers, that he had so many thousands ambitious of shedding their Blood in the defence of his Cause and Gospel: which none of them could say of their followers. Yea this Glory reflects upon our selves likewise. So Peter assures us, that if we be reproached for the Name of Christ, a Spirit of Glory remains upon us, 1 Pet. 4. 14. yea, though we dye for it, yet Stephens Face will even then shine as an Angel's: So that however some indeed, like our nice Dames that would ἐπεξεργάζεσθαι in opus, cannot endure Persecution, Galat. 6. 12. would not have their Heads cut off in Christ's Cause, for spoiling their Beards, would profess the Gospel, but it must be ἄναιμοται ἀνοηται, as thinking Blood and Dust would spoil their effeminate Beauty; yet, believe it, a noble Christian-Soul does most glorious (as the Scripture faith of his Saviour, Isa. 63. 1.) in his Clothes died red, in his own and Enemies Blood. Such resplendent Stars shine brightest in such Frosty Winter-Nights. There be three things, saith Solomon, which go well, yea there are four which are comely in going (and that comeliness for kind, is that which we now speak of,) a Lion, which is strongest amongst Beasts, and turneth not away for any; a Grey-Hound, an Hee-Goat also, and a King, against whom there is no rising up, Prov. 30. 29, 30, 31. I may add one more to those four; and yet add nothing to Scripture, viz. a resolved and settled Christian, which indeed in this kind exceeds them all. For if a valiant Knight bravely mounted be one of the three most glorious sights in the World, how glorious a spectacle will it be to see the Man of God armed with that Heavenly Panoply, riding in triumph, more than conquering, trampling under foot both frowns and favours of either flattering or persecuting World, and all the Enemies of his Salvation so gloriously, as that Death, which takes away his Life, addeth to his Glory! Thus those noble Heroes, those Christian-Worthies, I mean those blessed Martyrs, lie now in honour, not only with Swords under their Heads, which was the Heathen Worthies honour, Ezek. 32. 27. but, as they say at the Head of Mahomet's Tomb there is such a Carbuncle that lightens all the Room (though otherwise dark) where it is; so truly this Crown of Martyrdom, is so beset with such sparkling Rubies, that till they shine like Stars in the Fir-
moment; their constancy lightens their Graces, and the red dye of their Blood was the best Vermilion to adorn their Tombs: the Blood of them long since dead yet speaketh, as condemning the ungrateful World, who so used them; so to the Eternal Renown both of them and the Gospel.

And thus we have seen the way how we may walk worthy of the Gospel. If now we enquire after Arguments to persuade us to endeavour after it, the Text affords us three. The first in the word πολιτείας, because our Life is a Conversation. And secondly, because it's the Gospel. And thirdly, the Gospel of Christ, which we must labour thus to adorn.

First, our life is a Conversation, we live amongst others, and they either good or bad: and in regard of both, we have need, what we can, to be careful.

As, first, we should consider, that we live in the Body of the Church amongst the faithful, are Citizens of the City of God, the Heavenly Jerusalem, and therefore it stands us in hand that ut Calorum municipes nos geramus (as some read the twentieth Verse of the third Chapter of this Epistle) so as may be for the honour of our selves and Country. For let Rome be in πολιτείας ἡ ἱερατική, Rev. 18. 10. & μεγάλης, Rev. 14. 8. Let Venice pride it self in being called the Rich and Milan the Famous, and Bononia the Learned, &c. Yet Jerusalem is ambitious of no greater Title, than to be called δύτη πόλις, Matt. 4, 5. to tell us that are true Denizens there, what we should be; that, however, if we lived in the Land of Cabul (as Hiram called the Cities that Solomon gave him) I mean, in Sinks of Superstition and Profaneness, we might have some pretence for putting in practice that Divelish Proverb, Cum lupus ululandum, as if in the old Lacedemonian Common-wealth Theft might have been seem'd us, or if in Plato's Polity, shameless Community, or if in Epicurus his School, brutish Luxury and the like, yet that the Church of God will be no Pander for our Lusts: and therefore whosoever by his bad Life shall stain its Beauty, however he may be reckoned in the outward number, yet in truth is but a Stranger from the Common-wealth of Israel.

2. But besides the Faithful, there are others worse affected: which, as long as we are here below, we must sometime converse with. Wicked and unreasonable Men more than enough, that at our least slips will be ready to say, as they, Ezek. 36. 20. These are the people of the Lord, these are the devout Professors of our times
times, and the like or worse. If the kindred of Christ will say He is mad, the Pharisees will be animated to say be both a Devil, Mark 3. 21, 22. And therefore we have good cause to be wary. Some Michael there will be, that will deride David, when he behaveth himselfe most seemly; but will be sure to lay on load when they find him tripping. It's with a Christian, as with a Man in the Sun-shine; which way soever he turneth himself, he will have a black shadow either go before him, or follow him; as Tertullian complained in his time, were he a Sober Wise Man before that he was converted to be a Christian, then he turned Fool, and his former worth added to his present baseness: but if before-time he had been lascivious and vicious, no better Argument against the Christians, that they all were but a company of such like persons; so that if they could not find a fault, yet malice would make one. And then, how circumspectly had we need to converse, that, whereas this way is every where spoken against, our lives may speak for us, when neither we nor others can; and that whereas we may be sure that there will ever be some that will speak all manner of evil of us, our carriage may shew that it's falsely, and for Christ's sake rather than our own, and so either win such as speak against us as evil doers (1 Pet. 2. 12.) or at least not harden them in their evil courses, but put to silence the ignorance of foolish Men, (v. 15. of that Chapter,) yea and make such ashamed, that falsely accuse our good Conversation in Christ (in the 16th. verse of the following.)

A second Argument to persuade us is, That it is the Gospel, that we should thus adorn; which truly may challenge so much at our hands: for if we look at it in itself, it's the Glorious Gospel of our blessed God, 1 Tim. 1. 11. yea Glory; exceeding Glory in the Abstract, 2 Cor. 3. 10. Pitty therefore that it should be stained by our foul Conversation, which should be kept without spot, unrebukable, as Paul exhorts Timothy, 1 Tim. 6. 14. Or if we consider what it is to us, it will require no less at our hands; for it is no other than the King of Heaven's Pardon, sent to us Condemned Wretches, that brings glad tidings to us of Freedom and Salvation, And how unfitting then would it be for us to take it and trample it under foot, or any ways slight and abuse it. And yet no better do wicked Men deal with it, who, as they are said (in this sense) to do violence to the Law, Ezek. 22. 26. So in a manner by their foul lives they put both Christ and his Gospel to an open shame. Well: but sure so good News thereof
veth a better welcome, and what can such Men expect, which do not only neglect, but in a manner despise so great Salvation? Fearful it will be when our Phylick proves our Poison; and the Gospel, that should speak Peace to our Comfort, shall witness against us to our Condemnation. How much better would it be seem and profit us, that whereas God hath betrust us all with the Gospel, that we would now stand out ev τῇ ἡμεραγορίᾳ τῇ Ἐκκλησίᾳ, as the Apostle exhorts in the 7th verle of this Chapter, in the Apology of it, that whereas it is accused for a Doctrine of Licentiousness, our lives might shew that the Gospel doth not abrogate the Law, but that that part of this second Covenant is true, that indeed God puts his fear into our Hearts, that we depart not from him; and again ev βεβαιωθείν, in the confirmation of it, that whereas the Devil and his Instruments labour by all means to subvert both it and the Professors of it, we would now, as the Apostle’s word is, εναθλίσατε, strive together for the Faith of the Gospel; in all our Enterprises have this laid down beforehand, no quid Resp. detrimenti, &c. that the Gospel be not prejudiced, that our weaknesses redound not to the weakening of the common cause, yea, with Paul, 1 Cor. 9. 12. suffer any thing, suffer all things, rather than hinder the Gospel of Christ.

3 But if all this yet will not, yet, seeing, as the Apostle adds, it’s the Gospel of Christ, let him at least prevail with us to give due respect to him in the Gospel: For him we acknowledge to be our King. And would not our bad lives make strangers accuse his Laws and Government? He is our glorious Head, and would not our deformed behaviours make his mystical Body like some Hippocentaur or Monster, as the Fathers use to urge this against their semi-Christians? In a word, we profess our selves Christians, so that though we have riches, and honours, and other such outward dignities, yet we will do Christ so much honour, as to be named (from none of these, but) only from him Christians. And doth it not then stand us in hand to take heed, lest we only in truth get the honour by having such a glorious Name called upon us, and Christ rather the dishonour by having his Name put upon them that are altogether unworthy? as though our Blessed Saviour had not endured shame enough for us already, that we need now again cast more upon him, and so in a manner again Crucify the Lord of Glory? No: Beloved, he endured shame enough in that shameful Death, and therefore we had
had need live to his praise; shame in wearing that Crown of Thorns, but it was, that we should be made τῷ μονογένεις ος στέφανος (as Nyssen speaks) the Crown of Christ of precious stones, instead of that of Thorns. And therefore we need look to it, lest whilst we remain ungodly in the Bosome of the Church, we be no better than Briers and Thorns again plated into this glorious Crown, and at last he say to us, Friend, bow canest thou bister? For be we assured, that however He is our Mediator to reconcile us to God, yet he will never unite those that are and still remain in their filthiness to such a Sacred Majesty: and though he be pleased to admit us into his service, yet God forbid it should ever be said of us in this case, as it was of Nebuch in another, that we should be the shame of our Lords House, Isa. 22. 21.

More shame then for our carnal Gospellers, that by their foul i. lives cast shame on the Gospel of Christ, that swear, and lye, and drink, and drab, and yet forsooth must needs be good Christians, that are lawless and profane, and commit the rest of the sins reckoned up, 1 Tim. 1. 9, 10. which the Apostle there calls χρυσελεύσα, flat contraries to the sound Doctrine of the glorious Gospel of the Blessed God, and yet would spit in that Man's Face, that would deny them to be as good Professors of the Gospel as any. It was part of the Primitive Churches Apology, τὸ ὁμορρ οὐς ἔλεγχον λαμβάνει. The Name of a Christian only was their accuation, quia nominis est praetium: but for other matters they were proceeded against præsumpti non probatis criminibus, as Tertullian speaks: And I would to God it were no more now, that in these happier days, when through God's infinite Mercy we need not be ashamed of the profession of Christianity, we were not now a shame to it by our bad behaviours. I confess Christians in those former times were thought badly enough of. Christianum omnium seclorum renum, &c. others thought so, and it was well they did but think and suspect what they could not prove. Now Turks and Infidels think we are loose and licentious, and it were well they did but think so. Profane Wretches say that many professors of the ways of Grace are Hypocrites, and it were well they did but say so. They say, the best of us ansuer not our Profession; and it were very well if it were their saying only, and that we could ansuer all their accusions, as Paul did Tertullus his flanders, Acts 24. 13. Neither can they prove the things, whereof they now accuse me. Nay, rather are there not many that instead of living as it becomes the Gospel, (as the Prophet)}
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speaketh of the Jews) even separate themselves to that shame, Hol. 9. 10: that betake themselves to such shameful and base practices, as a barbarous Pagan would blush, a Socrates or Aristides would swoon to behold; and so even teach Men wickedness, as God complaineth of the Jews, Jer. 2. 33. or rather oftentimes do that which they are ashamed to commit, and so justifie them in all their abominations, Jer. 2. 11. I speak not this to disgrace my Religion, or my Brother that beareth the Name of Christ as well as myself; as though the Turks live like Men, and we like Dogs, as they are pleased to call us; or that there were more Atheism and Prophaneness in England, than in Italy; or that there were more Villany committed in our Churches, than in those Popish Cages of unclean Birds; or as though Campian's Brag were true, Catholico esto qui argentum resolvant quod debent, &c. Nor yet favouring those rigid Censurers, (however other Men bear that blame) that for any unseemly carriage of Professors cry out presently of Hypocrisie, which in another Man would be more charitably imputed to Humane frailty: Yet we cannot but conceive how dishonourable it is to Christ and the Gospel, for the Daughters of the Philistines to be ashamed of the lewd ways of God's People, Ezek. 16. 27. for Turks and Pagans (as we know Amurath the second at the Battle at Varna did) to pray to Christ to revenge the Christians Perfidy. Little do we consider what Dishonour God hath amongst them by our sinful carriage, nor how many bad turns we do, not only to Turks and Pagans, in keeping them off from embracing the Gospel, which we so disgrace, but likewise to many poor Christians under their Tyranny, whilst through the Christians wicked behaviour they think they do God service, and a great benefit to poor Souls, whilst they constrain them to Abjure their Faith and Baptism: And so we kill two at one stroke, namely, we harden the Persecutor, and hazard the Christian's either temporal Life, or Faith and Salvation. Thus we are an occasion of their denying Christ, and in so doing do little better ourselves. For Tertullian, and those first Christians thought that there was another way, than by open denying of Christ, to be excluded from the Name of a Christian, Sist faciamus qua faciant non Christiani, excludimus, faith he. And therefore let us look to ourselves in this respect: for the Jew blasphemes Christ, the Turk prefers Mahomet before Him, and the poor Indian and barbarous Pagan lives like a Beast in a Man's shape. These
These things, and the like, they do: Take we heed therefore left, whilst we equalize or exceed them in these or the like, we hazard not the Benefit of our Christendom.

And therefore, to conclude with Exhortation, we are all to be intreated, that whereas we all (however some do injuriously impropriate the Name, I say, whereas we all) would be accounted Evangelici, Professors of the Gospel; that we would not now deal with the Gospel, as the Jews did with the Law, who carried it along with them in their Clothes, but not in their Hearts: So we have it only in outward Profession, but express it neither in Heart nor Life: But as we have a worthy Profession, so let us walk worthy of it, and let us ever account it as our Duty (with Paul, Rom. 1. 16.) Not to be ashamed of the Gospel of Christ; so our happiness, if we be not a shame to it, but rather adorn it by an holy conversation, that our Lives and the Gospel, like two Glasses reflecting one upon another, may give mutual lustre to each other; that (on the one side) the Gospel may be an Argument of our praise, as Paul saith 2 Cor. 8. 18. of a Brother, that his praise was in the Gospel: And (on the other) we may add something to its Beauty; That what Paul said of the Law, Rom. 7. 12. all Men that look on our Lives, may confess of the Gospel, that it's Holy, Just, and Good, when they see it makes us so. Especially this concerns us that live in these Places and Times: For, if the Apostle, Rom. 13. 13: when this Son of Righteousness was in a manner but new risen, called upon them to walk ἐν οὐρανοῖς ὡς ἐν οὐρανῷ, we may well think what the Lord expects of us, upon whom this glorious Light hath so long shone in its full Brightness. However the dark night of Ignorance droweth a Vail over the Pagan's shame, yet sure the least mote will be seen in our Sun-shine; so that, as what is but רעה, i.e. Folly (or somewhat unfavorable) in the Prophet of Samaria, Jer. 23. 13. In the Prophets of Jerusalem, (Ver. 14.) is רעה, a Matter so horrible as might make a Man's hair stand up an end (as the word signifieth): So what in a Pagan's mouth is but an idle word, in a Christians (in a Minister's especially, as Bernard observes) is well nigh a Blasphemy. Yea, that very θεοματικὰ (as some expound it) which in their opinion and behaviour is a Virtue, we must look at as the thing not fitting, Ephes. 5. 4. Take we heed therefore that we do not now Contra Jolum mingere, (as the Proverb is) that We rebel not against the Light, as Job phraseth it, Chap. 24. 13. But
when we are about the commission of any Sin, let us bethink our selves where we are, it's holy Ground we stand on; in Gods House and Temple: And therefore Holines's becometh it for ever: And therefore would be very uneasily, if we deal with it as Jehu did with the House of Baal (2 Kings 10.27.) make it a Dranght-Houfe, a Sink and Dung-hill for all the Filth of our foul Courtes: For if a sin committed in a material Temple adds to the Abominations, sure the Holines of this Spiritual Temple makes sin committed in it, out of measure sinful. Consider, I say, where we are. Our Life is a Conversation, and therefore we had need look how we behave our selves in the House of God, (as Paul speaks to Timothy) and that we have Preaching lives, by which we may speak a word of Comfort and Encouragement to the Godly, of Reproof to the conviction and conversion of the Wicked, and may be Examples to all, as Paul said of the Thef- falonians, 1. Epift. Chap. 1. v. 7. ἀδελφοὶ γαρ οὖν ὑμῶν τιτλοὶ in the plural Number, to signifie, as Beza fitly notes upon the place, Tot quisque veluti constantia Typos, quiæ erant Thessalonicenfium capita.

Consider likewise what it is we profess; It's a pure Religion; and therefore, as a pure Virgin, cannot but blush at the uneasily behaviour of her followers. It's an high Calling we are called to, Phil. 3. 14. and therefore we should walk worthy of it, Ephel. 4. 1. It's a Glorious Gospel, 2 Cor. 4. 4. and therefore more shame for us any ways to blemish the Glory of it. Unworthy we, if we walk not answerable; unworthy of Christ, if we trample under-foot bis Blood; unworthy of the Gospel, if we dishonour it, and therefore worthy to be condemned for that, which we will not be faved by.

Consider, Lastly, What we our selves are, that I may not (because indeed I cannot) say more, we are Christianus. And then (as Nehemiah said) Shall such Men as we do this great sin, both against God and our Profession? Christians were wont to be able to challenge all their Accusers, and clear themselves of all false Accusations, with a Fama sola confecia est seculorum Christianorum. Yea, Eufibius makes a Christian, and one that excels in Grace, to be Terms convertible: By which Argument he proves, that Abraham, and the Faithful before him, ἐγὼ εἰ ὑμῖν ἁπάντων (though not so called, yet) in effect were true Christians. And we may observe in Paul's Epistles, that when he speaks of those sins which other Men are ordinarily defiled by, he
he still excepts the Christian. As, whereas others work all uncleanness with greediness, yet you have not so learned Christ, Ephes. 4. 20. And, Such were some of you, but ye are washed, &c. 1 Cor. 6. 11. And others are like Ground which beareth Thorns and Briers, which is nigh to Cursing, &c. But, Beloved, we are persuaded better things of you, and things that accompany Salvation, Heb. 6. 9. All this to teach us, that whatever other Men be, or do, yet that we should think those sins, which will stand with another Man's Profession, are notwithstanding unworthy of us that profess the Gospel; who should shine as φω- σ感兴趣的, in כּוֹם, Phil. 2. 15. Providing for things honest in the sight of all Men, Rom. 12. 17. That they seeing our holy Demeanour, may glorifie our Saviour, whom we partly adore and partly imitate; and reverence His Gospel, which we profess and adorn. And lest any should think, that thus to live belongs to them that need mind nothing else, and thus to adorn the Gospel is for such only, whom God hath adorned with greater Gifts, and set in more eminent Places, and so put upon greater Occasions and Employments. Give me leave to add this, that, as I said before, every saving Grace is part of a Christians beauty, even the Feet are beautiful, Rom. 10. 15. And the Gospel may not only be adorned by exact looking to the great things of the Law, but even in the use of things in themselves indifferent. So Paul speaks of Apparel becoming Women professing Godliness, 1 Tim. 2. 10. And so we may of the use of Meat and Drink, and recreations; in all, in the least we may, we must labour to have our Conversation as cometh the Gospel. And for the Persons whom this concerns, they are all, none excepted. For though (I confess) by how much a Man's Place and Gifts are more eminent, he be further engaged in this Duty; and so the Magistrate especially is bound to look to it, that both private Carriage and publick Government be for the credit and advantage of the Gospel; and above all, we the Ministers of the Gospel are in a especial manner betrust with it, as Paul speaks of himself, 1 Thes. 2. 4. And therefore as it is most fearful, when our lives are so scandalous, that with Eli's Sons we make Men abhor the Offering of the Lord, even despise that, which they see we so abuse: So on the contrary, it would be more seemly for us to magnifie the Gospel as well by our Living, as by our Preaching; so that whilst by the one we labour to beget Men to God, by the other (I mean a Godly life) we might as it were hang good-
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goodly Pictures before them, as they use to do before Women conceiving, that the Birth may be more beautiful; so that they may conceive (as Jacob's Sheep did whilst they looked upon the Rods) whilst they look upon us for Examples of decent and godly Behaviour. But though we especially, yet not we only, but every Christian of what rank and condition soever, is besotted with the credit of the Gospel. For proof of which, I refer you only to the second of the Epistle to Titus, where indeed he begins with him as the Minister, and for his Doctrine, he must speak such things which become sound Doctrine, ver. 1. and for his Life, he would have him in all things show himself a Pattern of good Works, that he is of the contrary part may be ashamed, having no evil thing to speak of him, ver. 7, 8. But yet withal he calleth for a Behaviour becoming Godliness in old Women, for they must be in πανταξευμένοι ἐγερθέντες, ver. 3. And for young Women, whose more wanton Behaviour, might have expected some exemption; yet he tells them that it belongs to them also to look to their Behaviour, that the Word of God be not blasphemed, ver. 5. And Servants lastly, which perhaps might have thought, they had enough to look to, if they could procure only their Master's profit and credit; yet in so doing, he tells them, there is another thing they must look after, ἵνα τὴν Διδασκαλίαν τῆς σωτηρίας ἴματι ἐκ Κοσμία τῆς πίστεως, That they adorn the Doctrine of God our Saviour in all things, ver. 10. So that the meanest Vessels in God's House, are Vessels of Honour, and none in the Church so low, but that as his fins may dishonour, so his holy and decent Behaviour in his rank and condition may bring some Credit to the Gospel.

Now what an happy thing would it be, if we would from the highest to the lowest, set our selves in good earnest to the Practice of this Duty? What a glorious sight would it be to see the Magistrate governing, and the Subject obeying, the Minister preaching, and all of us in some measure living to becometh the Gospel? Such a well-ordered Army, where every one did so keep his Place and Rank, would be a Spectacle fit for an Angel's sight and admiration. Sure they would not be ashamed then to behold us. (as now oftentimes they are at our Abominations) but might well look at us as in a manner emulating their Divine Hierarchies, and practising that here, which at last together with them we shall be taken up with in Heaven for ever.
Which I may add as a further Motive to this Duty, and with which in a word I will conclude.

Beloved, This life of ours should be but a Preludium to Heaven, which we all look after. Now there is no sinful or unbecoming Behaviour of any, but all are and do that which becomes their glorious Condition, and therefore it would be well, if we would in this respect begin our Heaven betimes here on Earth, and labour to adorn our selves and the Gospel, with those Graces here, which will be the greatest part of our Glory there. Indeed, as the Romans were wont to hang their Bulbs about the Necks of their Free-born children, which, when they came to Man's Estate and Age, were laid aside: So Chrysostome, in his Preface to this Epistle observes, that some Graces, that adorn us here, we shall not need there; not Faith, because the Promise is fulfilled; not Repentance, because no Sin to cause it; nor Bountifulsness, because no Poor to receive it (which yet in this our Non-age we must in part be adorned with). But besides there are others, as Holiness and Purity, Love of God and our Brethren, and the like common to both Estates; here defective, but there made fully perfect. And in regard of all, even whilst we are here below, we must labour to have our Conversation in Heaven, Phil. 3. 20. Begin to do that now, which we shall do there for ever: Begin to Tune and Sing that new Song (in the Revelation) here, which will be turned into those Heavenly Hallelujahs, there to be Sounded out by us with the whole Quire of Heaven to our everlasting comforts.
SERMON XXII.

PSAL. 119. 96.

I have seen an end of all Perfection: But thy Commandment is exceeding broad.

Concerning this Psalm in general; I must not say much: Yet this, That if St. Augustine had it presented to him sleeping, in the likeness of the Tree of Life, in the midst of the Paradise (as some say he had) I think it was a Vision, and no Dream: And if another compare it set amongst the Psalms to the Sun in the midst of the rest of the Planets, in some respect the Comparison will suit well. Or if a third tell us that it contains in it all the Precepts of Faith and Obedience, I think he said true. *Quanto aponior, tanto profanior;* it was Austin's Judgment of it; and if we will believe him that said it, if we should spend our whole lives in studying it (though we should not lose our labours, yet) we should not fully understand it, for it (as our Text saith the rest of God's Word is) is exceeding broad. If nothing else, yet the Author's Alphabetical disposing of it telleth us, there is something in it more than ordinary, as being worth his more artificial Penning, and our more diligent Endeavour to have it as ready in our Memory, as the very Letters of our Alphabet. The Author is either altogether unknown, or at least as Calvin thinks, uncertain. Yet methinks, their Opinion is very probable, who think, that it suits well with the strain of the sweet Singer of Israel, as being one of the sweetest Songs of Zion. But upon what occasion it was framed, and with what coherence of parts Interpreters generally say not, nor lift I to conjecture. Only this we may observe for both, that as his chief aim through the whole is to magnifie God's Word and Law (which therefore he maketh honourable mention of under different Titles in every Verse save one, as some observe, though I think four more may be excepted) And for Coherence, what-ever reference one Ogdoad hath to another, that in every one of them he speaks to some one thing
thing in general, which is particularly set out in the several verses of it: A taste of both which we may have in this, out of which the Text is taken: In which the Author, whosoever he was, \textit{Tanquam taderet eum mutabilitatis hominum}, (as he speaks) as it were now wearied with the Mutability of outward Occurrences, casts the Anchor of his Soul in the unchangeable Truth, and Word of God, which he found settled in Heaven, \textit{ver. 1.} and in Earth, \textit{ver. 2.} in all things, \textit{ver. 3.} in his own Person and Occasions, (in the four following) and therefore with an heavenly \textit{Epiphonema} he makes the first and last Verse sound both the same Note. There he begins, \textit{For ever, O Lord, thy Word is settled in Heaven:} And he here ends with the same, \textit{I have seen an end of all Perfection, but thy Commandment is exceeding broad.}

In which words the large Extent, and eternal Duration of God's Word is set out, by comparing it with the narrow fineness and short continuance of all other Contentments. He had seen an end of all such Perfections: But none of God's Word, \textit{Thy Commandment is exceeding broad.}

For the first words, (in which (though contrary to my first purpose) my present Discourse must be bounded) this \textit{end of Perfection}, some make Martyrdome; many of the Latin Fathers, Christ. The Greek, whom our later Divines in this usually follow, by this all \textit{Perfection} understand either all this inferior and visible World, containing in it the divers Degrees and Perfections of things, and therefore called all \textit{Perfection}; Or Metonymically by \textit{Perfection} is meant, whatever particular thing either for Nature or Quality is most perfect and consummate, the sight of all which Satan thought would have dazzled our Saviour's, and therefore we might have thought would have easily blinded \textit{David's eyes}: But by his wise Observation, and piercing Eye of Faith, he faith, he \textit{bath seen}: If you ask, what? The words of the Text answer, but having a double Emphasis: 1. Not any meaner or ordinary Contentments, but the top and choise of all \textit{Perfections}. And, 2. Not one of them, or some, or few, but \textit{all} and yet through them all something beside: \textit{He had seen an end of all Perfection.} As though whatsoever he could see, he could see an \textit{end of it}; and that \textit{end}, as I take it, double; of length, of breadth; of length and continuance, that whereas God's \textit{Word is for ever settled in Heaven}, \textit{ver. 1.} \textit{He seeth an end, a Period} of those lower and fading Perfections,
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sections; and of breadth and extent (as we may gather from the Opposition in the end of the Verse) they are too scant and narrow to cover all our Nakedness and Defects; but God's Word as for continuance, can reach to all Times, so for breadth and extent to all Persons and Wants. But thy Commandment is exceeding broad.

The Truth then, which from these first words I am now to handle, in full sense is plainly thus much:

That not any, not all the best of these things below will last, or can help always.

The first Vanity is, That they last not. I have seen an end of all Perfection, faith David. And sure, what he by the Spirit faith he say, we may believe is true; for he was a Prophet of God, and they were called Seers; and whatever ours do in other Matters, certainly their Eye-light in such things as these never failed them. This our Seer therefore, having as it were got to the Top of some high Mountain (as Augustine expresseth it) from thence, as our Saviour, Mat. 4. 8. had a view of all the Kingdoms of the World, and the Glory, the Perfection of them. He saw all this, but withal something beside; and therefore as that Watchman, Isa. 21. 11. 12. being asked what be saw, answered, Advene rat mane, sed etiam nix venit, (as Junius readeth it): There had been a lightsome Morning, but ended in a darksome Night. So our Watchman here being asked what he saw, answers, he had seen much, even all Perfection, but withal an end of all: I have seen an end of all Perfection, but thy Commandment is exceeding broad. Just the same with a part of the Vision of another of God's Seers, Isa. 40. 6. 8. The Voice said cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof as the Flower of the Field. The Grass withers, and the Flower fadeth; But the Word of our God abideth for ever. In which words, I have a sufficient Draught of what I need speak in this particular. For hence we see, 1. That all things are but as Grass. 2. That all the Glory and Perfection of them, but as the Flower of Grass, and therefore both subject to decay; either to wither of themselves, or to be cut down, or plucked up by others.

First, For all things in general, I only say this, that the round World is but like a round Ball wrapt up of broken Threads, amongst which there may be some ends of Gold and Silver: So that whilst Men oftentimes (as they think) are spinning a
fair Thread, either it comes to the end, or (as הָעַל (the word in the Text) comes of מְזָרַע, which signifieth to cut off,) the
Hand of God cuts either it or us off; as Hezekiah complains,
Ifa 38. 10, 12. and so we are left in the Labyrinth, contrary to
our former Expectation, and without hope of future recovery.
All things in the Earth, as the Earth it self, are founded on
nothing.

Secondly, But the Text calls me to view rather the Perfection
of things, which is like the Flower of the Grass, and hath this
above it, that is it more beautiful, so more subject to speedy Altera-
tion: For how often have we seen Wisdom, and Strength,
and Beauty, and Riches, and the like Perfections, gone before
the Man that had them? How often have we seen Wisdom de-
caied, and the old Man left indeed, but left childishly doting?
Riches flown away, as Solomon speaketh, but leaving a Beggar
behind them? Strength and Beauty gone too, but so as leaving
Weakness and Deformity in their room? So that if you should
distil the Quintessence and Perfection of all things here, as it would
be contained in a narrow room, so a short time will put a period
to it's continuance. His Substance shall not continue, neither
shall be prolong the Perfection thereof upon the Earth, saith Eliphaz,
Job 15. 29. The word נְאָשָׁר there, and only there used in Scrip-
ture, i. by the Hebrew Writers, as by us generally, expounded
Perfection: But the Septuagint there express it by σκια, a Sha-
dow: It may be thereby to set forth what kind of Perfections
arise from outward things. We and they both, like Shad-
ows, may shew greater than we are, and yet shadows still, that
last not. And the word נְאָשָׁר used in the Text, and no where
else, seemeth also to imitate some such thing as coming from
that signifieth Desicere, as well as Periscere. Such dece
give Perfections, and such spending and decaying Felicities are:
all such, as he that sees and finds the most, can find in outward
Contentments. Or if a third word נְדָמָר which is used in this
kind, seem in its signification to promise longer Continuance;
yet Eliphaz cuts it short too, Job 4. ult. Dost not the excellency
כבד, the word is) Dost not the excellency, which is in them, go
away? And truly often so, as never to return more. But not
to trouble you with Grammatical Speculations; in a word, if
you would take the full length and breadth of all these Perfection
ons, ufe no better Instrument than that of David, Psal. 39.
אָרָם בָּלַע כִּי כָלְּהַלְּכָלִים אָרָםְבָּלַע
Every Man is all vanity; and that in
his
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his best, or most settled estate, as the word signifieth. So that when he is בָּלֵע so settled as with David, he thinks he shall never be removed; even oftentimes then he falls down head-long. For how often after many dangers past at Sea doth a Ship now fairly fraughted sink in Havens mouth? How often have you seen Men so long in cutting out their Fortune, that at length they marr all, winding up themselves to the highest Peg, and then crack? And labouring to frame I know not what Castles in the Air, and when the whole Fabrick is well nigh reared up, and they on the top of it, then one Pin slips, or one Pillar, on which it stands, is suddenly taken away, and so all prove Castle-come-downs. Thus finis consumptionis, and Interitus, often take one another by the Heel; or at the best, it is with outward Estates as it is with our High-ways in Summer-time, they are then so fair and firm, that we think it well nigh impossible, that ever they should prove so foul and deep, as in Winter we find them. It's so in our Summer-weather of Prosperity. Our Perfection so high (we think) as above all Winter-showres and Tempests: The Kings of the Earth, and all the Inhabitants of the World, would not have believed, that the Adversary should have entered into the Gates of Jerusalem, Lamen. 4. 12. They would not believe it, nor (which was worst) would she. She remembred not her latter end. But mark what follows: Therefore she came down wonderfully, Lamen. 1. 9. Such and so brittle are the best of these lower Perfections, like Glass' shine bright, but even then are broken; like flashes, give some light for the time, but are soon out; or like so many Bubbles that are higher indeed, than the rest of the Water; and some remain a shorter, and some a longer time: But yet it's not long before they all vanish. For I have seen, faith David, the end of all Perfection.

But this universal (All) seems to require an Induction, to prove it by particulars. In which, that I may not fetch too large a Compass, I follow only that ordinary division of Perfection, of Mind, of Body, of outward Estate, and but glance at some of the chief, without troubling you with a full view of any.

Now for the Perfections of the Mind, let them (in gross) be Understanding, and Wisdom: Which, though I confess, have the flart of all that follow, as being seated in an everlasting Subject; yet, We see that Wise Men die as well as Fools, Psal. 49. 10. and sometimes their Wisdom before them. David had seen
on Psal. 119. 96.

Abitophel’s Wisdom ending in Foolishness. And we have read of Nebuchadnezzar’s Understanding changed into Bratishness. God can make the Judges fools, Job 12. 17. Diffuse can make the most expert forgetful. The Plague at Athens, and many Diseases since could deprive the Wifeth of Understanding and Memory at once. And if all fail, yet Old-age (as they tain of Saturn) most commonly devours that Wisdom, which it begers: Or rather, like an Unthrift, in a short time spends what his Predecessors were a long time in getting. So that the Ancients teach Wisdom, as Elish speaks, Job 32. 7. Sometimes prove childish: Old Men often dote before they die, and though their Soul be ready to take its flight, yet the Strength of Understanding takes leave first, and prevents it. In a word, if it be no more than the Wisdom of the World, or of the Princes of the World, it (as the Apostle, 1 Cor. 2. 6. telleth us they do) will come to nought, and so you see an end of that Perfection.

And if it fare so with the Soul, we cannot think that the Perfection of the Body, which comes so short of it in worth, can exceed it in continuance; for it’s but an House of Clay; and therefore all the Paint and Varnish it can have must decay either with it, or before it. See it in the particulars, which especially are three, Health, Strength, and Beauty.

For Health, I need say no more, than what St. Augustine said before me, Quanam est ista salus Corporis, qua morte premitur, que egritudine debilitatur, frivola, mortalis, fluxa? In a word, let him that never hath been sick, and is sure never shall be, say that Health will last always. But our Experience teacheth us, that the Physician who often restores our Health, cannot always maintain his own; that there is such contrariety of Humours, such well-nigh Infinities of imbred Diseases, so many outward occasions of Distrapery, that few or none in our well days are perfectly free: However, Old-age comes liming on apace, which will bring more Diseases, than we can beforehand provide Remedies. Or it may be before that, as it was observed, that grievous Plague at Athens followed upon a most healthful fore-going year; so our most healthful years may be overthrown with untimely Deaths. And thus one dieth (faith Job) in his full strength, being wholly at ease and quiet, Chap. 21. 23. And so an end of that Perfection. And when Health is gone, we cannot think that Strength will stay behind; for they always stay and go together. The same Disease, that hinders the
one, weakens the other. And so the lusty young Man often
comes to say with the Psalmist, Psal. 102. 23. He hath weakened
my strength in the way. But if not so, be sure it will begin to
faint in the end of the Journey. If Pliny's Miracle were true,
that one Xenophilos lived one hundred and five years without
any Disease, yet I cannot believe that he was another Moses;
that his natural force was not abated; for in ordinary course that
part of Solomon's description of Old-age is true, Eccles. 12.3.
The time will come, when the strong Man shall bow: When old
Milo may look on his withered Arms, and weep and say, ab
quidem mortui jam sunt.

Thus the strong Mountains fall and come to nought; Job. 14.
18, &c. Huzzab, (or that which is most established) is led away
Captive, Nahum. 2. 7. And (to add no more) in the third
Chapter of the same Prophecy, at the ninth verse, Ethiopia and
Egypt were her strength, and it was infinite, ἡ ἔθνη ἡ ἐξ οὗ (that is)
and there was no end: The same word almost both there and here,
so that you might begin to think of a Contradiction, but if we
shall read on, we shall find none; and therefore it's added, for
all her infinite strength, she was carried away; She went into Cap-
tivity, ver. 10. And there we see an end of that Perfection.

And if these more substantial Perfections so soon vanish, we
may well think, the least Breath will blow off all the Paint of
Beauty, which so many pride themselves in; and therefore if
an shall rush in it, (as the did, Ezek. 16. 15.) they shall cer-
tainly find that true, Prov. 31. 30. Favour is a lie, and Beauty
wax; Any sickness can spoil it for the time, and some for alto-
tgether. Or if it miss them, be sure it will consume in the Grave,
Psal. 49. 14. Thou changest his Countenance, and sendest him away
faith Job, Chap. 14. v. 20. And David had seen his ruddy
Complexeion and beautiful Countenance altered, and so an end
of that Perfection: A poor one, that's only in the outward Skin,
which if hea'd off, leaves a deformed Anatomy.

Life is yet behind, a Perfection arising from Body and Soul
united; but yet this Shadow (1. Chron. 29. 15.) soon gone, this
Post, this Ship, Job 9. 25, 26. soon past by: This Flower, Job
14. 2. soon withered; this Vapours, James 4. 14. soon vanisheth:
This Swoak, Psal. 102. 3. soon blown away; of it self it would
be gone; and therefore we have those Phrases of God's keeping
our soul in Life, Psal. 66. 9. And withholding it from Death,
Psal. 78. 50. But if we consider all that continually either un-
dermine or assail it, the liveliest Man in his best Health may say with David, 1 Sam. 20. 3. There is but a step between me and death. Or if he live longer, and it may be longer than he hath comfort, yet Melchisedek, that went the fairest of any for Eternity, after he had lived 969 years, yet he died, Gen. 5. 27. And so, as the Lord speaks, Ezek. 24. 16. with a stroke, even with this one stroke God takes away both Life and all besides, and so with it an end of all Perfections.

So that I need not now speak any thing of that third kind of Perfections without us, which, as they are of less Worth, so also of less Continuance. If Riches be the Perfection thou aimest at, let me tell thee, that as it is but low, so it is not lasting; for the Gospel tells us, that The rich Man died, and was buried. And, Wilt thou cause thine eyes to fall upon that which is not? saith Solomon, Prov. 23. 5. A strange kind of Speech we would think, that use to call our Riches our Goods and Substance. He thinks them to be neither, but calls them plain Non-entia; or if they have any being, yet so uncertain, that he would not have us flie so eagerly upon them in our desires, as the Eagle upon the Prey, (in the beginning of the Verse) which use to make themselves Wings, and flie away as the Eagle towards Heaven; as he shews in the end of it. It's not good therefore to have our Treasure in a Jewel, hanged about such an Eagle's neck, which may soon flie away, it may be never to return again. Flie away as the Eagle towards Heaven, and that's most swiftly: Witness that one Day, that saw Job both on the Throne, and on the Dung-hill; for God may blow, the Moth may fret, the Ruff may canker, the Thief may break through, so that a rich Man lieth down, but either through Malice of some, or Carelesnes of others, when he opens his eyes, he is not, namely what he was. Or, there is nothing, as some read that place, Job 27. 19. Thus the Golden City ceaseth, Isa. 14. 4. and though in one sense, there be no end of thy Riches, as it is Isa. 2.7. Yet assuredly either they will vanish, or, as St. James faith, Thou wilt vanish in them. Only take heed, that the end of them bring not an end to thy Comfort. Take heed of Simon Magus his Doom, Thy Money perish with thee, both thou and it together. But it may be thou wilt say, that Honour and Promotion will lift thee up, as upon Eagles wings, above all such Disasters. And I would believe thee, if I were not bound to believe God rather, who hath said it in his Word, that Man being in Honour abideth not;
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Psalm 49:12. Or if the Prophet Daniel had not seen such wings as these plUCK, Dan. 7:4, and the Prophet Hosea had not seen them fly away, as for Ephraim, their glory shall fly away as a Bird, Chap. 9:11. If I had not heard that voice from Heaven to Nebuchadnezzar, thy kingdom is departed from thee: If I had not seen an hand-writing before Belshazzar on the Wall, Menech, Menech. &c. God hath numbered thy kingdom, and finished it. Thus the Royal City is taken, 2 Sam. 12:26. Oftentimes those that have been in highest places, after a while have been cast aside, as a Vessel, in which there is no pleasure: Yea, even prince's breath goeth forth, he returns to the Earth, and then all his thoughts perish, Psal. 146:4. ישנהו. The word is, and according to the signification of the Verb from whence it comes, seems to signify all those goodly fine Thoughts, that great Men please themselves in. Now all these perish, and often their glory with them. It shall not descend after him, saith the Psalmist. Only this you may find on his grave, bone, (and there the poor Man may tread on him, on whom before he durst not look) This is Pharaoh, and all his multitude, Ezek. 31:18. Which if you would but take up, and look into the Graves and Tombs of those Chief ones of the Earth, (as the prophet calls them) when nothing else is left, their very Bones would speak and say, We have been something, yea, all things, (as dying Severus said of himself) but now are nothing: And so you have an end, likewise of that perfection.

What should I now speak further of multitude of Friends, whose Friendship usually ends with our Wealth, and themselves often before? Where ever we come, either a Widow of Tekoa lamenting, that her Husband is dead; or a David, bewailing the untimely death of a faithful Jonathan, or a beloved Absalom; or a Centurion seeking for the Health of a servant, that is dear to him; but now ready to die, do all cry aloud, that there is an end of that perfection.

If it be delicate Fare thou affectest, thou must know that it could not keep Divines from Hell. Absalom made a feast, that lasted an hundred and fourscore days, Esth. 1:3, 4. Yet at last those many days were expired, ver. 5.

If costly Apparel, know that as thou camest in, so thou must go out of the World naked. Or if thy Friends will vainly spend as much on thy Carcasse, when thou art dead, as thou dost on it now when thou art alive, yet be sure (as Jupiter in Plato said he would have it) thou shalt be judged naked.

To
To add no more, if they be 
goodly Buildings in which thou 
metest thy Self and thy Perfection, yet (as Luke 21. 5, 6.) the 
left Ruines of such vast Edifices do plainly witness, that, if 
there were no Lightning to consume, nor Wind to overturn, 
nor Cannon to beat down, yet Time would undermine the 
strongest. I will smite the Winter-House, and the Summer-House, 
and the Houses of Ivory shall perish, and the great Houses shall have 
an end, saith the Lord, Amos 3. 15. And so an end of that Per-
fection.

Thus we have seen some of this All; which (that I may re-
turn to my first Draught) are (we see) but as Grass, or the 
Flower of the Field; and, as they have a double end, which I 
must now briefly point at, either wither of themselves, or are 
plucked up or cut down by others.

First, I say, Of themselves they will wither; compared to 
Summer-Fruits, Amos 8. 2. Which are pleasant, but last not, 
represented by Wheels in Ezekiel's Vision, and therefore ever 
turning, and by the Moon, Rev. 12. 1. And therefore often de-
caying. All that I would say in this particular, we have sum'm'd 
up, 1 John 2. 17. And the World posseth away, and the Lust thereof. 
The whole World, that is now grown old, shall shortly have an 
end, (which is the end, as some think, in the Text, which 
David by Faith foresaw) and the Lust thereof; whether you take 
it passively with Calvin, Concupiscens for Quicquid concupis-
cientur, for that which is most desirable, and so the same with 
Perfection in the Text: Or, actively with others for our Desire 
and Affection after it; though the World should continue, yet 
both it's Desirableness, and our Desire of it, will pass away. 
This Flower of the Field often loseth its sweet Smell before its 
Beauty. The best of the former Perfections, often cease to please 
and content, before they cease to be; and that either from a 
Satiety, which they bring, and so often the young Man is weary 
of his Lust, and partly from a Weakness and Indisposition in 
us; and so the old Man faith, (Eccles 12. 1.) I have no plea-
sure in them. And so we see, if left to themselves, there will be 
this way an end of all Perfection.

Secondly, But how often (in the second place) is this Flower 
plucked in the Bud, before it be fully blown? And the Grass cut 
down, before it come to its full height? How often are these 
outward Contentments taken away, before either they, or our 
desire, come to the Perfection? For before the Harvest, when the 
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Bud is perfect, and the sour Grape is ripening in the Flower, he shall cut off the Sprigs with pruning-hooks, and take away the Branches, Isa. 18. 5. Yea, How often, when these Perfections and our Desires have grown up together, and are now married, they affording, and we receiving most Contentment, are they violently plucked asunder? Thus, Isa. 33. 9. Lebanon is ashamed and cut down, and Sharon is like a Wilderness, and Bashan and Carmel shake off their Fruits. When Babel is most fitly, and Nebuchadnezzar admiring, I know not whether it, or himself more, and saying, Is not this great Babel? &c. Even while the word was in his Mouth, there fell a Voice from Heaven, saying, O King Nebuchadnezzar, To thee, even to thee it's spoken; the Kingdom is now departed from thee. Thus the Psalmist saw the Wicked flourishing: And that you may think is not much, because Autumn might be at hand, and then such flourishing Trees left bare and naked; but it's added as a green Bay tree. And that seemeth to promise Continuance, against which the Winter frosts do not usually prevail. He saw it, but it was but once, for he looked again and sought it, but it could not be found, Psal. 37. 35, 36. And all that he then saw, was this in the Text, An end of all Perfection.

And thus, in both these respects, we see plainly, that all the fore-named and the like Perfections are indeed but like Puddles or shallow Waters, in which you may, as you think, see the Sun and Moon, and conceive them as deep as the Heaven is high, which if you shall try, you shall find far otherwise: And that, as a Shower made them, so the next Sun-shine will dry them up. These outward Contentsments make a show of having more Depth and Solidity, than upon trial we shall find in them. They are but Puddles, for Swine to wallow in, impure, unconstant; so that what was said of Elijah's, 1 Kings 17. 7. After a while the Brook dried up, may be said of all these broken Cisterns, and deceitful Brookes, as Job called his Friends, At the end of a few days (as the phrase there is). We all that are present here, all that are any where alive, shall be laid low; and at the end of some few Years, there will come a last end of all, (take it as large as you will) an universal end of all Perfection. And so we have done with the first Vanity; the end of Length and Continuance, they will not last always.

Secondly, The other end, which David saw, is of Breadth and Extent. Whereas God's Word is exceeding broad, (that is)
reaching to all Persons, and all their Occasions and Wants; these lower Perfections are but narrow and scant, and therefore (as I said) cannot help always: And that will appear in these two Cases.

First, In the want of any one of them. For though (as I shall shew afterward) all together cannot perfectly cover us, yet the Want of any one of them will leave that part of a Man bare (as they feign of Achilles his Heel) in which a Man may be wounded, and that mortally, though it be but between the joints of Abab's Harness; who though he had a Kingdom, if he have not Nabob's Vineyard, is heavy, and discontented. And Haman, though he can make a Business of it to send for, and tell his Wife and Friends (I doubt not like a jolly Man) of the Glory of his Riches, and the Multitude of his Children, and all the things where-in the King hath promoted him, well-nigh as large as his all Perfection in the Text; yet, All this doth not avail him, as long as Mordecai sits in the King's Gate, and will not rise up to him, Esth. 5:11,13. So, if a Man have Riches, but with Disgrace, he is but like a Fool in a Velvet coat: Or if both without Health, but like a gouty Leg upon a Velvet Cushion. If he have not all, he hath not enough; and to have all, is more than ever any could yet attain to. One of the Graces ever use to look from us. And therefore, as Ezekiel, Chap. 15. 5. speaks in a like case: Behold, when it was whole, it was meet for no work: How much less when the Fire hath devoured it, or any part of it? So let me here; If all Perfections taken together will not cover all, much less will they be able, when any one or more of them are wanting.

2. But suppose any Man so happy, that he thinks he can say with the Church of Laodicea, I am Rich, and increased in Goods, and have need of nothing. Suppose a Man should have such Skill, as to make up a pacht Garment of all these outward Perfections; a goodly Suit, I confess, it would seem, and be as highly esteemed by most, as those party-coloured Coats were in former time: Though, I think, none ever yet wore it; yet suppose, I say, that any should, yet I must say with the Prophet, Isa. 28. 20. That this Coveting is narrower, than that a Man can wrap himself in it. His Soul is larger than all this can reach to. There is an inward Man, which all this while they see not; that is yet all naked and bare. There is a Conscience, which, it may be, they now feel not, but which one day they will feel, and find fearfully wounded.
wounded: And to a Man in such a case, these outward Coverings will be but like a silken Suit to a Body, that hath all the Bones out of joynt. There will one day come an Hour of Death, when all our Riches cannot purchase either Delivery, or Reprieve; and at last there will be a day of Arraignment and Judgment, which our greatest State now, cannot then exempt from. At such times all these Perfections oftentimes are as so many Daggers at our Hearts. Either they, or our bad use of them, wound then deep and deadly. Then Abolom's Hair is his Halter, and Sampson's Strength his Ruine. Then Men's former Glory their Shame, and their Riches like a Horse to a Traveller, which may help in the way; but they now find troublesome and chargeable at the Journey's end. Thrice happy then the mightiest Potentate, if he had but Authority then left him, as to command his Conscience silence: And happy then the covetous Wretch, whose only Perfection here is to be covered and buried in Gold and Silver; if all the Shillings and Pound's, which he had got by Usury and Extortion, laid all then together could but cover that one sin, or buy but One drop of Water to cool his Tongue, when he is tormented in the flame.

And thus at last we have seen these All Perfections, as for Length they last not for all Times, so for Breadth they reach not to our inward and greatest Wants; and so in both Senses, an end of all Perfection.

The Application of all is; That we now would labour for David's Eyes, and use them as he did; that as with one we see these Perfections, so with another we would look at the end of them: Or rather with the same Eye of Faith, look through all this seeming Perfection to the end of all. Our Hearts and Eyes therefore should not be terminated in these Out-sides of things. We should not stand gazing with Achen upon the Wedge of Gold, and goodly Babylonish Garment, left, as it was with him, they steal away our Hearts and Happines together. I confess it is with many of our Worldly Men, as they say, it is with some of your devout Pilgrims to Mahomet's Tomb, who after that goodly sight use to pore so long on hot Iron, till they lose their Eye-sight. Ours (I do not say, Pilgrims and Strangers, unless it be from God and the Common-wealth of Israel) do use to gaze so long on the Lustrre of outward Vanities, that they lose both Eyes and Hearts, by which they might deifie and find more divine and lasting Perfections. Thus did not Job, Chap. 31. 26.
He beheld not the Sun when it shined, nor the Moon walking in
brightness: (that is) The Glory of his outward Happiness,
as some from the Context expound it. And though David's
Eyes had once a mist cast before them, when he thought his
Mountain so strong that he should never be moved; yet here he is
now gotten, as we heard, upon another Mountain, and from
thence feeth further than he did before, or others that lie gro-
velling below can, even to an end of all this Perfection. He
doth not now admire and adore this Glorious Light; but, as they
tell us, they can with their Glasses discern Motes in the Sun:
So he by Faith (the best Prospective) feeth Motes in this Sun,
to even an end of all Perfection. And happy sure were his
Eyes, that saw such things, which many other Kings and great
Ones (I do not say, desire to see, but in truth) never saw,
whose inward thoughts sometimes is, that their Houses shall con-
tinue for ever, and their Dwelling-places to all Generations, Psal.
49. 11. And it may be, as though they could either over-
wrestle, or out-lift the Almighty and Everlasting God, in their
Hearts, say with them, Jer. 12. 4. He shall not see our last end.
Or if God sometimes make them to see it, either by others Ex-
amples, or the inward light of their own Conscience, presently
they shut their Eyes, and will not: They over-look it, at least
they do not with David here set themselves seriously to mark
and consider it. They do not with him else-where pray, that
God would teach them to number their days, Psal. 90. 12. And
that he would make them to know their end, and bow frail they
are, Psal. 39. 4. Unless it be in a Passion, (as some think this
later Speech of David was spoken) thoughts of their end never
come welcome. You cannot do them a worse turn, than by
putting them in mind of their Mortality. But it would be well
that we with David here would be continually thinking of
ours. And that

1. To keep us humble; that when we are in this kind perfect
in our ways, as we have the Phrase of the Prince of Tyre, Ezek.
28. 15. we be not like him, lift up, and so grow contumelious
to God or Man, lest we come to his end, which in that Chapter
is excellently described; that with Jezurun, when we are grown
fat, we kick not against God, or with those Idol-Shepherds,
stamp upon and tread under foot his Children; that now in this
joyful time, we do not revel it with Belshazzar, and with those
drunken Prophets, Isa. 56. 12. say, Come, I will fetch Wine,
and we will fill ourselves with strong Drink; to morrow shall be as this day, and much more abundant. For we know not what a day may bring forth. I am sure that very Night, a Hand wrote something on the Wall, that daft all Belshazzar’s Jollity, and made an end of his Mirth and Monarchy together. And therefore when thou art the highest, be not high minded, but fear, that thy Sun may go down as Noon, that even then may come an end of all that thy Perfection.

2. Labour to see an end of all perfection; that so thence thou mayst learn a sanctified Moderation in the enjoying, and patient Contentedness in loosing any, or all of them. And here truly, we may admire God’s Wisdom and Mercy towards us, in so ordering it, that these Perfections will not last, or help always: For if they could, sith is the Atheism of our Hearts, that we should make Fleas our Arm; be so glued to these lower Contentments, as we should never look after more divine Perfections. But now that the Fashion of this World passeth away, 1 Cor. 7. 29, 30, 31: we are now to learn another Lesson, to rejoice as though we rejoiced not, and, to use this World, as though we used it not; to fit loose in our Affections from these outward things, that fit so loose from us. And therefore let not our Affections be more constant than the things, and if they be finite, let not our desires after them be infinite; let’s not build fast Spiders webs, Job 8. 14, 15. And truly, how incongruous is it for the covetous Worldling, to have no end of his Labour, Eccles. 4. 8. And, to enlarge his desires as Hell, for these Perfections, that are both short and narrow, that help not much not long? And therefore their end should put an end to our longing desires, teach us an holy Weanedness from them, when we have them.

I added a contented Patience in their Lofs: For in this I conceive the Stoics’ Rule is good, Always to consider what thou admirest and lovest, ἀν χυπραυ, ἄν χυπραυ. If it be God that thou lovest, think what God is, and that if thou lovest Him, thou lovest thy happiness, thy self; and that will keep thy Soul close to Him. But if it be a Wife, a Child, a Friend, think what they are, and that thou canst not lose more in their losfs, than they come to, and that is but a mortal Creature. Hence on the contrary it was, that Micah’s Mother did so fret and curse, when she lost her Silver, Judg. 17. 2. And that we oftentimes in such cases are so disconsolate, and sometimes desperate, because we
only gaze and dote on these Perfections, and never look through them to their end: Whereas David (as Wise Men use to do) looking especially at Issues and Events, is before-hand prepared for any, and can bid the worst welcome. And therefore when the Amalekites, 1 Sam. 30. had carried away Wives, and Sons, and Daughters, and all Captives, though he was greatly distressed, yet he could encourage himself in God, ver. 6.

And therefore in the Third place, Let God's Children labour to see an end of all Perfections for their own comfort: And that in a double respect.

1. Against the Insolency and Fury of all their Enemies, which, I confess, may last as long as themselves, (and therefore we have Ezek. 21. 29. themselves and their Iniquity ending together): And yet the Comfort is, that they themselves will not last long: And it may be their Perfection gone before them, and they remain but like Bees that have lost their Stings, and so would hurt, but cannot. Thus David comforted himself, when he rejoiced over his Adversaries, Psal. 9. 6. O thou Enemy, thy destructions are come to a perpetual end. And if we would but observe God's dealing now in this kind, we should often see such Lions teeth broken; either their Power weakened, or their Counsels disappointed, or themselves taken away. Or if they continue and prosper some longer time, yet be sure, as God-faith, Deut. 32. 35. Their foot shall slide in due time. And so an end of their Perfections often puts an end to the Church's Persecution. Presently upon Herod's being eaten up of Worms, it's added, that the Word of God grew and multiplied, Acts 12. 24. From which the Church of God in these troublesome Times, may have one Argument of Comfort.

2. A second from this Ground is, by comparing that Perfection, which God's Children in their lowest Ebb have, with all that which wicked Men can have, when their Comforts flow in to them in greatest abundance. The one we have heard hath an end; but against their desire and expectation: But the end of the other's Faith is their Salvation; and therefore called an Expected end, Jer. 29. 11. And there is hope in it, Jer. 31. 17. The one hath an end, and then as Nabal's, 1 Sam. 25. their hearts die within them. The other have no end, or at least an happy one; and therefore Psal. 27. 26. Their hearts live for ever. Well fare therefore every true Christian, that in his worst takings can yet say thus much, My flesh and my heart faileth me; E c e 2 There's
There's an end of all outward Perfection. But God is the strength of my heart, and my portion for ever, Psal. 73. 26. Εἰ τὰ ὀφθαλμὸς was that by which He encouraged his Souldiers to the Fight; and you have heard of the patience of Job, and have seen what end the Lord made, saith the Apostle James, Ch. 5. 11. So happy, that it's as well worth our marking, as the end of other things was worth David's in the Text: For Mark the perfect Man, and behold the Upright, for the end of that Man is peace, Psal. 37. 37.

3. Labour to see an end of all these Perfections, that thou mayst thereby be stirred up, to do as much good with them, as thou canst, whilst they last; for we see, if we do not spend them, they will spend of themselves.

And therefore it would be our Wisdom to take them in season, and to put them over to God, who useth to restore them to us in a better kind. Let us therefore use our Authority, whilst we have it, for the maintaining of good Men, and good Causes; our Riches in maintaining our Ministry, and poor Brethren. Sell that you have, and give Alms to the Poor, and so provide your Selves Bags, which was not old, a Treasure in the Heaven, that faileth not, Luke 12. 33. Such wise Merchants we should be for our Souls thus now to improve these fading Perfections, that one day we may have a return made us in the things of a more durable Substance.

4. And that's the last particular. Let us therefore labour to see an end of these Perfections, that so we may look out for something, which is more perfect, and which will abide with us for ever. If we indeed had our ends as soon, as these Perfections have theirs, we might better terminate our Desires and Affections in them. But it's an ordinary saying, Homo non habet ultimum finem in hac vita vel termini vel consummationis. Man hath not his last end here: And therefore whatever else we provide for, let us have some pittance of our Souls, which will last always; that, as the School-Men use to say, that two things do concur to make up the Perfection of an inferior Being, Aliquid secundum motum proprium, and, Aliquid secundum motum naturae superioris: So let not all our Perfection be placed only in that, in which we do but equal other Men, or not exceed inferior Creatures: But let us ascend somewhat higher, that as we have in us aliquid nihili, so we may have aliquid Dei, something so large and lasting, as may fully everlastingly content and satishe us.

Now
Now if you should ask, Where that's to be found? The Text makes answer, But thy Commandment is exceeding broad. God's Word is the Field, in which this Pearl is found, which will continue for all Times, and fully comfort thee in thy greater Wants. He is never very Poor, in whom the Word of God dwells richly. But of this in the second part of the Text. For the present, that Perfection, which we shall find in it, and which will perfectly and everlastingly make us happy, is (as they use to distinguish it) either Objective, or Formal.

First, The Objective Perfection is God and Christ, whose Nature and Work is perfect, Deut. 32. 4; to whom nothing is wanting, and therefore fully Perfect, and from whom all the Perfection of the Creature is derived, and in whom it is Eminently, Infinitely, and therefore Eternally perfect. Jesus Christ the same yesterday, and to day and for ever, Heb. 13. 8. He indeed may well be called the End of all perfection; as you heard, that many Expounded those words of him. He is that Mountain, on which, I told you, St. Austin placed David, when he spake these words, Christus mons est, &c. Christ is the Mountain, from which only we may with David here discern the end of all other Perfections; for thou wilt never see an Emptiness in them, till thou hast found a Fulness, and All-sufficiency in Him. To this Hill therefore let us lift up our Hearts and Eyes, from whence comes our Help, our full, our everlasting Salvation. And seeing it's the Perfection of all things, that are ordained to a further end, when they are brought to the Fruition of it, Noli bevere in via, & nun pervenire ad finem, as Austin speaks, Stay not below in these inferior and worse Perfections. Rest not till thou beest made partaker of Christ. And further, when (as the Philosopher tells us, that) Finis quiescit in infinitum; media vero cum modo, let our Affections towards this End of Perfection, be constant and enlarged, as much as we can; if we could, infinitely. But seeing other perfections that have an end, are sometimes Hindrances, at the best but Helps; and it's a part of our Imperfection that we stand so much in need of them, let not our desires be terminated in them. But whether with them, or without them, let us make sure of Christ, who hath an unchangeable Priesthood, and therefore is able to save us, εἰς τὸ θαυμάσεις, Heb. 7. 25. that is, evermore, (as you have it in the Margin) or to the utmost, (in the New) or Perfectly, (in the former Translation) and indeed Perfectly, because evermore; and to the utmost, and So.
SERM. XXII.

so supplies what we have seen other Perfections wanted, which did not always last, and therefore did not save always, and did not reach to our greatest Wants, and therefore could not save to the uttermost. But Christ doth both. And therefore, to this purpose, what David said of the Blessed Man, the Father applieth to our Blessed Saviour, that he is the Tree planted by the Waters side. The Waters flow, but this Tree is rooted sure, on which if thou layest sure hold, thou art out of danger of drowning. And therefore let me speak to thee in his words, Rapis in praecipus? Tene lignum. Volo ut amor Mundi? Tene Chrisium. Lay strong hold on Christ, and thou shalt have strong Consolation; for he is a Priest for ever. And so no end that way: And for the other, whatever others tell us, what a ductile nature Gold is of, and how much Ground an ounce of it may be made to cover; yet we, that are bought with no such corruptible things as Silver and Gold, must believe that one drop of our dying Saviours Blood can and will cover, and purge all ours and all Believers Souls: And so it, as well as the Word, is exceeding broad. And that’s the Objective Perfection we must aim at. The Formal is double, Grace, and Glory.

Secondly, For Grace: It’s that, which sets the Soul in joynt again, and so makes the Man of God perfect; and being once savingly wrought is so firmly established, that all the Popish Arminian subtleties, or the Gates of Hell, shall never prevail against it. And therefore it would be well, if we were so wise as to reach out for this Perfection; and to know at last, whatever perfection we may conceive to be in sinful Courses, yet that, in truth, it’s Sin only that dasheth all our Perfection: Thou shalt perfect in thy way, till Iniquity was found in thee, Ezek. 28. 15. And for it itself, that how ever it may please for the present, and promise more for the future, yet we shall find them to be deceitful Lusts; that they deprive us of endless Happinesse for the enjoyment of short and empty Contentments; that there will be a Time, when we shall hear, as in the Prophet, Jer. 51. 13. Thine end is come, and the measure of thy Covetousness: The same we may say of other sins, there will one day be an end of all, and that none of the best; for the end of those things is Death, Rom. 6. 21. And though I confess, sin and the punishment of it will never have end; and that’s the sinners woe, because they are Sarmenta ad Damnationem, non firmamenta ad Salutem: Yet the contentment of sin is soon over, and ends the sooner, that the punishment
mishment thereof may last for ever. Otherwise in Grace, which as it is that heavenly Panoply of Breadth and Extent sufficient to cover the whole Man; there being no want, but some particular Grace or other, can make a Supply: So for Continuance, it resembles the Eternal Fountain from which it springs, ἐκ τῆς πάλας, ἐκ δια θεος, faith S. Chrysostom, Love never fail-
eth, 1Cor.13.8. The Fear of the Lord endures for ever, Psal.19.9. This is that Way everlasting, Psal. 139.24. Which either hath no end, or a very happy one. Rom. 6.22. You have your fruit unto Holiness, and the end everlasting Life.

Thirdly, And that’s the last Perfection, which is as Immortal as thy Soul and as Large as thine Appetite: When the Sun shall no more go down, neither the Moon withdraw her Light, but the Lord shall shine everlasting Light: And the days of thy Mourning shall be ended, as the Prophet speaketh. This Perfection, I confess, is not here to be attained to. Paul acknowledged himself not to be already perfected, Phil. 3.12. But yet it’s good now to prepare our selves for it, and to make sure of it; that when Death and Judgment shall come, and we stripped naked of all these fading Perfections, may not then be found altogether naked, but be Clothed upon with our House from God, Eternal in the Heavens: That so, when many a wicked Man, that had his good things in this Life, will be constrained to say; I was, indeed, once rich, and honourable, and happy, as I my self thought, and others took me. I was, as that perhaps was the Cause of my present Misery, and the very thought of it now augments it. I had Wisdom, and Beauty, and Strength, and the rest; but now I see a woful end of all such Perfections: We on the contrary to our eternal Comfort; may say, something we have lost (though indeed no losers) we were sinful and miserable, but now we see an end of all that with Comfort: But withal, something we had, which we yet have and shall for ever. We were holy, and humble, and thankful, &c. And so we are now, and so shall remain to all Eternity, never to see an end of this Perfection. And therefore to conclude all in a word; Let us all so labour, with David here, to see and end of all these Perfections, that we may have that begun here, which we may have at that day fully per-
fected, but never ended.
SERMON XXIII.

PsAL. 119. 96.

But thy Commandment is exceeding broad.

In this Verse we have the exceeding Perfection of God's Word set out, by comparing it with the fading Shortness and narrow Scantness of all other outward Perfections. I have seen an end of all Perfection: But thy Commandment is exceeding broad. Upon a like Occasion I have spoken of the Shortness and Scantness of other Perfections out of the First words, I have seen an end of all Perfection.

I come now to speak to that, which is especially intended in the Text; The large Extent and never-ended Length of God's Word: Thy Commandment is exceeding broad.

The Point is: That in the end of all other Perfections God's Commandment is; and a Child of God may find it exceeding broad. In which two things to be explained. 1. What is meant by God's Commandment. 2. What by it's Exceeding breadth.

First, For the first, What's meant by Commandment: You must remember, that God's Word in this Psalm (in which the Psalmist intended to set out the Glory of it to the full) is called by diverse Names; all which in themselves have their distinct Significations, as either signifying some distinct parts of the Word, or the same Word under different Notions and Considerations. So sometimes it's called his Law, Word, Truth, Way, Righteousness; his Precepts, Testimonies, Judgments, and here Commandment.

The distinct Opening of every which word would now be too long; and though useful even to you, yet so as would hinder Speech about that, which, at least at this time, may be more seasonable. It will be sufficient for our present Satisfaction that most agree, that all these Words in the main signify the same thing, namely, the Word of God in the Extent of it, whether Commands, or Promises, or Threats: And so in this Text, though called by the Name of a Commandment, yet he means the whole
whole word, or any part of it; whether a Commandment, as
the word here used properly signifieth, or a Threat, or a Prom-
ise, for both are Virtual Commands: God's Threats virtually
command us to Fear, and his Promises virtually command us to
Believe. And so God's Word, his Commandments, his Threats
(especially in reference to the Psalmists present Meaning and Oc-
casion) his Promises are exceeding broad.

Secondly, What's then meant by this exceeding Breadth? What we translate exceeding broad, the Vulgar and the Antients
according to their usual Translation of this word, and not in-
elegant, read Latum nimius, Too broad. And indeed it's too broad
for us poor shallow weak Creatures, fully either to comprehend,
or fulfill; And so the Hebrew word יגד signifies an Excess
in whatever thing it's added to; and accordingly our Transla-
tors, as in the Comparative, read it exceeding Broad; indeed,
exceeding all length and breadth of other Perfections. But withal
we must know, that this same word in Hebrew Language, which
hath no such degrees of Comparison (as other Languages have)
expresseth not only the Comparative degree; as though God's
Commandment were only exceeding broad, that is, much broader
than other Perfections: But it's one of the ways by which they
express their Superlative degree, so that his meaning is, that it's
not only exceeding broad, broader in the Comparative, but that it
is exceeding broad, broadest of all, in the Superlative.

But still you will ask, But wherein consists this Comparative,
Superlative exceeding; yea, even Exceeding, exceeding breadth
of God's Word?

Some * have conceived, that God's Word is here said to be
exceeding broad, by reason of the multiplicity of Senses that it
bears (as they say, and as the Papists urge) who make it not
only to have as many Senses, as there are Differences in the He-
brew, Greek, and vulgar Latin readings: But (which is worse
a great deal, and no better than Blasphemy) as many (if you will
believe their Cardinal Cusa) as the Church in several Ages and
upon several Occasions, shall be pleased to put upon it, i. e. It shall
have as many Senses, as they Fancies and Fetches; and so justifies
Pighius his Blasphemy, who called it a Nose of Wax, which
they may draw out or put together, and alter and change as
they think good. I abhor, and so I know do you all, these
Blasphemies. God's Word is not so Broad. But yet I thus far
yield, that it's a safe way of interpreting Scripture, to take it

Vide Martini-

um, lib. 2.

Cum nomine

adjectivo efficit

superlativum.

Schi
de

ce יגד.

See Ruscrofts

Sermon at P.

d Crotas,

in
S E R M. XXII.

in as broad and large a Sense, as (all things considered) it will bear. And if I do so in expounding this place, it will bear me out in it; for it saith, that God's Commandment is exceeding broad.

Exceeding broad therefore, because every way broad, reaching to all Persons; in its Commands among the greatest Kings, and in its Promises comforting the poorest Beggar.

Reaching all Conditions, Prosperity, v. 14, 72. Adversity, v. 54. All Sexes, Times, Places, all parts of body, faculties of Soul, Actions of both, and Circumstances of those Actions, I cannot exemplifie them all. If you will go no further than this Psalm, and but mark what's said of it in the several Verses, you shall find more than I say.


And if it be all this, and much more, then sure it's Exceeding broad.

But I cannot insist upon all these particulars; Only for more distinct Consideration of it, we must remember, that God's Word is here compared with all other Perfections, and its Breadth with their End.

Now therefore, as we heard before of all other best Perfections, there was a double End of them: Of Length, they lasted not alwayes:

And of Breadth, they reached not to all our Occasions and Wants:

So now on the contrary, there is an exceeding Breadth of God's Word:

I. Because it reacheth to all Times.

II. And to all our Wants in them, as able to be a Direction, and to make a Supply in all.

1. For the first, Therefore it is exceeding broad, because reaching to all Times. The place parallel to the Text fully proves it, Isa. 40. 6, 8. All flesh is Grass, and all the goodness of it as the Flower of the Field, The Grass withereth, and the Flower fadeth: But the Word of our God shall stand for ever. For ever, That's
that's long; but to stand, or to be established for ever, as the word signifies, is much more, and yet no more, than is true of every Word of God, whether a Command. I pray you mark that Expression, Heb. 4. 11, 12. Let us labour to enter into that rest, For the Word of God is quick, and powerful, or, as the words are, living and active. It may be you'll ask, What's the strength of the Apostle's Reason? Strive to enter into this rest, for the Word of God is quick, &c. Why? Its from this Ground we are now upon. He had before spoken of an Exhortation of David's, Psal. 95. Of striving to enter into rest; which Exhortation the Apostle urgeth upon them in his time, to whom he wrote. But now it might be some would say: But why trouble you us with a command of David, so long time since spoken to the Men of his Generation, and now by this time out of Date and antiquated? Which kind of Objection the Apostle takes away, as though he should say; Nay, but do not think that David's word is dead with him: For it was not his word, but God's, and therefore as God never dies, nor grows old, no more doth his Word: But it's quick, or living still: It's not dead, no nor grown old and weak; but it's as active and powerful as ever: And therefore as much concerns you now, as it did them to whom David in Person spake it. And so we see in this respect, God's Commandment is exceeding broad, reacheth from David's time to Paul's. And so are his Threats. One reached from Doeg to Judah, compare Psal. 109. 8. with Acts 1. 20. Yea, one reached from Enoch the 7th. from Adam to the Day of Judgment, Jude, ver. 14, 15. And so are all his Promises, which David (as I said) in the Text principally intends. In the first Verse of this Ogdoad, he saith, For ever, O Lord, thy Word is settled in Heaven. A Word of a Promise is in Heaven, and settled, III, there, and that for ever; a most strong and full Expression, that, whereas if a Man look to these outward Contentments, there's nothing settled, or if settled, yet it's but poorly, not for ever, according to that as strong Expression, Psal. 39. 5. Verily every Man at his best estate, is altogether vanity; or, as the Hebrew is, all Men are all vanity, even II (the same word in both places) when most settled and established, yet he continues not so long: But when full of Riches, and happy in Children, and so in a seeming settled estate, yet it's soon shaken.

Nay,
Nay, further, whereas if a Man should look at God’s Word and Promise, as it is in our unsettled hearts, we are ready to think that it’s as ready to waver as our Hearts are; as the shadow of the Sun or Moon in the Water seems to shake as much as the Water doth which it shines in.

Yet for all this seeming shaking here below, the Sun and Moon go on in a steadfast Course in Heaven. So the Psalmist tells us, that however our Hearts stagger at a Promise through unbelief; nay, and our Unbelief makes us believe, that the Promise often is shaken withal, and when we are at our Wits-end, we are ready to think that God’s Promise comes to an end too, as Psal. 77. 8. Yet God’s Word is settled, though not in our Hearts, yet in Heaven; yea, and there for ever, as settled as Heaven itself is; yea, more than so, for Heaven and Earth may pass, but none jot or tittle of the Law (and therefore of the Gospel) shall fail; Luke 16. 17.

And thus we see, that God’s Commandment and Promise, in this respect, is Exceeding broad, reaching to all Times. Was a word of Command the Guide of thy youth? I assure thee, it will be as good a Staff of thine age. And I assure you, a good Promise is a good Nurse, both to the young Babe, and decrepit old Man. Your Apothecaries’ best Cordials in time will lose their Spirits, and sometimes the stronger they are, the sooner. But hath a Promise cheared thee say, twenty, thirty, forty years ago? Taste it but now afresh, and thou shalt find it as fresh, and give thee as much Refreshment as ever. If it hath been thy greatest Joy in thy joyful Youth, I tell thee, it hath as much Joy in it for thy sad Old-age. That may be said of God’s Word, which the Prophet saith of God himself, Isa. 46. 4. And even to Old-age I am he, and even to hoarse hairs I will carry you. Doth not the Psalmist say as much in the 160. Verse of this Psalm, Thy Word is true from the Beginning. It’s well, it begins well. But will it last as well? Yes: He adds, And every one of thy righteous Judgments endureth for ever. Answerable to which, is that other Expression, ver. 152. Concerning thy Testimonies, I have known of old, that thou hast founded them for ever. For ever, and founded for ever. O sweet Expression! O grounded Comfort! Brethren, get acquainted with God’s Word and Promise as soon as you can, and maintain that Acquaintance everlastingly; and your knowledge of it shall not either go before, or go beyond its Truth. Know it as soon and as long as you will or can, and
you shall never find it tripping or failing: But you may after
long Experience of God and it, say, I have known of old, that
thou hast founded it for ever.

And so I have done with the First Breadth of God's Word,
reaching to all Times.

II. There is a Second answerable to it, for God's Word and
the New Jerusalem, Rev. 21. 16. in this are alike: Both the
Length and Breadth of them are equal. God's Word and Promise as
it reacheth to all Times, that's the first Breadth; so also to all Oc-
casions and Wants: That's the Second. Just like the Israelites
Garments in the Wilderness, which waxed not Old for Forty
years: There's Length and Continuance. But withal, they
they must grow too, as their Children did, or else they would not
serve their turn. So truly here, a gracious Promise will be bet-
ter than a good Garment, that will keep a poor Soul warm at
heart Forty years together, and much longer than so. And
which is the best of all, we cannot out-grow it. It will serve to
lap the tender Babe in, and yet not leave the tallest Christian in
any place bare, if he will but wear it. This is the Second
Breadth. It will reach to all Needs and Wants; which may be
further considered in two Particulars.

1. Some Word and Promise of God, or other, is able to reach
to all our outward Wants and Evils, which no one outward
Contentment can do. Health only cures Sickness, but as many
a Man is healthful and poor together, it reacheth not to cure
his Poverty: And Riches take away Poverty, but cannot some-
times buy Health. Honour perfumes a Man, and keeps him
from flinking in Man's nostrils; but many a Man that is well
esteemed of, may be poor enough. One Contentment helps
usually but one Want, and one Plaister useth not to cover many
Sores; and truly for outward Matters, scarce any Man hath a
Plaister for every Sore: Say those of you that have most in this
kind, Have you so much as you want nothing? Now truly,
herein especially is seen the Exceding breadth of God's Word
and Promises. Had we but so much Skill as to go to every Box
of precious Ointment in this Myrothecke, we might find cer-
tainly a Salve for every outward Sore: And had we but so much
Faith but as to apply it, we should find it soveraign too. Here's a
Promise that might heal that Wound, which a slanderous
Tongue hath given me; there another, which might be my best
Cordial on my Sick-bed; in another the poor Hunger-starved
Body
Body might these hard Times meet with a good Meals, meat, yea, I assure you, and Dainties too. I name not more particulars, nor have I time to exemplifie any. But in general, consider only the 92. ver. of this Psalm, and think whether it speak not one word for all: Unless thy Law had been my delights, I had perished in mine Affliction. Affliction is a large word, and may contain under it many particular Evils. Now where's his Cure for all? Truly he hath one Catholicone, one Receipt for all. Thy Law in the singular number: But what of it? What can one Law do to so many Evils? He tells you it's יִתְנַעְשֵׂה. We read it, Unless it had been my delight: But the word in the Original is wonderfully significant in a double respect; its both. 1. In numero plurali. 2. Forma duplicata: In plural number Delights, and they doubled too. Is my Affliction sickness? In God's Word, had I but Faith, I might get Health and Health again. Is it Nakedness? I might get Clothes, yea, and double Clothing: And so of the rest. Brethren, did we but walk so in Obedience to the Word, that we were fit for Mercies, and then had but Faith to rely upon the Promise for them; in this one Bible we might find many Delights, and them doubled too. Health and Health by the Word, is double Health; Food and Food with and from a Promise, is double Food, both first and Second Course too. So God's Word reacheth to all Wants of the outward Man, and in that respect is exceeding broad.

2. But secondly, It can reach to cover all the Nakedness, and heal all the Wounds of the inward Man; and if so, then sure it is exceeding, exceeding broad. In this respect, though a Man were so outwardly happy, that he were clothed and harnessed Cap-a-pe, as you say, from top to toe in regard of outward Man; yet for all this, as the Prophet speaks in a like Case, Isa. 28. 20. This Covering may be narrower, than that a Man can wrap himself in it: Though harnessed from top to toe in this kind, yet truly this is not Armour of Proof. Brethren, a Man may have a poor naked Soul under all our warm and gay Clothes, and truly the Arrow of God's Wrath can wound the Soul through all such Clothes and Armour.

O Blessed then be God, who hath given us his Word, which as it can clothe the Body, so it can Cover the Soul too, that cannot only keep off many a heavy Stroke from the outward Man, but can keep the Conscience from man a deadly Wound; yea, and can heal those which we had got, when carelessly we had not it about
about us. I, Brethren, herein is seen the infinite Breadth of God's Word, that one Promise of it can quiet, and heal, and refresh a weary wounded Conscience; which no finite Creature, not all the Creatures joined together can. Well are those two joined together, The Law of the Lord is perfect, converting the Soul. You read it Converting in the Text, and in the Margent Restoring: But the same Phrase in the Original is used, Lam. 1. 16. מטב עת יבש עשה, and it's taken for Comforting and Refreshing: The Comforter that should relieve, or refresh, or bring back my Soul, is far from me. If you please, you may take it in all those senses. The Law of the Lord is perfect converting, and so restoring, and so refreshing the Soul. Yea, this is a perfect Law indeed, that can thus convert, and refresh the Soul. It's a Metaphor taken from one in a Swoon, to whom you give Hot-waters to recover them; and so that same Phrase, is taken, Lam. 1. 11. which you may compare with Lam. 2. 11, 12. The poor famished Infants for Famine swoon in the streets, and pour out their Souls in their Mothers bosom. Proportionable to which Lam. 1. 11. it's said, they gave their pleasant things to relieve, or, as the word is, to bring back the Soul; which the other place said, was gone, and poured out. Just so is it sometimes with a poor hunger-starved Christian for his Soul, he Faints and Swoons, and you would think he would never be recovered more; and all his other desirable pleasant things, though he should give them all (with them, Lam. 1. 11.) will not recover him and bring his Soul back again. Oh! but God's Commandment is exceeding broad, his Law is perfect indeed, when its מטב עת יבש עשה when with some Promise or other, it can fetch again and refresh a fainting Soul; better than all your Hot-waters a swooning Body. In this respect I cannot but again say, The Law of the Lord is indeed perfect, when it can thus convert, and bring back, and refresh the wearied Soul. In this more than any thing God's Commandment appears to be exceeding broad.

I have done with the Opening and Proof of the Point in the 377 of it. For the Reason of it:

God's Commandment in the former Considerations and Respects must needs be thus exceeding broad.

1. Because it's God's Commandment. If thy Commandment, then exceeding broad. So you have the Reason of it in the very Text: Were it a Man's Commandment, it would fail in both these
these Breadths. Your best Parliament-Statutes reach not to all Times, many antiquated, repealed, and now out of use: And whilst in force, yet they reach not to all Inconveniencies, and so fall short of the other Breadth also. And this from Man’s weakness, who cannot see all present Inconveniencies, much less foresee all that may afterward happen. Well, but God is Perfect, Mat. 5.48. and so his Work perfect, Deut. 32.4. and so his Word and Law perfect, Psal. 19.7. His both Works and Word have a Tincture of himself. He an Incomprehensible God, Job 11.7, 8, 9. Canst thou by searching find out God? Canst thou find out the Almighty unto Perfection? The measure thereof is longer than the Earth, broader than the Sea. He without all Dimensions, and a proportionable, or infinitely improportionable (shall I say?) Latitude he hath made in his Creature. Hast thou perceived the breadth of the Earth? Declare if thou knowest it all, Job 38.18. And here for his Word, David knows not how broad; but he puts the greatest word he can to it, faith in the Exceeding, yea Exceeding, exceeding broad, broader than either Earth or Sea, than any Creature; because it is an Expression of God himself (and sometimes called God, as some have observed) and so Infinite. God an Eternal God, that fore-sees what will be in all Times, and therefore his Word shall reach to all Seasons. And God an All-sufficient God, and therefore his Word shall reach to all Needs and Wants, and therefore his Commandment in both respects exceeding broad.

2. As the former Reason was taken from the Author of the Word, so this from the End of it, expressed 2 Tim. 3.16. All Scripture is given by Inspiration, and is profitable for Doctrine, &c. That the Man of God may be Perfect, and thoroughly furnished to every good Work. I conceive that Man of God is especially to be meant of the Minister of God, whom the Word of God fully furnisheth for his Work. But if it be able to furnish him, then also other Men, because they are furnished from him. Well then, this is the End of God’s Word, perfectly to furnish and supply us all in our righteous, and cheerful Walking. But were it not now thus exceeding broad in the former Particulars, this End would not be attained.

Did not a Promise reach to all Times? It might be that I might out-live a Promise, and so it fail me at the last in some needful time of trouble, when I stand most in need of it. Should
it sustain me all my Life-time, and but fail me at my Death, my comfort might die with my Life, and so I should be but poorly furnished, when I fail in the end of my Journey.

Or again, Did it cover my outward Man, and leave my inward Man bare, I should be but poorly clothed: And though it provided well for my Soul, but took no provision for my outward Man, I should not think my self thoroughly furnished. Did it not reach to all my Needs and Wants, though it should leave but one place bare, I might be as mortally wounded in it as in twenty. Should it arm me against Covetousness, and I be struck with the envenomed arrow of Pride; Should it fence me from Luke-warmness, and I yet be enflamed with Anger and Frowardness, or the like; One wound if Deadly, may speed me. If it should help me in many respects, and not supply me in all, I should not be so thoroughly furnished, as the Apostle there saith, the Word is able to do for me. And therefore that it might attain its end, it is (in the second place) that in both respects Gods Commandment is exceeding Broad.

Is it so exceeding broad that it reacheth to all Times? then sure the Moral Law is not as yet abrogated: Which though it be not wholly meant, yet is a special part of this Commandment. But against their Error which hold the contrary, I have already spoken upon another Occasion, and therefore now forbear.

Is it again so exceeding broad that it reacheth to all times? then Papists likewise may be hence confuted, which enlarge our abilities unto Works of Supererogation; as though we could exceed this Commandment, which is so exceeding broad: And on the other side they cut short and straiten the Law, in making some sins no sins, or venial, and some sins meritorious performances. Of Hell we grant, but of nothing else. But here also I forbear.

Is it so exceeding broad? let it therefore call upon us to study it, and search into it the more. Were I now to speak to Students, (as I do to some) I would, and do tell them, that had they Solomon's יבֻלּ שָׁפֵן largeness or broadness of heart, (as the word signifies) 1 Kings 4:29. Had they large broad hearts, even as the sand on the Sea-shore, as it's there laid, so large and broad, as mult needs expatiate into humane and divine Writers, of either more late or ancient standing, whose vast apprehensions and readings cannot be terminated in the large Volumns of Divinity, Phylick, Law-studies, or the like; would they but hear
me, I should now shew them a Field broad and large enough, in which they might expatiate. En latifundium! A Sea broad and deep enough, in which even such Leviathans may swim: it's no other than this Word of God, which the Text faith, is so exceeding Broad.

I confess, it would cut off a great deal of that Babel's superfluous Learning, but this you should be sure of, you should in this Field meet with no poisoned Pounctises, as you do in theirs.

The thing therefore I exhort all, especially such as are or may be Students, is that of Paul to Timothy, 1 Tim. 4. 13. To give attendance to Reading; even diligently and faithfully to read and study the Scriptures, a thing which Men of great note in the Church thought not too mean for them. They tell us of Basil and Nazianzen; that thirteen years together laying aside all other Studies, they set themselves to study the Scriptures; and Luther makes it one of the things, which he would require of a Minister, often to turn over the Bible. These (belike) looked at this broad Commandment, as new Planters would at a huge broad Continent, which would require a great deal of both time and pains fully to discover it; I assure you God's Word will.

An Argument this is, which I should think necessary to enlarge my self in, were I in another place, where other Books (and it may be bad ones too) are more read and studied, than the Scripture. I read of Carooffadium, that he was nine years a Doctor, before he had read the Scripture. I my self have been present, when one answering his Act for the Degree next to a Doctor, could not find the Epistle to the Colossians; and was fain to excuse the matter by saying it was not in his Book: And knew of another, that had been seven years almost in the University, and had not had all that while a Bible in his Study; but he afterward turned Papist; as indeed it well agrees with Popery, in which by their good wills, Scripture should be laid aside, and their Schoolmen and Decretals only studied. A Papist frame it is, to which I wish we even in this particular were not too much warping. Papists care not for Scripture; and Familists make Scripture-Learned as a term of Reproach. But the Jews (some tell us) dividing their time into three parts, would spend one of them in Reading. And another faith, that they scarce read any other Book than the Scripture. I would not restrain Christians so in either kind; but truly I should desire you all to inlarge
inlarge your selves in reading and studying this Commandment, which is so exceeding Broad. Sure in this broad Field you should find something worth getting.

Oh then with other Books, Debt-Books, and Law-Books, and Physick-Books, and other good Books you are reading, let God's Book be one especially. Be reading here, and gathering there; here this word of Direction, and there that promise for Comfort. And if only one Promise (as I have shewed) may be of so great and manifold use, what encouragement have we to gather, when there are so many? If that Field be worth going to, in which I may get but one ear of Corn to satisfy the hunger of my Soul; Oh then it is very good gleaning in a Boaz Field, where we may glean even among the Sheaves, and have whole handfuls let fall for us, Ruth 2, 15, 16. I mean in the Word of God, where we may not only pick by Corns, but gather by Handsfuls, even get Bundles of Promises to lay up against an harder Time: and therefore (as poor Folks you know will) let us glean and gather hard, especially seeing God hinders us not to glean among the Sheaves. As God said to Abraham in regard of Canaan his Inheritance, Gen. 13. 17. Go walk up and down in the length and breadth of it: So we, that are Heirs of the Promises, let us walk up and down in the breadth of this goodly Inheritance of ours, of this exceeding broad Commandment. As it is Rich, so let it dwell in us richly.

Is the Commandment exceeding broad? then search into it, as for Use. 4. Knowledge, so for Practice. I beseech you let us make room for it in our Hearts: for it comes with a breadth.

In this broad Commandment much to be done, and more to Motive. 1. be avoided. In it many particular Graces and Duties, &c. to be looked to. And as our Saviour in a like case said, Mat. 10. 23. so truly we shall not have gone over all this broad Field, till the Son of Man be come.

It's broad, and therefore not straitned: the way is narrow at first Motive. 2. entrance, but the Commandment is broad when once entred, that you may with enlarged Hearts walk in it. It was a complaint, which our Saviour took up against the Jews, John 8. 37. that his Word did not take place, or as the word is, could not find room there. Oh, Brethren, we have even strait hearts, God knows, for this broad Commandment. But oh that we were enlarged! Are we straitned? Sure it is not the Word's fault: It would enlarge us, did we but receive it, as Paul faith, in

Gggg2
in another case, 2 Cor. 6. 12. We are strained in our own Bowels, in our own Hearts. The more the pity, and the more our loss, that so much precious Liquor runs beside. And let me add that also, and I pray you therefore take heed, and remember what hath been said, that as the Command and Promise is broad, lasting to all Times, and (as Chrysostom expounds it) bringing the Obedient to eternal Life: so the Threat can reach as far to bring thee to endless Wo, if thou beest disobedient. The Promise broad, reaching to, and supplying of all our Wants: And the Curse can be as broad too, to cross thee in all thy Contentments, to wound thee both in Body and Soul, in every Joynt of the one, and Faculty of the other. See Zech. 5. 2, 3. The flying roll of the Curse was twenty Cubits long, and ten Cubits broad. Truly, God's Threat and Curse is as broad as all the miseries of this Life, nay, as broad as Hell. And therefore get not a broad Conscience, but a broad enlarged Heart in love and obedience, to entertain this exceeding broad Commandment. Else, as the Lawyers term extreme Carelessness, it will be Lata neglectentias.

Use 5. But in the next place, it's a word of both comfort and direction in the end of all other Perfections, that God's Commandment is exceeding broad:

I say, first, Comfort, that whereas all other imperfect Contentments are but short and narrow, if I have but my share in God's Word and Promise, I have that, which in the loss of all them will reach me comfort to all Times, in all Wants. Truly, Brethren, all outward Contentments, be they never so glorious and comfortable, they will not last long, nor reach far; not longer than Life, not so far as Heaven, no not so far as mine inward Man. Babylon's broad Walls are thrown down, Jer. 51. 58. they are untied fast as Waters; and as it is said in another kind, the face of such Waters is soon straitned. Fair large Estates soon brought into a narrow compass; great Families soon reduced to a small number. To speak to the present occasion, pretty little Children are like pretty little Books, in which a Parent sometimes reads much that very well likes him: But it may be he cannot read long for tears, when the Book is taken away; and at best he cannot read much because it is but a little one. But blessed be God, may a Child of God say, who is sure that he hath part in God and his Promise, that I have another Book of a larger Volume, of a far broader Page than all these outward comforts come to. They are but narrow Rivers at the best,
and they soon dried up too: But God in his Word, in his Kingdom, hath broad Rivers that you read of, Isa. 33: 21, and they deep ones too, in which I may bathe, and not be straitned, and out of which I may drink for ever, and yet they never dried up, but spring up to everlasting life.

This is a Christian's comfort in such cases, and it should be his direction too in them; that when he sees an end come of this perfection, and of that, to be still thinking that there will at last come an end of all; and yet in the end of all even then to look unto this Commandment and word and promise of God, which the Text faith is so exceeding broad. As, Hath God straitned me in my estate? Take that out of the breadth of God's Word. Hath he taken this pretty little child, this pretty little book, out of my hand, that I cannot read it in as formerly? Truly let us get a better, a bigger, a broader book into our hands, God's book, and see what we can read there; if not enough to make a full supply of all such wants, that whereas other men shuffle and shift, have this fetch and that reach, and (as they use to say) when the Lion's skin is not big enough to cover all, they sew the Fox skin to it to make it broad enough, and yet all will not do, because there will be an end of all perfection; a Christian is (or at least should be) able out of God's Word and Promises, as out of a rich Treasury, to make a supply of all such wants. Here he gets a promise for himself, and there another for his friend. Here one for a live-dead parent, and there another for himself, though his child be dead. In a word, that's it I call for; as much as we are straitned in outward comforts, let us labour to be so much enlarged in God: and as much as he takes from us of outward contentments, to get as much and more from him in this broad Commandment and large Promises, and then we shall be no losers.

This one word also, that God's Commandment is exceeding broad, is ground of great comfort to other of God's children in other cases, as much satisfying them in two main doubts they stick at.

1. The first is, They are so sinful and so unworthy, and yet so far off and estranged from God, that his mercy (they think) will never reach them. But let such think then of this exceeding broad Commandment: There is breadth and length and height and depth in God's love passing knowledge, Ephes. 3: 18, 19. And there is such a breadth and extent in God's promises that they can cover our greatest sores, reach the furthest out-liers if they would but come in. Boaz hath a skirt to cast upon Ruth, though a poor band.
S E R M. XXIII.

Ne cogitemus ad nos non pertinent promissionem: sic unus innumerus dominus et verbum (quod primum erat) via latum est; i.e. non nisi ad omnias tempora, &c. rationes ad omnes homines, qui fide banc deprimam amplectuntur, se extendit. M. Molerus.

handmaid, Ruth 3. 9. And much more hath Christ to cover the nakedness of his poorest servants. Mens blessings and favours are strait, and when Jacob hath got away the blessing, Esau may cry bitterly, and say, bless me, even me also, O my father, and Isaac have it not for him. But God hath for all, that will unfeignedly ask and beg of him. He hath a blessing for me, and another for thee, and a third for a third, and even for them that are afar off, Acts 2. 38, 39. though never so far off, yet if with the like bitterness, but not the like profaneesse that Esau had, thou cryest blesse me, even me also, O my father: If thou canst but call him Father, thy Father hath a blessing for thee also: for his Commandment is exceeding broad to reach to all thy needs and wants and sins.

2. And to all times, and by that a second trouble is removed: for a child of God, though he hath gotten beyond the former doubt, that God hath had mercy for him to bring him at first to him, yet he sees his weakness such, and his lusts so strong, that he fears, he shall never hold out in grace to heaven, but that there will be as well an end of this, as of all other perfections: but let such remember, that however their strength reacheth not far, is scant, and soon spent, yet that God's promise and truth and mercy is of a far broader extent, and longer continuance: for God's Word, those that have had longest experience of it have yet cause to say, as ver. 152. Concerning thy testimonies, thy promises, I have known of old, that thou hast founded them for ever: and in the end of health and peace and strength and life to end all with this word last in his mouth, I have seen an end of all perfection, but thy Commandment is exceeding broad.
SERMON XXIV.

EXOD. 28. 36.

Holiness to the Lord.

Vereum Diei in die suo. A fit time (had it been by an abluer hand) to bring forth the Priest's garments out of the Scripture's vestry, whilst the eye of Authority is present to see them put on: and here the first piece, that in the very forefront I light upon, is Aarons Frontlet in the Text. Thou shalt make a plate of pure gold, and grave upon it like the engraving of a signet, ecureas Jehovah, or sanctum Domino, Holiness to the Lord.

For the literal sense, as meant of Aaron, I find no difficulty: some would, who doubt whether both words were engraved on this golden plate, or the word Jehovah only. But P. Fagius rightly concludes for both, ἱερὸς Ἰσραήλ, Holines to the Lord: both engraved, to let Aaron know what God was, and what he should be, especially in his holy Ministrations. God was holy, and he would have him so, especially when he came before him.

For the mystical signification, as applied to Christ the High Priest of our profession, it agrees fully. That spotless Lamb took away the sins of the world, who had none of his own: so full of holiness he, that on his very fore-head all might have read this ים Holiness to the Lord. For, such an High Priest it became us to have, who was holy and harmless and separate from sinners,

Hebr. 7. 26.

And therefore passing by both these, the moral application of it especially to Ministers, and partly to all Christians will be the subject of my present discourse. Which that it may be more orderly, give me leave in this Aarons Frontlet out of this and the adjacent verses to observe and handle these particulars.

1. Quid, what's expressed and required; and that's Holiness.

2. Ubi, where it's to be sought and seen; on his very fore-bead and the forefront of his miter, ver. 37, 38.

3. Quomodo, how ingraven there; with the ingraving of a signet.

4. The
4. The *Finis cui*, to whom; ὡς τῷ Λόρδῳ.

5. The *Finis cujus*, for what cause; that the peoples holy gifts might be accepted, and the iniquity of them pardoned vers. 38. And of these now briefly.

1. The thing here ingraven on the Priest in the Law, and required of the Preacher of the Gospel is especially and above all Holiness.

Not outward riches and greatness: they to us, but like wings to the Ostrich, which she cannot fly with, but only flutter, and get the faster away. By these we only get to outgo other men, but by themselves they do not help us to fly up to heaven our selves, or to carry others along with us.

No nor so much inward gifts of Learning and such like abilities, though such polishing necessary to the Priest, yet it's not it, but Holiness that's here ingraven in his Crown; Knowledge without Grace, Learning in the head, without Holiness in the forehead is but like a precious stone in a Toad's head, or like flowers flung about a dead body, which will not fully keep it from smelling, the less half by much of a Minifter's accomplishment. And therefore they that have it only, at best are but like a ship ballasted only on one side, that thereby sinks the sooner: Or like David's messengers, their priestly garment, which should be *talaris*, is cut off by the middle to their greater shame. And yet well were it, if many were not seen daily go so half-naked, and yet not ashamed of it. The Mathematicians observe, that a man that compasseth the earth, his head goeth many thousand miles more than his feet, but in ascent to heaven the feet would have the greater journey. I, so it is, whilst we rather go about to compass the earth, than to get up to heaven, our heads outgo our feet, our knowledge our practice: but yet in the Church of God, although there be sixty Queens and eighty Concubines, and Virgins without number: yet his Love and Dove is his undefiled one, and she is but one. Cant. 6. 8. And therefore I envy you not your sixty Queens and eighty Concubines, and Virgins without number, your numerous numberless perfections of Arts and Tongues; had you skill in as many Languages as ever Mithridates could speak, or in as many Authors as Ptolomy's library could hold; had you the life and strength of Paul, or the eloquence of Apollo's preaching; had you Chrysostom's tongue, or Austin's pen; had you all the perfections that could be named or thought of; I should not be like profane Porphyrie, who accounted it pity, that such an accomplished man as Paul was should be cast away upon our Religion, not like profane parents in our days that think much
much to offer to the Lord a male, any that have strength of body or mind, but the halt, and the blind, the impotent of body, and it may be more in mind. Cripples and blocks, whom they know not what else to do with are they, which they think fittest to bestow on the Ministry. [but cursed deceivers at length learn not to envy God your choicest jewels for the ornament of his Sanctuary, for can they be better bestowed?] Much less, brethren and Gospel-Bezaleels, do I envy you your rarest endowments and perfections, if you will please but with him to employ them in the helping up of God's Sanctuary. I envy you not all your such like Queens and Concubines and Virgins: only upon this double condition, first that you commit not folly with them; and still that your undefiled one be your love and doves; that whatever other engravings you have otherwhere about you, yet that holiness be, as here, engraven on your crown, on your heart and fore-head ingraven Holiness to the Lord.

Holiness! But what is that? In general a sequestring and setting either person or thing apart for God, whether from common or profane uses; and in both respects be we holy that bear the vessels of the Lord, I sa. 52. 11.

1. We Ministers should be holy as separated to the Lord from worldly employments, not as though I approved the slow-bellied Romish Monastery of our dayes, or yet condemned the Monks of old for having honest callings to be employed in, or least of all found fault with St. Paul for tent-making, Acts 18. 3. and Working with his own hands, 1 Cor. 4. 12. Idleness is unlawful in all: And Pauls particular case to avoid scandal made his course in that kind both holy and commendable. But yet this notwithstanding, this first part of holiness required calls for, 1. a sequestration from such homely and fordid employments, as will make our selves and Ministry contemptible. St. Jerom saith, that fæcundos in fœro is as bad an eye-fore, as Mercator in Templo, both to be whipt out. A Minister and a Market-man are not unifons. It's not spade or mattock, but the sword of the spirit that must be seen in our hands, which is that we should both work and fight with. It had been shameful, if true, that which Liprandus avoucheth of the Bishops of Greece in his time, Ipse Agasones, Canpones, &c. that they were their own market-men, and serving-men, yea and stable-grooms too, that they were hucksters, and kept Taverns and Victualling houses. But the balnearie was in the base flanderer, and not in the Grecian Bishop, which other Historians of those times shew.
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was far from such fordidness. But should such soyl flock to any Minifters now adayes; should it be out of necessity and want, I pity them; but if from degenerate covetousness, I loath it, and so doth God too. I wish, I confess, that the former cause too often held not; for whereas the Scripture speaks of giving to Minifters, Prov. 3. 9. the vulgar renders it da pauperibus and not much amiss: for the Priest and the poor man go often in the same clothes. It might indeed have been a leffon, which those learned Clericks in former times had taken out: In Ecclesiæ omnibus immensitas et mensura, as one of their Lawyers complaines: But sure, if Wickeff were now alive, he would not have much cause in many places to complain of the Church now, as he did then, that Cusuanur temporalia nusquæ ad putredinem. All Church-men's livings are not like his Lutterworth. If God were not the tribe of Levi's inheritance, the Priesthood to many an one would be but a poor one. He had need look to be honest: for simoniacal Patrons, injurious Impropriatours, sacrilegious Minister-Conscriptors will take a course to keep him poor: and if fordid too, now cursed be they of the Lord in so making him base and his Miniftry contemptible, in defiling this שֶׁרֶץ רוֹדֶה (as Aaron's miter is called Exod. 29. 6.) his holy crown, by casting it to the ground, and burying it in the earth. But if he himself so fall a digging, as to bury his talent there, now an evil servant is he, and an heavier account will he one day without repentance have to make for it, which yet I wish too many now adayes were not liable to. I have sometimes thought how it comes to pass, that so many Mechanicks amongst us prove Minifters: and methinks I hear them return answer, that they therein do but agere de repetundis; according to lex talionis: it is to cry quit because so many Minifters incroach on their occupations, and prove Mechanicks; that so as it were according to the schooles doctrine in another point so many men may be brought in; to fill up the number of collapsed Angels: but both are blemishes to the Church: and well were it if some aqua foris did eat such moles from off the face of it: for on Aaron's forehead is Holiness to the Lord, which should never as common men from such an holy calling, so those of such an holy calling from such common employment. 1. First if mean and fordid.

2. Though more ingenuous and liberal, so far as it cometh to the Apostle's εὐεργέτης viz. so far as to intangle him in the world, to hinder him in his holy function, 2 Tim. 2. 4. And here I with our Church were not; sometimes sick of Phyftick-divines, and Go-
Spel-Lawyers, that handle the Code, more than the Bible, and study the Statutes of the kingdom, more than the ten Commandments; or at least make account that a Phocian his Nomo-kanon makes the best medly.

Not that I condemn all Ministers intermedling (if called to it) in secular occasions, if not to the blemish of the men, or hindering of their Ministry. That it should be unlawful for a Clergyman to enter into a Prince's Court was a Canon of the second Roman Synod's making, as foolish as the Synod itself was forged. With God's leave and blessing let them be for the Commonwealth's advantage, if it be not with the Church's hindrance. But in case they should clash, let all Church-men look first to the Church, whilst others look to the Senate-house, yea and let me add, to the Church in the country, that I have a charge of, rather than the College in the University that I would live idly in, unless I would be like elementary fire, that shineth not in its own place, or like Jonah, who, when sent by God to preach at Niniveh, sailth to Tarshish, (which out of Strabo appears to have been an University,) to be a student, or to it as an Emporium to play, as some think, the merchant. Sure both ways he made a bad voyage of it, which should make us steer aright by shaping our course point-blank on Christ's and his Church's service, and instead of Castor and Pollux, Acts 28. 11. let these two words be the sign of our ship, Ἑλιοφύλακας to the Lord in this kind of separation from ordinary employments.

2. But much more from sinful defilements: Thus 2 Chron. 35. 3. Josiah's Levits were not only מנהיגים, but also מנהיגים Holy as well as learned, such as did live as well as they preached, and whilst now adayes some affect one method of preaching, and others another, sure I am Extra followed the best, cap. 7. 10. he first prepares his heart to seek the Law, and then to do it, and not till then to teach it, just as Paul, that matchless pattern for preachers, that ἐν σπείρα ἐνθισμοί in regard of his divine contemplations, and for his holy life ἐτῶν ἐγκαθέλε, as St. Chrysostom calls him,) you shall observe that he proves his own fidelity from his doctrines truth, 2 Cor. 1. 17, 18. there was not in him and his promises yea and nay, because the word and promises of God, which he preached, were not yea and nay: as though he had said, my practice is honest and true, because my doctrine is truth: a good argument in a holy Paul's mouth: but would not many a plain country man's logick say it were a non sequitur?
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in many of ours; but sure, it should follow. Ministers holy doctrine and life should follow and prove and strengthen each other mutually. Not a blemish admitted in a Priest of the old Testament, and Paul’s description excepts against the least blot of a Bishop in the new: The Priest was to view and to be amongst Lepers then, but was not wont to be infected with their Leprosy. It is our calling to be dealing with sinners, but should be our care not to be defiled with their sins. If our feet be beautiful, Rom. 10. 15. sure clean ways become them. If we do not ἑρμωδῶεν, Gal. 2. 14. as well as ἑρμωδόμεν, 2 Tim. 2. 15. we shall go but halting before the flock.

And here as Paul transferred all in a figure to himself and Apollos, 1 Cor. 4. 6. so will you please to give me leave to speak a little to myself: nor will it be time ill spent, if you please to sit and overhear me, whilst I labour to quicken mine own dulness in this way of holiness by these following considerations.

1. The first is the nearness of thy calling to God, who will be sanctified in all that draw near him, Lev. 10. 3. and therefore thou that standest before God, and as it were beholdest his face, hast need of holiness to the Lord on thy face. head. It’s holy ground thou standest on, need therefore to have shoes off. They are holy ordinances which thou handlest, but what χερσὶν ἀναγυίζωσι; It was an heavy charge laid upon Aaron, and which in part lights on thee, Numb. 18. 1: you shall bear the iniquity of the Sanctuary and of the Priest-hood. And may not that be a great deal? and hast not thou therefore need the more look about thee? This very consideration amongst others made Nazianzen’s Basil defer his entrance on this calling, and Chrysostom’s Basil by all means labour to avoid it, and made Chrysostom himself cry out, μιρτό ψέας ἀλλοίς Ρέκτορας σαλωτηρί (in Heb. 13. 17. Homil. 3.) And therefore although thy person be mean, yet thy calling is holy, so that although thou beest but as an earthen vessel, that is, but poor and homely in regard of outward respects, yet thou shouldst be too as an earthen vessel, that is, very sweet and clean in regard of inward holiness: the treasure that is in thee, and the calling that thou art in, calls for it. Sanctuary-measures were wont to be double to others: and why not sanctuary-men’s holiness too? And therefore however the children of Israel may go astray, yet even then the Priests and the Levites must keep the charge of the Sanctuary, Ezek. 44. 15: In a word the colour of thy cloth is such, as that the least mate will be the sooner seen in it: the holiness of
thy Calling, multiplies the unholiness of thy sin; as the clear-
ness of the Glass makes thick Liquour look the worse in it.
What's but an idle word in another's mouth, is in thine well-nigh
a Blasphemy. In sum, thy Calling should set thee far from
sin, because it sets thee so near to God.

2. And the rather, because as by it thou art nearer to God:
so the Devil will go very near to be the nearer to thee, if thou
beest not the more watchful. In the Hill of God, where the Pro-
phets dwell, there will be a Garrison of the Philistines, as you
read 1 Sam. 10.5. As in other respects, so in this, that if there
be any mischief done, the Devil will want of his will, if one of
thy Cloth be not in it. Thus Dathan and Abiram cannot rise up
against Moses and Aaron, but Korah a Levite, must be of the
Conspiracy, and set first as a Ringleader in the business, Numb.
16.1. As in Queen Elizabeth's days, scarce a Treason, but some
Priest or Jesuite had a finger in, if he were not chief flickler.
The Devil knows well, that the Priest's sin is of greater Guilt,
(and therefore in the Law had a greater Sacrifice, the Peoples a
Goat, but his a Bullock) of greater Scandal, and likewise of
greater Consequence; a Goliah's Sword behind the Priest's Ephod,
such a Weapon as none like to that, 1 Sam. 21.9. If he go to
Hell, he draweth it may be thousands after him. The silly Sheep,
though otherwise fearful and will stand and drown, will yet
after its leader, though in desperate leaps. People, when they
see Ministers faults, take it for a principle, that they may Non
modo cum venia, verum etiam cum ratione peccare. This the De-
vil knoweth, and therefore watcheth, which should make us the
more watchful, with this watch-word ever in Head and Heart,
Holiness to the Lord.

3. Thou preachest Holiness to others, and hast thou not then great
reason to practice it? Thou that teachest another, teachest thou not
thy self? Rom. 2.21. The Coals of which Scripture are heaped
upon that evil Servant, that's condemned out of his own
mouth, Luke 19.22. and goeth away with that doom, 1 Kings
20.40. So shall thy judgment be, thy self hast decided it. Bel-
lorophinis, Uria litterae are all the good Letters that bad Scholars
have learnt, and all the good Sermons that ungodly Men have
preached, and so they will prove another day. Ministers, as
Stars, must move as well as shine. Be not therefore like the Re-
chabites, who were Scribes, 1 Chron.2.55. to make evidences
for other Mens Lands, but had none of their own, Jer.35.8,9.

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But follow the old Rule Per unumquodque, &c. illud magis And therefore thou hadst need with the Priest in the Law, first to offer for thine own cleansing, and then for the Peoples. He had a Sea to wash himself in, as Lavens to wash the Peoples Sacrifices in then; And shall foul Souls be washed with foul Hands now, which often make them worse for handling? What? In this like Agricole, Qui inculti colunt terram? Like the Whetstone, Dumb eius scuit fane immemor bebetundis? Nay, like the Plaister, Quod medetur vulneri, ipsum vero cum pure traditur Vulcani? Now he on such incongruous non-sense, solecisms in God's Husbandry and Chirurgery.

4. Nay, in ordinary course look not for so good a success; for as Holiness adds strength: so Unholiness weakens thy Ministry. Matt. 7. 29. An holy Christ taught with Authority, and not as the Scribes, who were obnoxious, and therefore feared to speak out, lest, when Sermon was ended, and others had leave to speak as well as they, they might have that replied to them, Physician, heale thy self: A good Item for all, for us Ministers, when our People are froward, not for us to grow impatient, but to sit down, and think a while, whether some sinful Miscarriage in us hath not been the Obstruction in the body of our People: Whether an Amsa, wallowing in his Blood, a Leader, a Minister in his sin, hath not made whole Troops stand still: That so we may mend, and they with us, and all together.

2 Sam. 20. 12. Whether it's Holiness that honours, as it's Sin that above all disgraceth thy Ministry. It was a piece of humble Paul's holy ambition to magnifie his Ministry. Rom. 11. 13. But how? with what? Was it with effeminate affected Words, or curious speculations in his Preaching, or in a simile of outward Pomp or State in living? Was it with the breadth of a Cassock? Or the fat of a good Preferment? No: These would have been to Paul, as Saul's Armour to David. Why, with what then was it? He tells you, 2 Cor. 6. 4. 6. 7. by Purity, by Knowledge, by the Power of God. Ye are Witnesses, and God also as also αξιωματος, και ααυτος hav bolity, and justly, and unblameably we behaved our selves, &c. 1 Thes. 2. 10. I. this was the Credit of the Gospel, the Honour of their Persons, the Crown of their Ministry, through which, as mean as they seemed, yet they were the very Glory of Christ. This Plate with Holiness to the Lord, on the Priest's Fore-head is, הוהי נũן הירוגה ה ☕️, the holy Crown, which adds Majesty to Himself, and Ministry. As
on the contrary unholy and unworthy defilements dishonour this holy Crown, and cast it to the Ground. When Ephraim speaks trembling, he exalts himself in Israel, but when he offendeth in Baal, he dies, Hos. 13. 1. The like may I say of a Minister, let him but hold up his Holiness, and then he will be sure to exalt himself in the true Israel of God, and even to others in his Ministry, he may speak trembling: But offend in Baal once, in sin, especially if foul, and that made a Lord and Idol of, (as Baal was all that) and then he dies for it; and if he died only, less weeping would serve for that Funeral: But alack, the power and lustre of his Ministry often dieth with him, yea, and too often is buried before him. Yea, so Holy is God, and so jealous of the purity of his Ministers and ordinances, that Repentance (which as it were annihilates sin in others) scarce wipes off former foul sins so far, as to leave the Man fit for the Ministry. Thus the false Prophet’s tears stick by him long, Zech. 13. 6. And Levites once Idolatrous, prove after irregular, Ezek. Calvin in loc. 44. 10, 11, 12, 13. Cat. quidem non imputatur quales fuerunt antequam sacro lavaco renascentur (as he in St. Austin’s life) Erasmus. Its not imputed to others what they were before Baptism, but of a Bishop Paul requires, that he should have a good Report of them that are without: And it was a part of St. Austin’s commendation in the same Author, that Talis erat quum ipse foris esset, ut ab his qui intus erant vir bonus haberri posset in suo quidem genere. A foul stain may not wholly make the Stuff unfit for ordinary use, but it will from its being ever fit for the Priest’s Ephod: A sometimes-scandalous sinner may prove an eminent Christian; but it’s a question whether such an one may in ordinary course, though converted, be fit to be chosen for a Minister. And therefore in all these respects, on the Priest’s forebead let there be Holiness to the Lord. And thus I have dispatch’d the first particular Quid, what is expressed and required, it’s Holiness.

2. The second is, Ubi, where this Holiness is to be sought and found. And that’s said to be on the forefront of his Miter, ver. 37. and on his Forehead, ver. 38. That is, 1. In his outward holy Ministrations, if without Superstition. And, 2. In his outward ordinary Carriage and Behaviour, if without Affectation. Besides the inward seal and stamp upon the Heart, the outward badge and impress even on the Forehead must be Holiness to the Lord.
In his holy outward Administrations. Thus the Priests had a Laver to wash in, when they went into the Tabernacle, that they died not, Exod. 30. 18, 19, 20. It was death to come to the Altar, if they did not first go to the Laver of the Blood of Christ to have themselves and services cleansed; so unless they came in an outward cleansing: Yes, you will say, but that was Legal and therefore abolished. Yes, but so as to hold out an Evangelical not only inward, but also outward Holiness in our Sacrifices and Services.

Which as they are more Spiritual: (and therefore away with the Papists theatrical, mimical MAsss, and that other MAsss of their superstitious idolatrous services and Ceremonies, as numerous and as carnal and by them made as mythical, as ever were Jewish ordinances, as Durand’s unreasonable Rationale manifest.)

So it’s pity they should be looked at as less Holy, or used with less inward intention or outward holy reverence and comeliness. And therefore in the description of the Church of the Gospel, it is forbidden the Evangelical Levite in his ministration to wear Woollen, or to gird himself with any thing that causeth sweat, Ezek. 44. 17, 18. Not as though a Minister’s Coat must needs be like John Baptist’s of Camels hair, and not of Wooll; nor that it were unlawful for him to sweat at his work: But to hold out not only inward, but also outward purity and holiness, that his Ministring, Gifts, Garments, Actions should be, though not Mystically or Sacramentally ieso holy (as the Ceremonies of the Law were, but ours, as the Reverend Prelates of our Church determine, are not) yet at least iesogerez, that is, every way in a reverend and comely evtaetex and evxiptouhet becoming the Holiness of God’s Presence and Ordinance. Holiness becomes thy House for ever, Psal. 93. 5. And if for ever, then even since Jerusalem’s Temple hath been down. God hath not been without his House, though not such an one as that was; and wherever it be, Holiness doth, and will become it for ever. For this purpose it was, that in Jerusalem of old the Dung-gate was removed from the Temple as far as could be, as Isaías hath well observed upon Nehe. 2. 13. I grant a great difference between that Temple and ours; yet not so great, but that this will, I conceive, be a good consequence. If the Jewish Temple must not be near the Dung-gate, then sure it’s no reason that Christian Temples should be made Dung-hills, unbecoming
coming the Presence of God and his People. Ours at last begins to be Repaired, which I have often both in publick and private desired, but now I further wish, that the Poor do not pay dear for it. God would have his Sacrifices brought, but not his Altar (through the Sacrificer's oppression) covered with the tears of the Poor, Mal. 2. 13. I desire that the Church may be repaired: But I should be sorry to see the Tears of the Poor tempering the Morter of it; or Moses to save his purse hindring Aaron in his holy Ministrations on his Forehead to have engraven Holiness to the Lord.

2. And on the Forehead too, in regard of his outward holy behaviour and carriage. If in better Times Holiness should be on the Souldier's Horse-bridles, Zec. 14. 20. then in the very worst, at least on Aaron's Forehead there should be Holiness to the Lord. If a comely ἑυχαριστία be required in the outward behaviour of all Christians, much more a reverend ἀγαθός in Ministers' carriages. Paul's Νηφάλιον, σάφρονι, κόσμῳ, μετ' ἔνδοσε σεμνότητα, Vigilant, Sober, of good Behaviour, with all Gravity, 1 Tim. 3. 2, 4. cometh up to this holy amiable Gravity in a Minister, which may either win Love, or command Reverence. Thus our Saviour's Sweetness allured, and John Baptist's Gravity made even an Herod fear. A Minister's care should be to have a fit mixture of both, that others frowardness may be sweetned by his amiableness, and yet that the least wantonness might blush under such a Christian Cato's eye. It was his advice, Ut plebecele aspettum fugias, vel coram plebe se tanquam mysterium adhibeas: He would have him either not seen, or at least that seen in him by the worst, which may either win them, or awe them. One required such a Sagacity in a Minister, that Mr. Marbury should make him pick an use out of his bearers Forehead, but I should think such Sanctity even in outward carriage were more necessary, that the beholder might read a Lecture of Holiness in his Forehead.

In a word, this requireth and implieth such an holy Boldness, as not to be ashamed of an holy Way, but therein to have a Forehead as long as Holiness is engraven on it. As also a greater forwardness both with word and presence to check sin in whom they see it, more than others may, as having, besides a common Christian's boldness and zeal, the advantage of a Minister's Calling, to bear them out in it. And therefore to conclude this; It's for others to stand aloft with Adultery, Drunkenness, Blasphemy.
my pinned on their Fore-heads; not for those that in these places (as the Prophets of old, 2 Chron. 24. 20.) stand above God's People. Let Drunkeness be read in other Men's missetured Copper-faces, but Aaron's Frontlet must be a plate of Gold with this engraving, Holiness to the Lord.

3. There, but Ingraven there like the graving of a Signet. This is the third particular, which signifieth not only the Clearness of the Character, (so the Chaldee) but also the depth of the Sculpture. And this for two Causes, 1. To sink deep against Hypocrisie. 2. To last long against Apostacy.

1. Ingraven to sink deep, through the Fore-head into the Head, yea, and Heart too. The Holiness which a Minister must express, must not be a bare out-side Fore-head-paint of Pharisaical hypocrisie, or Friar-like humility, or Pope's holiness forsooth. For so indeed Rome's high Priest, when in his Pontificalibus, would have that title like another Aaron on his Fore-head, Holiness to the Lord. But St. John unMASKS the Whore, and sheweth you her true Frontlet, Rev. 17. 5. On her Fore-head was a Name written, Mystery (if Holiness, yet in a Mystery) but in plain terms as followeth, Babylon the great, the Mother of Harlots, and abominations of the Earth. But not so with the genuine Sons of Aaron: His Garments were not only of Embroidered, which hath only a fair out-side, but also of cunning work, of which, they say, that both sides were alike: Holiness on the Fore-head, but so ingraven, that it may reach even that which is within; nay, it should begin there first, and look out only in outward holy demeanour. Thus ingraven to sink deep, against Hypocrisie.

2. And again Ingraven, to last long, to be always on his Forehead, ver. 38. against Apostacy. Paint is soon rubbed off; but Ingravage is longer in wearing out, though it were longer, and it may be, brake some Tools in getting in. Over-hasty precocity in this kind hath ever been dangerous to the Church, soon ripe, soon rotten. Some Preachers have been Christian Hermogenes's, Men when Children, but Children ever after. Some so hasty, that they cannot stay the time of Engraving and Polishing. A little Painting or washing over with the Name, rather than the Learning of a year or two's continuance in the University, fits too many for the Country, which would have been too deep, they think, if they had stayed longer; like the plain Country-man, that carried his Son to MELANTHON to have him made
made a preacher, but if he might not carry him back again with him a day or two after fully accomplished, he could not stay longer tuning of the instrument. But what comes of it? too often discords in the Church of Christ. Ordinarily it comes to this, that either they make wash-way of preaching, and so their sermons are as shallow as themselves, or else at first get on some Saul's armour (in another's borrowed pains) which after such lexis armature militis cannot go in, winding up the string to so high a peg, as it cracks ere long, as not long since somewhere sad experience hath testified. To prevent this Paul puts by a Novice from holy orders; 1 Tim. 3. 6. as for other things, so for profession and grace especially. Not that I dare with them Micah 2. 7. straiten God's spirit, or hinder him to breath, when and where he pleaseth, and sometimes to ripen some extraordinarily: but only I add that every one is not a Cyprian, in whom serturam seminem prævenit, vindemia palmitem, poma radicem, as Pontius his Deacon speaks of him in his life, for he adds ille fuit primus, et puto solus exemplo, plus side posse quam tempore prœmovere. Sure I am, it's via tuta to stay a gravin time for learning and godliness, and not to content our selves with a paint of either. The one will last long, whilst the other ere long will wear off. Time hath seen some hot-spurs run out of breath, and the world hath shewn, whom preferments have choaked and taken off. It hath been no wonder to hear of the Vine and Olive-tree, when once they come to bear rule over other trees, to lose their former fatness and sweetness: but the more to blame, they who, when they have better helps and tools, less work is done, or less exactly. Good engraving at first would help all this, and when God's Law is within Christ's heart, Psal. 40. 8. it was such a lasting deep fountain there, as made him grow upon his work, and (as Divines have observed out of the course of the Gospel) to have been more frequent in preaching toward the end of his Ministry: and well he might, he being that stone of which God said, Zech. 3. 9. Behold I will engrave the engraving thereof. On our blessed High-priest's forehead was thus deeply ingraven, Holiness to the Lord. Thus in these three particulars we have seen that holiness must be gra- ven on Aaron's forehead.

4. But the fourth must needs be added ריחא ימיה יבשא Holiness, and thus ingraven; but to the Lord and his glory, not seeming holiness for my profit, like a Jesuitical holiness, an excellent pageant, out of which they suck no small advantage. Nor for my credit,
credit, like *Pelagius*, who they say was a strict seeming holy man, to give the better credit to his Doctrine, and Heresie. Such are but rightly called Idol-Shepheard, that do nothing but only as Idols serve to be adored; or if active, but like him, that *sobiem accessit ad ever vendam Rempub*. But such unfaithful stewards must one day give an account of their stewardship, who will share stakes with their Lord, set down fifty for their Lord, and fifty for themselves; or if an hundred, if their Lord hath eighty, he is well, but at least they will have twenty, *Luke 16. 6, 7.* Nay, but let God have all, let our mouths ever say, *non nobis Domine, non nobis*, yea let *Aaron's forehead ever say sanctitas febouab; holiness to the Lord*. Like as the Roman Conquerors in their triumphs were wont to go up to the Capitol and there to offer up their triumphant Crowns and Garlands to *Jupiter Capitolinus*: Even so we Presbyters with those twenty four, *Rev. 4. 10, 11.* should take off our crowns from off our own heads, and eat them before the throne at Christ's feet saying, *Thou art worthy O Lord to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created*: which place C. *a lapide upon it fully parallels with my Text*: for whilst an humble Minister of Christ freely and heartily acknowledgeth and saith, my Ministerial dignity and sanctity, my holy doctrine, life and fruit of both, all is from thee, and all must be to thee; and therefore I *throw down my crown at thy feet*, and say, *thou art worthy, &c.* It is all one with *Aaron* to come forth with this ingraven clearly on his forehead, *Sanctitas febouab, holiness to the Lord*. So we have the sum cui:

5. The last particular is the *finis cuius gratia*, and that is the people's benefit, *vers. 38.* Holiness must be on *Aaron's forehead*, that the people's holy offerings might be accepted, and the iniquities of them pardoned; for what I have been all this while speaking of Ministers faults and duties, it hath not been to discover a *Noab's shame, that a Cham might laugh*; not to display the Preacher's blemishes, that a profane hearer might point and sneer and say, *I there's an hole in the Priest's coat*; But rather out of the high Priest's frontlet that thou mayest pick or find rather one in thine own. *Holiness in the Priest's forehead faite, that there is unholliness in the peoples very best sacrifice.* Christ our Priest had need be the *Lamb without spot* to expiate the blemishes of our best duties; and his servants the Ministers need proportionably be the more holy in heart and forehead, that they may lift up purer hands for a polluted people;
people; as the Levites of old were given to Israel, to make atonement for them, that there might be no plague among them, when they come to the Sanctuary, Numb. 8. 19. And therefore it should be an Item both to the people; that, must the Priest be holy, then sure they had need be humble, for this tells them that they are unholy. Joshua's rags were the peoples sins more than his own, Zech. 3. 3. See Lapide in locum. and Aaron's holy crown holds out, as what holiness should be in him, so what unholliness is in his people, and therefore let them be humble.

And withall let Aaron and his sons be careful that their holiness may be to the Lord and his praise; so for his people, and their help, not to expiate their sins, that's Christ's: but by their holy life to be their better example, by their holy doctrine to be their better instruction, by their more holy prayers better to prevail with God for pardon of their sins and acceptance of their duties and services. And thus ever on Aaron's forehead, on the Ministers not only heart, but also outward administrations and carriages let not pomp or learning so much, as holiness be stamped and ingraven, even to sink deep, and last long, that all may be to the Lord and his praise, and for his people and their benefits.

And now for close, as Gregory in the end of his Pastoral once said, so I in the end of my Sermon, Pulchrum depinxi pastorem pictor fidei, I have endeavoured to present you with a poor portraiture of an holy Minister, which I must confess I my self cannot attain to; and therefore if any faults have been pointed at, I have therein desired either to mark, or at least to warn my self rather than any other. Not that Ministers faults may not be spoken against: for the Prophet, Zechary when he comes to speak of a foolish shepherd, he puts a nod Paragogicum to it, cap. 11. 15.: to express, (as Brixianus hath observ'd) that if the shepherd be a fool, he is a fool of all fools: and therefore Bernard is not to be blamed for being so bold and plain with Pope Eugenius himself, bic, hic non parce tibi, ut parceas Deus. In this matter I'll not spare thee, that God may: But yet when I see blessed Constantine in the Counsel of Nice drawing a vail over the Bishops blemishes, I would not in this profane scoffing age withdraw the curtain to expose them to a Michael's eye. Young Timothy, though in place, is yet wished not to rebuke an Elder, but to intreat him as a Father, and the younger men as brethren, 1 Tim. 5. 1. And therefore for close, Reverend Fathers and Brethren, suffer a younger Timothy to do his office, even to intreat and beseech all his
his Seniors as Fathers, and his Juniors as Brethren, and to charge himself especially, that we all of us would labour first to get Holiness into the heart, and then to express it so in our outward Ministrations and Carriages, that all that look on may see and read in Aaron's Fore-head ingraven קַבֵּשׁ לְיוֹדֵהוֹ, Sanctum Domino, Holiness to the Lord.

And what remaineth now? But that after I have thus besought you, all of us now humbly beseech the Lord, that He would please to sanctifie his own Name, and further his Service by his Servants Holiness.

Now therefore most Holy, Holy, Holy, Blessed Lord God, so fit and furnish (we pray thee) thine own Tribe with such outward Liberty, and Maintenance, and Honour, but especially with thine own Saving Grace in their hearts, that thy Priests may be clothed with Righteousness, and that on their very Fore-heads all may read Holiness, and that not for themselves and their own advantage, but to thee, O Lord, and thy Glory, that even this Holy Crown, though we do not debase it by casting it on the Ground unworthily, yet we may ever be most willing to cast it at thy Feet humbly; and both here on Earth, and for ever in Heaven, say and sing heartily, Thou art worthy, O Lord, to receive Glory and Honour, and Power, for thou hast Created all things, and for thy Plesure they are and were Created. And therefore, Blessing, and Honour, and Glory, and Power, be unto Him that sitteth on the Throne, and unto the Lamb for ever and ever. Amen.

Tibi Domine Jesu.
SERMON XXV.
MAT. 5. 13.

Ye are the Salt of the Earth: But if the Salt have lost *his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and trodden underfoot of Men.

P

Remise but from the first Verse, that our Saviour spake these words to his Disciples, and in them (if not only, yet) especially to his Ministers, and so in them you may observe these three particulars.

1. The dignity, utility, necessity of their Ministry Metaphorically expressed in the first words, ὑμεῖς ἐστε τὸ ἄλας τῶν γῆς. You are the Salt of the Earth.

2. A Taint or Defect therein supposed; in the next, ἐὰν δὲ τὸ ἄλας μαραθῇ: But if the Salt have lost his savour.

3. Grave & horribile judicium, as Calvin calls it, a most heavy Sentence of a most horrible Judgment against such denounced, as being,

First, Most hopeless and irrecoverable in those words, ἐὰν τὸ ἁλίαθεται, Wherewith shall it be salted?

Secondly, Most useless and unprofitable; in those ἵνα ἐστιν ἵνα, It's thenceforth good for nothing.

Thirdly, Most rejectaneous and contemptible; in the last, ἐὰν μὴ ἐλεύθερον ἐστιν ἐγγὺς τῶν ἀνθρώπων, but to be cast out and trodden under-foot of Men.

A word spoken to the Apostles themselves, and therefore may be to the highest Officers in the House of God: So that Salmeron's collection from that Clauze [Wherewith shall it be salted? ] viz. That their Prelates (as such) may neither be instructed nor corrected (hand saliuntur) savoureth only of *Popish Tyranny; otherwise is insipid, and (as Spanheim adds) in regard of them ominous, portending according to the tenure of the Text, that they are irrecoverably unsavoury. Whatever theirs do, ours will challenge no such Exemption, nor did theirs in former.

*Her saltiness, what can be salted therewith? Tindal.
former Times. Or else Bernard much transgressed, that, when but an Abbot, could so barely propound so many things to a Pope’s consideration, * and Stella since, who, though but a Minorite, yet in his Comments upon the parallel place in Luke (Chap. 14. 34) even pouders the chieftest of their then Spanish Clergy. But I here profess myself to have neither their Ability nor other fitness for such a Task; and it is I hope here needless, seeing our reverend Diocesan comes now this second time, either to cure or cast out our unsavoury Salt, as he did some of it the last time.

And therefore, right Reverend, I being at this time appointed to be your Mouth, and so to speak for you and not to you; please you to lend your favourable Patience, whilst in God’s Name and yours, I speak not so much to the rest of my Brethren of the Clergy, as to my self the most insipid of many; and that Verbum dicai in die suo, a reasonable word in a fit time, when much speech is of an inquiry to be made after scandalous Ministers, as so much unsavoury Salt to be cast out by others. By your care, and God’s blessing upon his own Word, that work may be either furthered or prevented, that when they seek for Iniquity, they may find none, whilst we all hear and fear; Hear that we are the Salt of the Earth, and fear the losing of our favour, left being profitable for nothing, we be cast out by God, and trodden under foot of Men.

1. I begin with the first part in the first words, You are the Salt of the Earth.

1. [This is, you Apostles, and (referring to you your peculiar) in you, all you Ministers.

2. Are] many of you really are, and all of you (even Judas himself) by your Calling should be: But what? “Alas, Salt.” No Popish Priest, I hope, will Transubstantiate himself, as Lot’s Wife, into a Pillar of Salt, because of this phrase, as they will do the Bread and Wine into Christ’s Body and Blood upon a like expression. It’s Proposito impropria disparati de disparato, and holds out a Similitude, that what Salt is and doth to Flesh and other Food, that the Ministry is: To what?

The last word ῥύς ὑσ tells you, you are the Salt of the Earth;] which is the same with that in the following Comparison, of their being the Light of the World, (that is) of all the Earth, and whole World; in which (as Chrysostom observes, and others after him) was the Apostles Prerogative, whose Episcopacy was Oecumenical, sent to season and enlighten the whole World
on Matt. 5. 13.

World, Mat. 28. 19. when Prophets only to Palestina, and other Ministers now to their Plats and Angles. But take the Ministers in general; so it’s the Salt of the Earth now, as the Apostles (our Saviour here faith) were then. Not so much in regard of their Persons as their Office, *qua verbi propria, &c.* As Chrysostome faith, that being transferred to them, which was proper to the Word; they by reason of it, and it by reason of Jesus Christ held out in it, who as he is the true Light that lightens every one that comes into the World, John 1. 9. So he is the true Salt of the whole Earth; which, as of old, had quickly grown corrupt, Gen. 6. 12. So having been rotting ever since, is now grown far more unavourable: for if we, as Ministers, are the Salt of the Earth, it followeth that the whole Earth is but an unavourable Lump, that of it itself, without us, wants seafowering: So that although some of us should lose our favour, we have but lost that which they want; and therefore they may pity us, as being like to them in our sin. But if otherwise we be the Salt of the Earth, they should honour and reverence us being far above them in our Office. That Comparison (as Parelus observes) holds forth Officium & Officii dignitatem, as well our Dignity as our Duty.

First, I say, the Ministers dignity and worth, because withall its profitable and necessary use. It’s the Salt of the earth; and when our Saviour in the next verse adds the light of the world, could he have said anything more to be esteemed, as more useful and necessary, than light and salt? If you say bread; they break it too. But I cannot follow those other comparisons: This of salt is sufficient, *quoniam utilius, faith the Proverb, sine quo vita humana nec esset degere,* without which man cannot live, faith Pliny: Not keep house in time of peace, nor hold out siege in time of war; c. 1. plin. i. 31, of which the poorest, that have least, will have a little, and all some: useful to all, and so prized by all, that the spilling of it with some is superstitiously ominous, and *Homer can give it no less than ὡς τοι, Divine,* for its Epithet, they using (as Plutarch observes) to honour such things as were of general and necessary use with the title of Divinity. *Divines we are by our calling, and if we be but our selves (the salt of the earth) as necessary as they that are called the shields of it: sine quo (faith Axtin of our Ministry) non possunt homines vel fieri vel vivere Christiani, without which we can as little be, or live Christians, as Pliny said without salt we can live men; so that take it away, and you take salt off o’th’ board, and bread out of the house, and horsesman and chariot.
chariot out of the camp, even the Sun and light out of heaven: and what then but names & favor, unfavouring and famine, and darkness and confusion would be left behind?

Let not therefore our people grudge us our double Honour, 1 Tim. 5. 17. by whom they have such a multiplied and universal blessing.

Of Reputate and Respect. Let not us be to you as unselfish, unless you love your own unfavouring. Ministers that are fals of the earth should not be as false emptia mancipia, like refuse stuff, as they are usually esteemed by the insipid earth-worm, qui centum mystas curto centussa licetur. To still this salt, let it ever be ominous, because it will never be superstitions.

Of Maintenance: if we season you, its but right that you feed us. If Salax, as Pliny sheweth, hath its name from salt, then here especially by all right its due to it:

From the poor, who of this seafaring may have as great a share as the rich:

And from the rich, whose greatest dainties without this salt will be but like Job's white of an egg, cap. 6. 6. and greatest estates and honours but like Jericho's tall palm-trees, which grow upon barren earth, and by bad waters, as long as Elias's salt is not cast into them, 2 King. 2. 19. &c. whatever your fare is, it will never make good cheer: fat bodies, but leaners will be sent into the soul, as long as there's neither bread nor salt on the board, nor word to bless it, and no Minister to say grace to it.

But it may be we should in both these respects have more of our own, if we were more our selves, and that is, the salt of the earth: Not Freshmen from the University, which of late have grown barren, as Naturalists tell us the earth, where salt pits are, usually is:

Nor Mechanicks from the Loom or Lath, insipid insulce animals, quibus anima est profana, ut suibus, whose souls are only as salt to keep their bodies from stinking, whilst they can season neither themselves nor others with either wisdom, or grace, and yet of these we have too great a sprinkling: like Varro's salt, which he faith in some parts upon the Rhine in his time the country people made ex lignorum quorumadum combustus carbonibus. And so here, carbo quoque in salem vertitur. It were well if Colliers prove not Salters. As clothes that are so spotted and spoilted, as that they will not take any other colour, are usually dyed black; which hides the spots; but burns the cloth; so too often in the Church, when men are so blemished in body, mind, carriage as that they are
are fit for no other employment, they are by their parents or friends or themselves dyed black: for such-coloured salt Theophrastus speaks of, but it is unsavoury, as such are whilst they stain the cloth and defile the Priesthood. But I would be salt not to fret, but to season rather.

2. And therefore I pass on from our Dignity, which such dishonour, to our Duty, which I desire we may all make conscience of, which this comparison of the salt also puts us in mind of, and that in two particulars. 1. What we are to be in ourselves. 2. And what to others. And in both, as we go along, we shall note the contrary unsavouriness, when the salt bath lost its savour, which is the second part of the Text, that when we come to it, we may the less insin on it.

1. And first what we are to be in ourselves: if salt to others, then its presupposed we must be seasoned and savoury ourselves: Have salt έν εκάστοις in your selves, faith our Saviour, Mark 9. 50. have it and keep it, for the Verb άχεισε there signifies both: and this in your selves, as ever you would season others, for nil dat quod non habet. There must be Oyl in the Vessel or else it will not shine long in the Lamp, Mat. 25. 4. There must be waters in our own Cisterns, yea living, running waters in our own Well, if we would have them run over so, as that our Fountains be dispersed abroad, and rivers of waters in the streets, Prov. 5. 15, 16. Extra that ready Scribe herein writes us a perfect copy, who prepared his heart first to seek the Law of the Lord; and then secondly to do it; and then thirdly to teach it, Cap. 7. 10. This, this is rectissima methodus concinandi, the right method of Preaching, with the Priests in the Law to have a Sea, in which they first wash themselves, as well as Lavers, in which afterward they wash the sacrifices; which we should labour to offer up as an holy and sweet smelling savour to God in Christ (Rom. 15. 16.) washed in the Laver; but then we our selves first should be washed in the Sea of Christ's blood: salted with salt, Mark 9. 49. And therefore we had need have the salt of wisdom and grace, of integrity and incorruption in our selves; be our selves savoury if ever we would season them.

And therefore on the contrary, as our Saviour in that place elegantly expresseth it άλας άναλων γιατει, the Salt is unsalted. The Minister is not himself, if become either insipid or insulze.

Insipid, having no savour of grace, his spirit in regard of any spiritual
SERM. XXV.

spiritual life dry, arid. But is there any taste in such a white of an Egg?

Especially if withall insulfue and of an unsavoury spirit, qui capulam olet, that stinks strong of vomit, and drunkenness, and uncleanness, as some did of old, Isai. 28. 8. and such filth is not swept wholly out of the house of God to this day. But I spare your ears in not naming that, with which too many pollute both themselves and all beholders eyes. If Constantine in that Council would have such filth with his robe, I may well in this Synod with silence, and only add with Bernard, speaking of the great multitudes of scandalous Clerks in his time, aluding to that Isai. 9. 3. Multiplicasti gentem, sed non magnificasti latitium, Lord Jesus, by multitudes of such thy retinue is increased, but thy Name is no way magnified, nor thy people seasoned, because they have not salt in themselves, which was the first part of their duty, but not all.

2. For in that they are the salt of the earth, it's required that they should have so much savour in themselves, as whereby they may season others. (And therefore Chrysostom very fitly observes that the graces, which in the foregoing part of the Chapter he commends to his Disciples, were such as were of common use, by which not only we are good, but are means to make others better: Gods Deputies, and in this like him, in being good and doing good, Psal. 119. 68.) Oyl, not only in the Vessel, but so as to shine forth in the Lamp to others; Water, not only in the Cistern or Well, but so as to pour forth Rivers in the streets, as Theophrastus rightly paraphrased this expression, when he faith, a Minister (that must be the salt of the earth,) must be 8 μονον καινιας αμε- τοχων, αλλα και αλλοι μετασχηματισται διακοιτηται. as Paul speaks in another case, 1 Tim. 6. 17, 18, not only rich themselves, but so as to be rich in good works, εμετασχηματισται κομμι- κως ready to distribute, willing and able to communicate: Not only Men, but Fathers to beget others to God after their own likeness: not only living stones, but Builders to edify and build up others a spiritual house to God: Pipes not to keep the water they receive from the fountain in themselves, but to convey it to empty Cisterns: Light in the next verse, not only bright in itself, but so as to make others see: Salt in this, ut fulsi intus sint, et eosiam alias saliant, as Calvin expresseth it, to be as savoury themselves, so to season their people. And this two ways, both in life and doctrine; both should be edifying, both seasoning. And
And here now for both, viz. Wherein Christ meaneth that we should be like salt. When he calleth us the salt of the earth, we must not think he means in the worst sense, that as salt makes the earth barren, so they should their hearers; which yet too many do. Its (sure) in some good effect and property of salt, in which he makes the comparison; and now for it we must not have reference to what Poets in their fancies, or Philologists in their Hieroglyphicks, or Philosopher in their disputes, or Physicians in their receipts, or what some Divines in their Friar-like allusions will suggest, that salt in its whiteness commends to us the candour that should be in Ministers; or because it made the emblem of Hospitality and Love, that therefore they should be loving and hospitable; it durable, and therefore they constant; it obvious, which every one hath use of, the poor as well as the rich, and that therefore Ministers should be equally facile and loving to all, yea to spend themselves for their peoples good, as the salt doth itself on the meat it seasons, and almost a score more of such like applications, which you shall meet with in some Poets and other Interpreters: which playing with Allegories is only the froth of wanton wits and vain hearts, the mispense of time, and too often the leading of us quite away from the true meaning and understanding of most precious Scriptures, which, like some windows, yield less light for such vain paintings. This be sure of, that Christ here, in calling his Ministers the salt of the earth here, did not mean all that which deep Philosophers or learned Physicians can say salt is good for, or Poets, or Criticks could resemble salt by: but what plain Fishermen could understand, and what in ordinary use salt was commonly known to be put to, and that is to the seasoning of things salted with it, and that is his plain meaning, that they in their life and doctrine should be, God therein as it were sprinkling the whole earth and body of mankind, which was in itself a most unfavourable lump, with salt, to season it with his saving knowledge and grace, and thereby to make it savoury and pleasing to himself and his holy Angels and to whoever else favoured the things of God. So Bucer, and after him Brugenfis plainly and simply and genuinely, and (I conceive) for the main, fully. But yet because this salt will not so season sinners, unless it withall do something, which both goeth before, accompanies, and followeth it, I think I shall not either stretch the Allegory, or strain my Text, if I take Christ’s meaning to be, that his Disciples are like salt in these five particulars; in its
beseaching, healing, cleansing, seasoning, preserving nature and quality; all which are in a conscionable able Minister's holy doctrine and life, and take up all from first to last, which in his dispensations and Ministry he is appointed to, even so to wound, and heal, and cleanse, and season the hearts of his people, as to preserve them to immortality.

1. First, salt having in it much heat and acrimony, searcheth and pierceth to the very midst of the flesh, (and subigit totam measam) and if it meet with a raw wound, or a putrid sore, bites and makes all smart: τὸ ὑπὸ γαρ ἄλος ἐργον τὸ ἁμως ἀλον τῶν χαίρεσ. It's the proper work of salt, to bite and cause smart; and so Callius observes out of Plutarch, that salt & lense erant Romanis inter θέωμα, that salt and lentiles were accounted as the bread of sorrow among the Romans.

Which is the very first bread, which the Minister as the Steward of God's house, breaks to his people, whether by preaching the Law, which more harshly frets, or the Gospel, which more sweetly wounds; but both are salt, that searcheth to the very quick, and pierceth to the very heart, quovis gladio ancipitis, sharper than any two-edged sword; and such swords wound both ways, and often are wielded with both hands, and therefore wound deeper, and yet not so deep as the Word of God: that other sword may be to the dividing asunder of joints and marrow: but this of the Word, only of the soul and Spirit to be κατίσκος ἐνθυμίσεως, Heb. 4. 12, to sit as Judge and Critick in the inward tribunal of the heart, and to take cognizance of all privièst matters there. This is salt indeed that searcheth far, pricks some at the very heart more kindly, Aes. 2. 37. and cuts others to the heart, and makes them rage more desperately, Aés 7. 54. And no wonder, seeing it was salt that was applied animis crudis to raw flesh, in the one place besmeared with the blood of the Prophets, and in the other yet reeking with the blood of Christ: And accordingly whilst the Word, like spiritual Doctrine, is spiritually delivered (for Spiritus passeth, where flesh sticketh) our sins and Christ's sufferings, the doctrine of Faith and Repentance, of self-denial and mortification, of cutting off right hands and plucking out of right eyes (Mark 9. 42, to 49.) is plainly and powerfully preached, and people told that they must be salted with such unpleasing salt to flesh and blood here, or else be salted with fire, namely with unquenchable flames hereafter, vers. 49. This, this is salt, and in preaching this, Ministers are salt, and good salt too, vers. 50. as here also in the Text
Text they are so called, when called to express Poverty of Spirit, Mourning, Meekness and such other graces in the former verses. Which kind of doctrine is indeed as fretting salt to proud flesh, invisa putrescenti mundo, as Musculus expresseth it.

And therefore no wonder, as Chrysostom observes, nor should we be discouraged, if in our Ministry we find the World fret, whilst our Word smarts; it's a sign that it meets with raw corrupt flesh, and that it's good Salt: So that at once their corruption and the integrity of our Ministry are discovered together; (for if the Flesh be whole, though you sprinkle Salt on it, yet it smarts not) as Chrysostom rightly observes, that our Saviour having made mention of Revilings and Persecutions, which they were likely to meet with, in the two foregoing Verses, Mox subjicit quasi causam, presently adds in this, You are the Salt of the Earth, as the Cause or Occasion of it.

And therefore on the contrary, for this first Particular, the Salt hath lost his savour, when the Preacher in his Ministrations,

1. Is wholly insipid, so flat and dilute, without the least ävenστυς, or Acrimony, or Spirit, or Strength, that it's altogether not only toothless, but also to any right Palat wholly savourless: The Iron so blunt as it will not enter though it strike often, unless it had more strength. Such kind of frequent Teachers Plutarch compares Τοῖς τῶν λέγως ἀρεσθώσαν, ἐλάχιστος Νήμη ἐγγέχθησαν, to such as snuff the Lamp off, but put no Oyl to it. In such, according to the expression of the Text, the Salt ἤπομενος without a Trope, properly and simply Sal insatiatus est, the Salt is become foolish, as the Word signifieth, in such foolish Shepherds handling of it.

2. When he is too affected in preaching vain Froth of carnal Eloquence, humane Learning, Politurers Conceits, Philosophers bare Morality, or the Schoolmens Divinity, who use to make Aristotle's Eibicks their Bible: But, Nomen hoc Philosophorum demoniarum non fugat, said Tertullian, this name of Philosophers Apologet, expres: dispossesseth not Devils, nor will any such Philosophizing Saxon Souls. The Apostles, that were the Salt of the Earth (Paul tells us) took another course in their Preaching, to season it.

3. When he is too base. When for fear of savour, profit or preferment he will claw and not bite, flatter, and damb with untempered Morter, and with them, Isa. 30. 10. only speak πλατυγονετία. But what is to adulterate, nay, to abjure the nature of Salt, if this be not? As Sugar is called the Indian Salt, in

Bho- Chrys/ft.
Rhodiginus, which is indeed Color Sal, but Sapore Mel, as Stengcius faith: Salt only in Colour, but Honey in taste; and yet Sugar more like Salt, (for both cleanse) than thefe corrupt and corrupting Minifters, like this Salt the Text speaks of. Salt infults us, qui principatum amat, & qui incipere non audet, faith Jerom. He is unfavoury Salt, who, that he may have his better Fee, will apply Lenients to proud flesh, which calls for a Corroflive. Such Trencher-Salts are too often found in Kings Courts, and great Men's Houses. But God (in the Text) cast them out of his, as moft unfavoury. Salt, if it were good, should make even an Emperor's cut-finger smart. Objurgam montes, & corripere colles, Contend with the Mountains, and let the highest Hills bear thy Voice, was given in charge to the Prophets, Mic 6. 1. And the Apostles, this Salt of the Earth (in the Text) took the like course to seafon it, & Κολακευώτες, εδέθεροσκευώτες, & ἐκθίσουσι, not by clawing and flattering, but by pulling down of strong holds, and bringing every proud thought into Captivity, to the obedience of Christ, 2. Cor. 10. 4, 5.

4. I might add, when either too negligently careless, or cruelly pitiful, or sinfully indulgent; as Elii in his gentle breath, Do no more so my Sons, 1 Sam. 2. 23. Which was a Sprinkling not of Salt, but of Sugar, a cafting Oyl rather than Water on the flame. When we are ashamed to make Sinners blush, and swoon our selves, when we should make others bleed, Crudeletis hac misericordia, this is cruel pity, which will rather let such rot, than make them smart, save the Salt, and not save the Soul.

A fault which is more ordinary, than the contrary extrem of too much Tartness, (as Learned Spanhemius judiciously observes) because our Saviour speaks only of the Salts wanting Saltiness, Mark 9. 50. Yet because in the excess of sharpnes and harshness all may, and some too often do offend; know we, that as Salt bites and smarts, so

2. It cures and heals, which was the second Particular of the resemblance; namely, that as Salt after heals what before it made smart, (as we often see in a cut-finger) it having δύναμις ὑσυκτικήν καὶ ὑσυκτικήν, a refringent quality, whereby it makes the wide-gaping Lips of the bleeding Wound close, and so it heals:

So also a Minifter, especially of the Gospel, in this should indeed be like Salt, never to make any Wound, but with desire and
and indeavour to heal it; and therefore, as the Proverb wills that we should, Salem & oleum emere, buy Oyl as well as Salt: And Physicians in their use, are wont to joyn the one with the other: And as Pliny sheweth, how Salt is helped with sweet Water; lib. 31. cap. 7. So such a temper, a Scribe rightly instructed to the Kingdom of Heaven, should aim at; that his word may be not more like Salt to pierce and bite a corrupt Sore, than like Oyl to sink into and supple a wounded Conscience: Or, to keep to the comparison of the Text, not more like Salt for smarting, than for healing and binding up bleeding Wounds. What unmeasurable abundance of this suppling Oyl was poured upon our Saviour in his Ministry, to bind up broken hearts, Isa. 61. 1. Which like that good Samaritan, he poured into our deadly Wounds, Luke 10. 34. And how would he have Salts and Peace, joyned in his Disciples Ministraions together, Mark 9. 50. which some froward ones would ever keep asunder. How did Peter ply those with Lenticulants, whose hearts he had pricked, Acts 2. 37. with 38. 39. And how shall you observe (with Austin) Paul in his Epistles, joyning Paternum authoritatem, & maternum affectum, to a Father's authority over stubborn wantons, the tenderest bowels of a Mothers pity? Thus when we have this יושב, healing Tongue, Prov. 15. 4. We are indeed as God's Mouth, Jer. 15. 19. This, this is to be right Salt indeed, not more to prick with a sense of sin, than to refresh and heal with application of mercy; as Pliny faith of Sal Terentins, that Physicians most esteemed of it; of which he withal faith, that it was Suavissimus omnium aquae candidissimum, of all the whitest and sweetest. Oh how truly medicinal is this Oxymel, this γλυκαντικος, this candor and sweetness in this Ministerial Salt, far hereby exceeding the best of all the natural? For Ile carnem ligat, hic conscientiam: That heals the wounds of the Flesh, this binds up the bleeding wounds of the Soul.

And therefore here again the Salt hath lost his savour, when the Minister in his Dispensations is,

1. Pitilessly careless: Lets the poor man bleed to death, whilst with the Priest and Levite, he passes by on the other side, Luke 10. 31, 32. or with the chief Priests and Elders, puts off a deadly wounded Judas with a τι μελανω, σαλπειν, What is that to us? Look thou to it, Mat. 27. 4. Sure, if we will not, for certain God will look to it one day, and mean while he is Pastour stultus, a foolish Shepheard, that heals not the broken, Zech. 11. 15, 16.
15, 16. And it's Salt insatiable, unsavoury Salt, that takes no more care of binding up broken hearts.

2. Passionately froward and furious, when the Spirit is sown and all Vineger: Only galling and fretting Sermons, Satyrs and Invectives at all times; but, if offended, Thunder-claps: With those Sons of Thunder, will fetch Fire from Heaven at every affront, Luke 9. 54. our Saviour tells such, that they knew not what spirit they were of, ver. 55. Not Elias's, as they pretended, much less of the Spirit of the Gospel, which came down in the form of a gall-less Dove, and would have those Ministers, on whom it sits, instruct with meekness, even Gain-sayers, 2 Tim. 2. 25. The wrath of Man here never working the Righteousness of God, James 1. 20. Ever inflaming the Wound rather than healing it, and so sprinkling on it not Salt, but Poison.

3. Especially if he fret and gall sound Flesh most: As the guile of some is to inveigh against the soundest Hearts bitterly, Making the breasts of the Righteous sad, whom God would not have grieved, Ezek. 13. 22. This is Carnificinum, non Medicinam exercere. That which thus frets the whole skin, I must again say, is not Salt, but Poison.

3. Salt, that it may thus heal, cleanseth; being of an ab瑟ive nature. Mordet quidem sal, sed purgat, faith Brentius, and so keeps from putrefaction; partly by its heat, and drieness, and astringency, attenuating and spending superfluous Humours, and so, Pliny faith, cures Dropses; and partly by consolidating the flesh, that it lie not open to corrupting Air: Therefore the newborn Infant used to be salted, Ezek. 16. 4. And Jericho's corrupt Waters, by casting in of Salt, though miraculously, yet so as in a natural way (as Vallesius * s' cheweth) were healed, 2 Kings 2. 20, 21.

And so it is with our Salt also. No savoury Ministry ever either wounds in the Doctrine of Humiliation, or healeth in the Doctrine of Justification and Adoption, but cleanseth too in the Doctrine of Mortification; wounds and cleanseth with the Threat of the Law; whilst he tells us, if we live after the flesh, we shall die, Rom. 8. 13. And withal, healeth and purgeth by the sweet Promises of the Gospel; whilst he makes this inference, that if we have such Promises, of being Sons and Daughters of the Lord Almighty, we should cleanse our selves from all filthiness, 2 Cor. 6. 18. with Chap. 7. 1. as not being fitting, that those, which shall sit on the Throne, should be grovelling on the Dung-hill. Thus
Thus it eats out the very Core of the Plague-fore, the inwardeft
lust of the heart, the original Spawne and somes and first taint of
Nature, will have the Spirit savoury, words seasoned with salt,
Coll. 4. 6. cut off the unclean foreskin both of heart and lip. In
this fense like salt, and that with a blessing makes the earth bar-
ren, whilft it kills the sinful weeds of our natures and hearts, as
Bede observeth: nay herein far above all salt, for it only prevents
putrefaction, and doth not recover it, flesh already tainted will
take no salt. But this Diviner Salt with Gods blessing recovers diraems vitio-
the most corrupt of all flesh; a Manasseh, a Mary Magdalene, the
bloodieft Murderer, the horrideft Baphomer, the uncleaneft
Drunkard and Lecher, that hath given himself over to all lascivions-
ness, to work all uncleanness with greediness, so filthy as you
would be ready to say, let him be filthy still, and for ever. But
yet, as the Proverb useth to say, in such a desperate case sale per-
veniunt hic adjutativi. Nor doth Laetantius despair of that, but
that there is enough in this salt to make such a lazer sound. Da-
niibis iracundum, &c. Give me whom you will, though as mad
and furious, as though he were possessed with a Devil, I’ll tame him
with a word; though as filthy, as if possessed with an unclean spir-
it, when Exorcists superstitious salt will do him no good, I’ll with
this other salt cleanse him. What admirable cures might this salt
work, if it did not lose its savour? By this Gregory (who might
well be named Thaumaturgus) Bishop of Neo-Caesarea coming
thither finding but seventeen Christians, dying left but sev-
enteen Infidels. What other salt prevents, this cures, and then after
prevents the like corruption ina μη γεννησω τος ἀτελευτής
κατορθομαι συνάλλαξις * that in such seasoned flesh, or spirits rather, such worms
may never breed that will never die.

And therefore here again the salt hath lost his savour, when in
matter of Doctrine and Carriage putredinem non impedis, sed provo-
cat, it doth not hinder, but rather provoke corruption in both.

1. Suffers worms and vermine to breed in Doctrine, and lets it
be corrupted; in Manners, and lets it be winked at, hath lost
that acrimony of salt, that energy of the Spirit, (as Beza ex-
pounds it) which might oppose against such corruptions. Such
the Scripture calls dumb Dogs that cannot bark, Isa. 56. 10. not
salt, or fire such as hath lost its saltness, for else it would not en-
dure such taint and rottenness. Although in nature they say salt
water doth not wash so well as sweet, yet in a way of grace and

L 11 2
a gracious Ministry, we see where it comes, it is very abstensive
and cleansing.

2. Especially if they be such as breed vermine in both, whilst
they sinfully corrupt both; the savoury Doctrine of God's Truth
with Errors and Heresies, which they broach or maintain; and
the holy Way of God with ungodly practices which they counte-
rence and justify; there being never such abominable Heresies
and Doctrines of Devils, which they had not Chaplains enow to
propugne; nor any so desperate and loathsome practices, which
have wanted some Clergy-men to defend them; Korah, Rebell-
ion; The Pope, King-killing; his Valentiæ Idolatry; acutely to
distinguish and to affirm that some Idolatries are not abominable,
because the Apostle gives that Epithet of abominable indeed to
them all; and his Cardinal, even Sodomy itself, which at least his
Humanity might have blushed at, when his Scarles could not.How
often do some pipe to their great Master's dance, and their song
is an unison to others lusts, that they may glut themselves therewith
with more mirth and security. But if this be to be cleaning
sates. I know not what is to be poyson.

4. But in the fourth place (and that which I said our Saviour
chiefly intends.) Salt hath a special seasoning quality, whereby
as it prevents corruption (it prevents ill savour to the smell); so
it makes meats to seasoned savoury to the taste, and more
wholom to the whole body, as he expresseth it τὸν τερατὸν ἀναγκαιο
νὰ ἔχω, and therefore by Plutarch called τῶν ὁλον ἐκ
μιας, the Sauce of all our food, and of all the plea-
singest, by Humanists called even χέρες [Col. 4. 6.] quasi qua-
rita gratiarum; and which therefore the Egyptian Priests, that were
severe in their Askesticks, abstained from; so that for our ute of it,
what light is to colour, that Salt is to savour, neither without ei-
ther delightful. Plut. Sympol. lib. 4. cap. 4. nay not only so,
but as Joatham in his parable said of Oyl, that by it they honoun
both God and Man, Judg. 9. 9. And so Conditura incensu appella-
tionem habet à sale, Exod. 30. 35. (Chemnit.) so salt by Plato
in his Timæum is called θεοειδῆς οὖς, Deo amicum corpus; so
pleasing to God, as that no sacrifice without salt to him was sa-
voury, Levit. 2. 13. from whence (the Devil being God's Ape)
amongst the Heathens it grew into custom, that nulla sacra consci-
untur sine molâ salis, that Salt was always in their Sacrifices also,
as Pliny witnesseth.
And the like good office the Ministers of the Gospel do or should do in their Ministrations: for in Ezekiel's Evangelical Temple, I find the Priests sprinkling salt on their Sacrifices, Ezek. 43. 24. implying, that we now are as well to season our Sacrifices, as they did theirs; as Gregory expresseth it, si sal sumus, con- dirementes fideliem debemus. If we be Salt, then, although in our publick Ministry or private converse we come to such a people or company so loathsomly unsavoury and profane, as that God's soul abominates, or so sinfully Luke-warm, as that he is ready to vomit out of his mouth; yet we should endeavour so to besprinkle them with this blessed seasoning, that they may learn to savour the things of God, and be themselves savoury and well-pleasing to God in Christ. How much flesh doth a little salt season? and how many many souls before rotting away in their sins with God's blessing might an holy savoury Ministry, (if we were indeed godly and withall prudent and diligent) so alter and change, that they may be as so many meat-offerings and drink-offerings unto God, which he might relish and take pleasure in? ut non sapient modi sed & in deliciis babeuntur, whilst in his Doctrine and Practice he commends to them, yea and works them to Faith, by which they please God, Heb. 11. 6. brings them to Jesus Christ, in whom God is well-pleased, and with them in him; to obedience, prayer, alms-deeds and works of mercy and the like, which the Scripture holds forth to be such sacrifices, in which God is well-pleased, Rom. 12. 1. Heb. 13. 16.

And withal, whilst in his private Converse, Conference and Carriage, he is ever sprinkling of this Salt where ever he comes. I blush at our negligence in this kind, when I read in Plato's Apology, how Socrates befriended himself, and what pains he took to work upon the People of Athens: And in Peter Martyr, making mention of his seventeen days being at Bucer's House, and how savoury he was in his Carriage, and what seasoning he found at his Table; from which he proffereth, he every time rose up either more Learned or Godly. Such Salt in Doctrine and Carriage in publick and private Ministers should be, which may make those they preach to, and converse with, pleasing to God, and acceptable to Men; even such as may minister Grace to bearers, and beholders, Ephes. 4. 29. Col. 4. 6. Cajetan adds, and extends this wholesome seasoning of the Minister's Word and Doctrine, to Omnia appetibilita terae; that they are the Salt of the Earth.
Earth, by their Word seasoning and making all the blessings of
the Earth, Posterity, Prosperity, Estate, Health and Pleasure
it self, all wholesome and comfortable.

The contrary unsavouriness, in a former particular I quickly
passed by, and therefore here now stop my Nose at, and only
say; that in this kind ἀλες ἁναλον γειτονι, the Salts hath left
its saltness: It's not it self, when though unsavoury it self, yet
it seasons not others: But that μορμον, it's become most loath-
some, and quite contrary to it self; whilst Ministers are not only
corrupt, but Corrupters, of such an unsavoury spirit them-
selves, as that they infect the air where they breath; and so make
the Disease contagious and Epidemical.

5. Lastly, Salt by the former healing, cleansing, seasoning,
hath a preserving quality, so that things may be kept as well in
salfest Brine, as sweetest Sugar. And this is another respect
(Plutarch thinks) why Homer called it τεῖον, Divine, from its
long lasting; as also why it's made Symbolum amicitiae, which
should last always, Heb. 13. 1. and why in Scripture-phrase a
Covenant of Salts is put for an everlasting Covenant, Numb. 18. 19.
2 Chron. 13. 5.

Sure I am such a Covenant of Salts, such an everlasting Covenant
of Grace and Love it was, which Christ's Apostles then preached,
and his Ministers yet dispense; in which their care and duty is
so to wound, and heal, and cleanse, and season, as to preserve
their Peoples Souls to immortality; So at first to humble them,
and then to comfort them, and then so to cleanse them from the
corruption of sin, and to season them with the sweet savour of
God's Grace, that they may carry them on in a way of perseverance to everlasting Glory; so at first to espouse them, as that
at last they may present them as a chaste Virgin unto Christ, 2 Cor.
11. 2. Sal ad diurnitatem, Ministerium ad immortalitatem: Salt makes things last; the Word and Ministry of it, our Grace
and Peace everlasting.

That Salts therefore is herein unsavoury, that hath indeed lost
its savour, for Life or Doctrine is not himself what he was, and
so neither is the one like to the other: That Eeebolium may well
cast himself down at the Threshold, and say, Calceate me insipidum salam, O tread on me as so much unsavoury Salts; when proved an Apostle. So a Minister, not only when he Apostatizeth himself, but also when he preacheth such Doctrine, as either
will
will admit, or doth maintain Apostacy. If but Morality, it will admit of it; and if Arminian novelty, it will justify it. Neither of which favours of that Pātinum ἅλιν, the everlasting Covenant of Grace, which keeps the Elect of God ἐν ἁφθαρσίᾳ, Ephes. 6.24. in sincerity unto Immortality.

Now in all these respects, we should labour to be as the Salt of the Earth, which was the first part of the Text; and take heed of losing our favour in the contrary particulars, which was the second: For else, O nos omnium miserrimos! For how heavy a sentence is denounced against such in the third: Where-will shall it be salted? Most useless and unprofitable: It's hence-forward good for nothing, most rejecontious and despicable, but to be cast out and troden under foot of Men. Quod omne avertat Deus per Jesum Christum unicum nostrum salvatorem,

SERMON XXVI.

Isa. 32. 1, 2.

Behold, a King shall reign in Righteousness, and Princes shall rule in Judgment.

And a Man shall be as an hiding-place from the Wind, and a covert from the Tempest, as Rivers of Water in a dry place, and as the shadow of a great Rock in a weary Land.

If the question be, (as once) Whose Image and Superscription is this? The answer is now, as then: It's Cæsars. God's and the King's. That the Lord Christ is here meant, none but a Jew will deny: But whether Christ only, as St. Hierom, and Procopius, and Junius conceive, or rather Christ under the Type of Hezekias, or some other godly King, as Thomas, and Hugo, and Deodat, and Vatablus conjecture, I lift not now to dispute. This all conclude on, that of Christ all is meant most fully. He, that Melchisedeck in the Epistle to the Hebrews (and Cænus thinks there was no other in Genesis) who is here the King that Reigneth in Righteousness; yea, and (as the word is) for the Righteousness of his People. His Apostles and Ministers, those Princes that are here said to Rule in Judgment. He, He only (faith the poor troubled tostled thirsty weary soul) that is the safe shelter from the Wind, and a Covert from the Tempest, even as Rivers of Water in a dry place, and the shadow of a great Rock in a weary Land. And here — Juvat usque morari. I shoul'd (otherwise than Peter) know what I said, if I shoul'd say it were good to be here, to stay (as it were) on this holy Mountain, and thence to take a view of Christ's Glory under these Figures, though not in his Transfiguration. But because it's most likely that it's here spoken in Type of some King, so as from Christ to be a pattern of all Kings and Governors; our present occasion will rather require so to consider it; and so we have in the Text these two particulars.

2. The good Blessing that comes to God's People by it. Such a Man shall be as an hiding place, &c.

In the former, three Pairs we have in their several subordination, 1. A King, as Supreme, and Princes under him. 2. The one Reigns, the other Rules. 3. He in Righteousness, they in Judgment.

In the latter is promised and elegantly expressed a double Blessing to God's People thereby.

1. Safest Protection from less, yea from greater Evils. He is not only a Shelter from the Wind, but also a Cover even from the Tempest.

2. Fullest Refreshments in lesser, yea in greater greatest Languishings and Fainting, as Rivers of Waters in a dry place, and as the shadow of a great Rock in a weary Land.

I begin with the first; and thence in the three Pairs may it please you to note with me three particulars.

1. That it's here promised as a blessing, that there shall be a Reign and Rule in the World, else what would become of it? No more a κόσμος, but a χάσμα, if no Governour, or at least Government. Time was when there was no King in Israel, Judg. 17. 6. & 19. 1. But when there was none to put them to shame, but every man did that which was right in his own eyes, would you now how crooked and shameless it was they did then? Read but over those Chapters, and you shall see what cursing and stealing and cozening, chap. 17. and 18. yea what most prodigious and unnatural filthiness, and murder upon it, came thereby, chap. 19. And then come home to my Text, and say whether it may not well be here promised as a blessing to have a Governour, especially and if with him Government too. Else better under a Nero, than under a Nerva, sub illo nibil, sub hoc omnia, under the one nothing was lawful, and under the other any thing, and the last the worst: for they that have so much liberty, that they may do any thing, will certainly be so licentious as they will do nothing. Away then first with Anabaptistical Anarchies, which behead Commonwealths, and make them walk like spirits without heads.

Away Secondly with such dangerous Tenets, that in commands of things otherwise lawful the interposing of a Magistrates Authority is the intercepting of a Christians liberty. Such leave beads, but no brains in them as able and fit to direct the body.

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Away
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Away lastly with all rebellious murmurings against Government and your more strict Judicatures as too strict a curb. Corrupters of youth in the University use this Engine first to bring the Tutor with them into disfaste, and so they know the plaster is poisoned, and therefore will do no good. It's the foot swelling that often makes it complain of the shoes nipping of it; and its the headstrong horse that stamps and fomes and bites the bridle, because it reins him in from running headlong. But how much better for him to be backed by Authority? Sober and thankful spirits I am sure will acknowledge this a blessing, that Reign and Rule is promised to be in the world.

2. Especially, which is a farther blessing, when Kings reign and Princes rule. Blessed art thou O Land, when thy King is the Son of Nibles, said noble King Solomon, Eccles. 10. 17. Such standing high on the top of the Rock with an Eagles eye can spy farther than such Batts that see no danger, or want wings to fly from it. Such the Hebrews call as ingenuous as great, who can graciously condescend to a generous ingenuity, which Pests, though lifted up on their fellow-bores shoulders, cannot rise up unto. The one's honour is engaged, which he will not have blenished, whilst the other hath no worth hath little to lose by unworthiness. Plutarch observes that the Judges in Areopagus were in of the chief men of the City: and when Valerian was chosen Consor, the people's vote was, de nobis omnibus judicis, qui omnibus est melior, which they therefore are as happy that have, as they miserable which are without.

Either in such Democracies, in which the common crowd shall bear the sway, and the confused noise of the ruder rout shall be instead of Imperial Edicts; Plebifcita instead of Senatus-consulta; and the bellum multorum capitum is head without brains, whilst every one that is more eminent either for place or worth must be cast out by their goodly Ostracisms.

Especially if in such Anarchies and Confusions, in which Princes go on foot, and Pages ride on Hors-back, Eccles. 10. 7. When Robert Ket, a Norfolk Tanner, will prove a General, and John à Leyden no less than a King of Munster, and Goodman Kruchting and Knipperdolling his worthy Counsellors; when every totry Mechanick will be a μεγας τις, and not a Tutor under his bulk but can more freely control Prince and State, and confute their actions, and tell how they should have done better, than any other dare or can at the Council-Table. Yea, friend, but move before
before the wind, unless you would fall into quick-sands. Aristotle gives it for one rule of household-ordering in his Oeconomicks, that every thing be set and kept in its place, that at any time you may readily go to it though at midnight. It will hold and should obtain in Christian Politicks; in which every one knowing and keeping his own place would either prevent a midnight, or at least not be in such darkness and confusion: but to know what to do in it, and then acknowledge, that its a blessing promised, if Kings reign and Princes rule.

But did not the Prophet forget himself think we, that he did not add by the Pope's license? No. That is a point of new Learning, which this Seer (it may be) foresaw not: and which our Ancestors here in England (as well as we) believed not. One of your late deceased Worthies (Honourable Lords) hath fully reported it; and although F. Parsons hath laboured after his railing manner to disprove it, yet the answer was well returned to him, that he was a Writ of Nihil dicit, for this was but a Crutch to hold up the Pope's Supremacy, which as it was first helped up by Phocas a Traitor to his Lord, so it hath delighted to be maintained by Treason ever since. But leave we them together by the ears amongst themselves about his direct or indirect Power in this kind; Bellarmin and other Jesuits holding the latter, and Carerius calling them no better than Hereticks and impious Politicians for it, whilst he stands for the former. In the mean while (with the Pope's leave) we shall bless God, that Kings reign and Princes rule without it.

3. Above all, as it is here added as the top of all, if in Righteousness and Judgment: of which two, Righteousness is that Point or Port, which such Pilots are bound for; and Judgment is that which steers to it in a right course. For Righteousness in the Hebrew Text is Justice: and Judgment in Scripture phrase amongst other things implyeth Wisdom, Psal. 119. 66. 1 King. 3. 28. and Moderation, Jer. 10. 24. Yea so, when Justice is so maintained, that neither for want of Strength and Wisdom the Bow is too slack on the one side, nor for want of Moderation over-bent on the other, is a King's Honour, his Princes and Judges Duty, and the Peoples Happiness that live under them.

1. First then for the Ground-work of all, and the Magistrates-Master-piece, it's Justice. If Kings reign in Justice, and Princes rule in Judgment: In Justice, in Judgment. Nay, that's not enough to express all that's here said, its לארוסים למשתמשים for Justice,
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justice, and for judgment, as though to reign and rule were only for to do justice. Thus Prov. 8. 16. Kings reigning and princes decreeing of justice are put as terms equivalent; so that justitia is the fundamental maxim of state; and they on whom others wait must themselves attend on justice. 

Dent. 16. 20. Justice, justice shalt thou follow or pursue. What! justice, justice! nothing but justice? yes, piety and mercy, peace and bounty too, and yet justice justice especially; because justice is a general virtue, as Aristotle hath observed.

Ἐν δὲ δικαιοσύνῃ συλλυκέται ὁ θάνος ἀρετὴ erval.

In one branch or other of it as communicative, or distributive, it will reach and command and regulate all; and so it's piety's bulwark, mercy's guide, bounties storehouse, and the very sinews of peace; without stirrings of which peace itself would corrupt, as still waters without moving, and the blood in the veins without the spirits in the arteries moving under them; yea without which peace would be no peace; for it, (if St. Austin rightly defines it) is ordinariae bonorum concordia, an orderly concord; but when no justice, there will be no concord, or at least not an orderly one, but such a peace instead of concord would beget war, and instead of order at last would end in confusion, according as it was said of them of old, pacem vocant, & solitudinem faciunt. And therefore justice for peace let every justice of peace maintain and execute.

Justice say you! but what then faith justice? summum quid, let every one have his own. That in general; in particular bonis bene, malis male. Let them that do well have well, and let bad men doom answer their crime, κακὸς κακὸς, Matt. 21. 41. Let them be conjugates, and drink as they brew. Evil will, evil have. It's the brief abstract of God's judicial proceedings, Isai. 3. 10, 11. and therefore should be the platform of his deputies. bonis bene. Let the virtuous be encouraged, at least the innocent acquitted; for it was but Pilate's vaunt to Christ, Knowest thou not that I have power to crucifie thee? John 9. 10. But what Pilate! power to crucify him, whom thine own mouth before verse 6. had pronounced innocent; dum potentiam tuam offertis, justitia leuea se ipsa privas, as Brugensis upon the place, that men may know that thou art a great man, thou carest not to tell them, that thou stickest not at it to prove an unjust judge: and much I wis to thy commendation: He that condemneth the just is an abomination to the Lord: for bonis bene: and because malis male: he is no better that
that justifieth the wicked, Prov. 17. 15. In God's Name and fear let men at least have Justice: and to this end let it be dispensed without, 1. Passion. 2. Corruption. 3. Accepting of persons. 4. Protracting of time.

1. Passion. Else Pilate, whilst he falsely thinks that Christ fights him, will be ready to take a snuff, and the Sword together, and in a blind rage strike him, whom he should have with his dearest Blood defended. But Judges do Sede pro Tribunali. That site of sitting on the Judgment-seat puts them in mind of that sedateness of mind and Passion which should be in them, notwithstanding all Persons or Causes that come to the Bar. Else Anger will bloodshot the Eye, that it cannot discern the Cause, and Fear will put a trembling Palsie into the Hand, that it either cannot hold the Sword, or at least not strike an even stroke with it. To prevent this in Areopagus their Judicatures were in the night, that they might not be moved with the Malesfac tors sad looks and teats; and their Advocates were commanded to open the Case in plain simple words, without the fuscus of either Gesture or Speech, that it might not be λόγος παθητικός to blind or mislead them with Passion.

2. Without corruption of Gifts, or Bribes. For else as Passion would bloodshot the Eye, so a Bribe will be a Pearl in it; both hinder from seeing clearly, even the clearest Eye, (it blindens the Wise, Exod. 23. 8.) and is too unworthy for an honest heart: For me-thinks Philo Judaeus his distinction here comes home in his Book de Judice. It's either ευ' ἀθέων: A Gift is either to carry out a bad Cause, and that he justly calls παρ' ἀθέου, altogether wicked and most abominable; or to help out a good Cause (which too often stands in too much need of help) and that some-what too gently he faith is, εφ' ἀθέων τῶν πόνῳ πνευμάτων, it's half Unrighteousness. He is Διακ Xamarin a Mungrel, betwixt just and unjust; nay, it's down-right Injustice; and he is absolutely unjust, that makes an honest Man pay for that which is his own; and Gifts must be the Key, to open that door, which God and Right would have stand open, as your free Courts, for every honest Man to come into freely.

3. Without Partiality and Accepting of Persons, which the Word forbids, Prov. 28. 21. the Judge's seat on the Bench denieth, as usually sitting in the midst, to teach him to carry Matters with an indifferent hand; and ancient Hieroglyphicks, condemn, whilst they paint Justice without hands to receive Bribe;
Bribes, and Eyes to look upon, and accept Persons; as though an Ear and a Tongue were sufficient; the one indifferently to hear the Cause, and the other impartially to pronounce Sentence.

First, Whether upon Friends or Foes: For they are conditions, which come not into Justice's cognizance. Thy Foe, though without thee, may be in the right; and therefore, if by Christ's Right he cannot have thy Love, yet by his own he may exact Justice. And then, in publick Causes, private respects are not to be regarded: And in Justice's quarrel, Friends not to be befriended. Chilo in Gellius, when upon his Death-bed (Good Man, if you believe him) he could find nothing to repent of: At last, he stumbled on this, that in a Friends trial, though he would have Justice done, yet himself being Judge would not be seen in it; which some-what troubled him, and not undeservedly; for Justice should be executed without respect of Friend or Foe.

Secondly, Or Rich or Poor. Pity of the Poor in a bad Cause may seem to have a shew of Piety: But it's not more usual than unlawful, and therefore expressly forbidden, Exod. 23. 3. A thing whi.ch Philo Judaeus makes almost a wonder of, that Moses, who had otherwise and else-where filled his Books with provision for the Poor, should there deny them Pity: But he well satisfies himself from the consideration of the nature of Pity, that it's ένεαν, hath an Eye that looks with Compassion upon Misery, but winks not at Iniquity. And indeed, it's not just Pity, when Pity of such Cruelty against Justice. In this case Job faith, he was Eyes to the blind, and Feet to the lame, Chap. 29. 15. but not a Staff too, to beat their Neighbour with. In this kind your Laws must not be like Statute-Nets, so wide as to let little Fishes get out: But more care is to be had, that they be not like Cobwebs, which great Flies will break through. For we do not so usually lean upon the left Elbow towards weaker Persons and Clients; and therefore herein there needs less caution: A greater care is to be taken, that we lean not too much toward the stronger hand. Jupiter in Plato is brought in complaining of Judicatures in the World, that Men were now judged with their clothes on: But he would have a time, he said, when he would have all judged naked. Such a time will our Jehovah have (Beloved) to judge us all in one day naked. A fit pattern for his Vice-gerents now, as much as they may, not to consider matters invested with the Persons Clothes,
Clothes, that a gay Coat may carry the Cause, but that the naked Truth may appear, though it be on the half-naked Beggar's side: and therefore to this purpose it is, that God in Scripture takes special care of four sorts of weak ones to be upheld in a right Cause, which of all were most likely to be born down and trodden under foot, the Poor, Strangers, Widows, and Orphans.

1. The Poor, which often have but poor Help. It's usually but a cold Suit that's in Forma Pauperis; and yet God takes order that his Cause shall not be perverted, Exod. 23. 6. nay, nor neglected neither, though he be but only an Asker or Desirer, as his Hebrew name signifies; yet if he do but ask for Justice, though he have nothing to give for it, it's his own, and therefore we had best let him have it.

2. The Stranger. Alas, he is far from Home, and it may be farther from Friends, and yet God would not have him further for it from having Justice. Judge righteously between every Man and his Brother, and the Stranger also that is with him, Deut. 1. 16. Even the Stranger, though he cannot have an Inheritance, a place in thy Kingdom, yet let him have room to come to thy Bar to call for, and to have Justice.

Thirdly, The poor Widow. She, it may be, is in some-what a worse case. Her name in Hebrew, is נבשנה, which betokens Dumbness. Her Husband, who did once bespeak her, is now wanting to speak for her; and she cannot speak for herself; at least cannot call (lowness not becoming that Sex's modesty) yea, but when she hath not a Tongue to speak, God commands his Deputies to have an Ear to hear the poor Widows sighing for Justice; whilst he pronounceth a Curse, which all the People should say Amen to, against him that perverteth the Stranger's, and Fatherless, and Widow's Judgment, Deut. 27. 19.

Fourthly, And it's well that the poor Fatherless Orphan, which every one forgets, (you hear) is not there forgotten of God, nor would he have him of his Deputy: Thou shalt not pervert the Judgment of the Fatherless, Deut. 24. 17. The Hebrew word לֵין, as some derive it, signifies such an one as is quite undone, and all whose Friends are quite consumed: And so the Lxx. in a manner always translate it by ὀφέωνος, an Orphan. Now Orphanus and Pupillus the Civilians use thus to distinguish, that Pupillus is one that hath left his Parents, but yet hath a Tutor or Guardian left him: But Orphanus is one that's
that's deprived of all; that hath neither Father, nor Mother, nor Guardian, nor any to stand for him; yet even such a desolate Orphan God would have the highest Judge to sit for, so that he that is deprived of all, should not withal be deprived of Justice. And thus every way God would have it administered without Partiality, or Accepting of Persons.

4. And lastly, Without Delays and Protracting of Causes. For it must not only be an Executing, but also a Speeding of Justice: For if putting off a poor Man but a day, the Scripture notes as a defrauding him of his own, Prov. 3. 27, 28. though only in a matter of Bounty: What then is it in a point of Justice, which he may more justly challenge as his due? And it may be, of such importance, as that one Assizes, or Terms, or Days put-off may put him quite beside his Right; or at least his Surgeons long and lingering Blood-letting, long Suits, may as certainly end him, as his Adversaries more sudden and violent Thrust. Præstas semel cadere quam semper pendere. Many a Man's sad experience (and it may be, on both sides) tells him it's too true here; it had been better for both of them at first to have been cast in the Cause, than to have hung so long in the Suit. But Christ our Judge and King, gives a better President, of whom it's said, Isa. 16. 5. ירדה המ CommandType ייעור ייעור Judges, and seeking Judgment, and hastening Righteousness, without delay. But yet not with more haste than good speed; for he seeks Judgment. And so I am led from the first and chief White that's to be shot at, and that's Justice to the right Levelling at it, and that is in Judgment, which among other things contains,

1. Wisdom and Prudence in a through ability and care of a wife considering and discerning of Persons and Causes; as it was in Solomon in the case of the two Harlots, when by his ēγγυλοις and Ἰουνών, his quick and sharp discerning in that cause (by the Sword he called for) he did so dextrously cut asunder that knot, which otherwise could not be well untied: It's said that all Israel feared the King, because they saw the Wisdom of God was in him to do Judgment, 1 Kings 3. 28. And therefore indeed a Judge should have judgment, that so a crafty Knave's packing of Businessess may notuffle a plain honest Man out of his Right: But that he may see he is Sub oculo Catonis, and that Justice's Eye neither winketh nor is blind: For although indeed (as was said) it was wont to be Pictured without Eyes, it was only to express, that it was blind only for accepting
of Persons: But yet Eagle-eyed, both for care and ability of discerning of both Persons and Causes. So Prov. 7. 6, 7. wise Solomon stands watching in his Casement, to see a Fool and a Harlot meet (for Wickedness will be sure to walk bare-faced in the street, if the Magistrate's Casement be shut) and its Signaer dictum by Nebemiah, Noh. 13. 15. In those days I saw them that profaned the Sabbath. It was ill that they did it, but well that he saw it, to take order about it. Dan. 8 5. It's spoken of a bad Man, but yet as containing an emblem of a very good Governor, that the Goat had an Horn betwixt his eyes. His Horn is his strength, but it's between his eyes to see that he push down not Men, but Disorders. In a word, as Aristotle told us, that Justice is an universal Virtue; so we learn from the same Matter, that Prudence is the general guide, ἀσ ἐν φέροις σὲ λαίες: And therefore pity that they should not go hand in hand together, or the one follow the other, and that in Solomons order; who was the best Heraul, and exactly knew how to rank them, to receive the instruction first of Wisdom, and then of Justice and Righteousness, Prov. 1. 3. Then Justice is a good Judge, when Wisdom as the Sheriff, goes before him to the Bench. It's the Wild-fowl that steers its course with its train. Here next after a good God, and a good Heart, a good Head-piece, must be direction. Σωφία ἐπί πέλαν σὺν ἀρετῇ. So the Lxx translate the the 21 Verse of the same Chapter, Wisdom sits at the great Man's door. Now happy he, if such a Porter were never from his Gate, to welcome those that come to him for Justice, that he ever did execute it with Judgment; that is, first with Wisdom, that Justice might not be blind.

2. With an easyness and moderation that it do not look through Prisons and Causes with too keen and sharp an eye, or else we know what summum jus may soon prove: for Judgment in Scripture-phrase signifies not only severity of wrath, but also a moderation of it, according to that, O Lord correct me nor in anger, but with judgment, Jer. 10. 24. Such a Judge is God, although absolute Lord over us, yet his judgment is ever with moderation. He rewards ultra meritiem, and punisheth cista delictum. Christ's Scepter is a right Scepter indeed, Psal. 45. 6. not a Lead one to bow to every one's humour, and yet not an Iron one, unless it be to break flinty hearts, Psal. 2. 9. No, but like Absuernus's, a Golden one, heavy, but healing; and like himself would he have his Deputies, upright in a golden mediocrity, but if any way (for the general carriage of matters) propending rather to the
more benign extreme. Even in Areopagus, which I have often spoken of, and accounted most severe, yet when voices to quit and to condemn were equal, the accused person ever went away absolved, as indeed in doubtful cases its better to let a concealed fault go away unpunished, than to suffer over-veiled innocency to be wronged: and in plain cases its the goodness of gracious Princes to carry the Sword in the left hand, and the Scepter in the right, as more ready to protect the good than to smite the bad, and them not with a right-hand-blow, but with a sparing stroke: and therefore are called Nursing-fathers of God's people, Isa. 49. 23. Cornelius a Lapide expounds the place of the Spaniards suckling the Indies, Cruel Nurses, when it was with their own bloud, enough to keep them from ever taking the breach of the Church. But gracious Princes, I say, are Nursing-fathers indeed, that suckle their people with their own milk; and though sometimes they must take the rod in hand, yet they give fewer and lighter strokes, than the fault deserves: Forty stripes mayst thou give him, and not exceed, that thy Brother may not seem vile unto thee, was God's command to Judges in those dayes, Deut. 25. 3. The command so strictly observed by the Jews (who were otherwise crabb'd enough) that they always bated one of the forty. Of the Jews five times received I forty stripes save one, saith Paul, 2 Cor. 11. 24. when they made no Conscience (as too many now adays do not) of abusing a Minister of the Gospel, yet they would bear them of a conscientious care of the Law, and when so cruel as five times to scourge an innocent, yet they will be so merciful, as every time to bate him one of the account: but as the command was superstitiously observed by them, so the argument that back's it is to be weighed by all the Judges of God's people, that thy brother may not seem vile unto thee; as poor or bad as he is, yet he is thy brother: and therefore as Pliny to his friend that was too rigid in his Soveraign, memineris & te bonum esse & bonum patrem: thou art but a man that striketh, and he is a man that is stricken, and therefore a common nature requireth a common equity and humanity, especially seeing he is one that shall with thee stand at the same last Judgment-seat, where all judgments here shall be judged over again: and then take heed that just sentence be not then objected, which is already pronounced, James 2. 13. He shall have judgment without mercy that hath showed no mercy. I deny not but times and cases may be so otherwise irrecoverably corrupt, that the Magistrates sword must have of necessity a sharp
sharp edge on it, to cut off rotten members, that will endanger the whole body. An Iron Age may call for an Iron Rod, and mala nodo malius canem, a hard knot and as hard a wedge must meet sometime and in some particular case.

But in general course of proceeding (Honourable and Reverend) I hope God will be your guide. It was his infinite Wisdom in redeeming us guilty Malefactors to find out a way wherein strictest Justice and tenderest Mercy might meet and kiss, Psal. 85. 10. At your best you will fall short of your Copy, but I persuade my self that you will do your best to write after it, that so in his Sacred Majesty's Reign and by your Judicatures this Text may more and more be fulfilled, a King shall reign in Righteousnes, and his Princes shall rule in Judgment.

And therefore for Application, what a mercy in this kind we enjoy were not ὀλοσμοῦν and ἠτοιλοσμοῦν too near a kin, Ephraim and Manasses Brethren, (that is, plenty begetting forgetfulness) we should all (as we have cause) acknowledge with thankfulness. I confess although the Sun goes on in a steady even course, yet the resemblance of it in the waters seemeth as much to waver as they do. Multitudes in Scripture-phrase are Waters, Rev. 17. 15. and yours and other Governours actions and judicatures, though steady and even, may appear crooked, as a streight staff in the waters, whilst refracted and perversely, in their tumultuous apprehensions; but its your comfort that bene facere & malē audire Regnum est, to do well and hear ill is no les than a Royalty. And mean while for my part as long as I consider, how in other Countries, and now Aceldama's fields of blood, there is it may be no Magistrate, but an Enemy, and no Law, but Martial, and withal cast mine eye homeward, and see Justice in our Kingdom ride circuit, and Judges in this respect prove feet to the lame in coming as it were to their doors, who it may be could not go out in long journeys to seek for Justice, let ever, what's here God's promise, be matter of my praise; that as Christ our King doth reign in Righteousnes, so Princes and Judges as his Deputies do rule in Judgment.

And in this (Honourable Lords) for the continuance of all our happiness, without flattery let me according to the old verse E habitation. commend you in commending to you that, which you are commended and honoured for, Justice guided by Wisdom and sweetened by Mercy iex ὄσπερ ἀδώ ὦνης γλυκεῖας φέρεται νάκμα Phil. Judæus ὀπτιμον τυς διάδων εὐνομίαν as he speaks, that from you as ubi primum.

N n n a from
from main Streams under our highest Well-head such sweet streams of Justice and Equity may flow, as may be for the refreshing of all that thirst after Righteousness.

Many things I might commend it to you for, and urge it with.

1. A just God, for whom you judge, and by whom your selves must be judged one day.

2. A gracious Prince, whose person home you represent; so that what violence is now done to you, his Laws make as Treason against himself. Those Laws that honour you, I know will be honoured by you, nor will you profane his chair, who in some respect hath made you sacred.

3. The worth of Justice and your own benefit by it, a Grace that makes you like God, and a Vertue, as universal in it self, so hath this peculiar to it, that whereas some other Vertues are distasted by many, this hath universal approbation from all, though most unjust themselves. Every man will kiss his lips that gives a right answer, Prov. 24. 26. The Scripture makes it your Diadem, Robe, Girdle; and so tells you that it is comely, safe, honourable. Your businesse and distractions cannot but be many, and it may be often tumultuous; but as Aristotle made Pleasure Vertues, page, so the Conscience of your steering point blank on Justice through the most troublesome Seas and Tempests will be as the pleasant ayre of a sweet Instrument, that sounds well even after it hath been well handled. This for your comfort; and for your safety, it's wrapt up in the publick weal, as particulars are in generals; and therefore sometimes it is the safest way to lay up our treasure in the common Town-house, nor to think that ours will stand, whilst our Injustice ruins others, unless a man could in wisdom hope, that his house would be safe, when he hath set on fire all his neighbours about him. Thus self-love may plead for another's right, but yours are more generous and publick Spirits.

Nor did Paetus mistake, when in his Panegyrick of Theodosius he expresseth his thoughts thus: Nullem majorem crediderim esse Principum felicitatem, quam fecisse felicem. Princes and great mens happiness is to make others happy; and this is done by a wise and moderate executing of Justice, which leads me directly to the second part of the Text in the second Verse, which, had I time to handle, I should from those comparisons and expressions shew you.

1. What an universal blessing a just Judge and a right Justice of Peace is to a Common-wealth and State, koua, evgevē; as he calls him, a common Benefactor. Such are Abimelech's Patres Patriae,
Patrie, such careful Fathers and Patriots as every way provide for the peoples safety and welfare. If they stand in a sore blast they are ut tellum adversus ventum, as a Roof to cover them; if in a storm at Sea, or in danger of an inundation, they are ut portus adversus tempestatem, an Haven to harbour them; if tainting with inward thirst, ut rivos adversus stium, as full Rivers of waters fully to cool them, or with outward drought, ut umbra adversus aestum, as the shadow of a great rock in a weary land to refresh them. The greater the person the greater the shade. If a Supreme Monarch, as our Gracious King, he a great rock, under whose shade we all sit down in Peace: but every Judge and Justice, especially if chief, yea under-officers, Pleaders, Clerks, Jurors, &c. according to their several places, may be greater or lesser hills, whose shelter and shade the innocent lamb may ly in. For although I have spoken all this while to Magistrates and Judges, yet it was not to spare or neglect inferior Officers, but only in hope that the great wheels going right would make all the lesser move accordingly. For you inferior Officers and Country-men must not be like the lesser and inferior Orbs, which, though carried about with the motion of the Primum mobile, yet have a sile contrary motion of their own. No, you are but as hands and feet, which must work and go according as the head directs: you cannot be exempted from this charge of Righteousness and Justice in your pleadings, writings, verdicts, oaths, testimonies, if your better cannot plead immunity, but even Kings must reign in righteousness and Princes rule in judgment, and so prove a general universal good, which may help at every hand. Which is the first thing observable from these comparisons.

2. The second expressteth what protection they are, in lesser and greater dangers, to whole States and Kingdoms never so overflowen with misery and mischief, as long as a stream of Justice runs in a strong and clear current: as Fens and low grounds not drown'd, if the out falls keep right and open; in particular to bad ones, in stoping up and cutting off their wickedness, which would else drown them; to good ones, in defending them against their unjust oppressions, who else would over-run them. Thus an biding place from the wind, yea covert from most violent tempests may you be, First in regard of safest protection, especially to many a poor man now blasted with the wind of a great man's breath; and quite born down the stream by him, who hath wind and tide for
SERM. XXVI.

for him; and secondly in regard of that full refreshment, which you may be to them that thirst after justice, and are quite wearied out with long suits, you will indeed prove as rivers of waters in a dry place, and the shade of a great rock in a weary land. Thus from the Text you may observe, such a Judge is an universal blessing to others; and that oftentimes though with inconveniency to himself, the Vine loveth of his sweetness, and the Olive of his fatness, that is for their own advantage, it being spent on others, when they come to rule: this they lose, and what get they? what the Buckler gets; strikes it self, to keep the body safe. Agreeable to the comparison in the Text, the Roof of the house stands in the Blast, to keep him safe that sits under it. The bank endures the Waves fierce beating, to keep the Land from drowning: the River spends of its water to quench the thirsty Traveller's thirst, and the rock intercepts the Sun's heat, that he may sit in the shadow of it. Thus is it with a good Magistrate omnium somnos illius vigilia defendit, he wakes that we may sleep, his Head is filled with cares that ours may be quiet, and his Heart sometimes with fears that ours may be more confident. Nehemiah's a good Governour, example in this kind is remarkable, Chap. 6. 14,15. and justifieth An — a good Common-wealths-man's answer to him that found fault with him for neglecting his own occasions, ἵνα μὴ μελετήσῃς τὸν ὅτε οὐκ ἔσχας. But I (said he) take care of my Country.

Thus (Honorable Lords) you have seen not so much your Duty, as your Honour and Happiness, your being just in making us happy. And therefore, for close, what was said of Eliakim, Isa. 22. 20, 21, 22, &c. let me apply to you, and conclude: You are our Eliakims, as he under their Hezekiah, so you under ours, whom God and our King have Clothed with the Robe, and strengthened with the Girdle, have committed the Judicature to your hand, and appointed for Fathers to the Inhabitants of Jerusalem, and the House of Judah, ver. 21. The Lord still saith you as a Nail in a sure place, (as ver. 23.) that, as it there followeth, we may still and still, ever safely hang upon you, not only all the glory of your Fathers House, but also our Off-spring and Issue, all Vessels of small quantity, from the Vessels of Cups even to all the Vessels of Flagons; that the poor Man may come and hang his little Cup upon you in his petty matters, and the great Man may come and hang his Flagon, his greater Cause; whether lesser or greater Matters, yet all may hang safely on you, whilst fastened as
as Nails in a sure place; settled in your places, but more settled in a course of Justice, judging and ruling in Righteousness, and Wisdom, and Moderation, and to prove a Hiding-place from the Wind, and Covert from the Tempest, &c. meant of Christ fully, as I said at first. And therefore what I say now at last, is with all humility, as becomes my place, and yet with all assurance of your Faithfulness in regard of yours, to desire and hope that what you would now, and at the last day have Christ to be to you, you will still please to continue to be to God's and the King's People. The Wind may blow, and Floods may come and beat against your Houses, and greatest Princes strongest and highest Palaces, and therefore you and they may then especially stand in great need of a Covert, and Hiding-place in Christ. Inward and Spiritual thirst and drought may betide those, that water others with clear streams of Justice. Sure, at the last day, when the whole World will be on fire, then those καὶ ἐκ άναξίῳ, cooling days, or days of refreshment, Acts 3. 19. A River, a Shade, then would be welcome. Christ both now is, and then, and ever will be, all this to his; and therefore (I said) what you would desire him to be to you then, I promise myself you will continue to be to his People. The Lord grant in Christ, for his Mercies sake, that still long and long our gracious King may reign in Righteousness, and his Princes, and Counsellors, and Judges, may rule in Judgment; that He above them, and they under Him, may be as an Hiding-place from the Wind, and a Covert from the storm, as Rivers of water in a dry place, and as the shadow of a great Rock in a weary Land. Even so Amen, Lord Jesus our everlasting Melchisedech.
SERMON XXVII.

ISA. 32. 1, 2.

Behold, a King shall Reign in Righteousness, and Princes shall Rule in Judgment.

And a Man shall be as an hiding-place from the Wind, and a covert from the Tempest, as Rivers of Water in a dry place, and as the shadow of a great Rock in a weary Land.

And so we dispatched the Text as a Platform of other Kings and Princes in Hezekiah's Type; but behold a greater than Hezekiah, yea, than Solomon is here, the Lord Jesus Christ, our Melchisedek, the King of our righteousness and peace; and so in this second brief view of the words, as principally meant of him, we have,

First, Christ's righteous Reign and Government, ver. 1. He, that King, who Reigns in Righteousness, and his Apostles and Ministers, those Princes that rule in Judgment. Of which point, because I have dilated on Psal. 45. 6. on those words, the Scepter of thy Kingdom is a right Scepter; therefore I here now wholly forbear, and only take a short view of the second part, namely of the blessed and peaceable fruits of his Government, ver. 2. That God-Man (whatever Hezekiah, or best King is, yet He) above all, is an Hiding-place from the wind, and a Covert from the storm, Rivers of waters, &c. From which we may observe briefly,

I. What Christ is to us, and therein see his All-sufficiency.

II. What that cost him, from whence we may more fully descry his Love.

1. He is no less than πάντως ἐν πᾶσι, Col. 3. 11. All, and to all, and so an All-sufficient both protection to his People, in the two first comparisons, A hiding-place from the Wind, and a Covert from the storm. And refreshment in the two latter, Rivers of
of waters in a dry place, and the shadow of a great Rock in a weary Land.

But that we may as it were more distinctly spell this blessed Truth, take it asunder into these four. 1. That he is able and ready to help, when greatest Evils fall on us. 2. Nay, when all meet in us. 3. And yet then be a full help. 4. Most proper for our Malady, and most seasonable for Time and Occasion. Which all put together make up this full word of Comfort: That when greatest Evils befall us, and all evils do round about beset us, yet then Christ protects and refresheth most fully and seasonably.

1. When greatest Evils befall us: For our blessed Eliphim, is such a Nail so fastened in a sure place, that we may not only hang on him Cups, but Flagon, Isa. 22. 23, 24. not only our lesser sins and miseries; but if we have but an hand of working Faith, to hang the greatest and heaviest in both kinds our Burdens, Psal. 55. 22. our burdens, though so heavy, as other-wife would sink our Bodies into the Grave, and our Souls into Hell; yet of him it's said, that not only Morbos nostros pertulisit, that he hath born our lesser Grievs, but also Dolores nostros bajulavit, he hath carried the heaviest Burden of our Sorrow, as the word signifieth. Nor doth this first particular weigh down the weight of the words in the Text. נח here holdeth out the most blustering Wind, from which yet he hides us; and גשם the most violent Storm and Stream, from which yet he covers us. The dry place argueth extremity of Thirst, which hath with it acutest Pain: Which yet these Rivers quench and ease. And this weary Land implieth the more weary sweltred Traveller, which yet this Rock shades and cooleth. Oh for ever therefore on his Thigh let that Name of his be written, Lord of Lords, and King of Kings, Rev. 19. 16. The greatest Lord and King, who cures the Grief of our griefs, and Sorrow of sorrows, even our greatest Sins and Miseries, who caeleth us when the heaviest fall on us.

2. Nay, when all round about beset and encompass us, οὖν πολλαὶ πεπεμβατεῖ φωναῖς, all joy when we fall round about into divers; into all Temptations, James 1. 2. when Rains fall, and Floods come, and Winds blow.

Una Eurus, Nostis, rumo, creberq, prosellis

Africs

and all beat upon the House, yet this Rock upholds it, Mat. 7. 25.

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When
When Heaven frowns, and Hell gapes, when the Earth trembles, and the Sea roars, even then Christ is πολίτας ἐν πτωσί, All in all of Comforts in a nothing but Misery: Yea, when at last day, the Elements shall pass away with fervent heat, and the Earth and all the Works in it shall be burnt up. A poor Believer, that then shall have Christ in his Arms, may say, Here's my All: And whilst he stands on the Embers of the burnt World, clap his hands over his Head, and say, I thank God I have lost nothing. This is the second particular. In all our Evils, Christ is all our Comfort, a Panacea, a Catholicon, for all Diseases; and which still the Text, without stretching, reacheth to, holding out Him as our general Remedy in all, both kinds and measures of our Malady: Not only a Hiding-place from the Wind, but also a Covert from the Storm. There's refuge from lesser and greater Evils for degree: Not only for a fowler from the Wind, and a Covert from the Storm, which may be applied to the Afflictions of the outward Man, but also Rivers of water, and a great stately Rock: Which holds out all sweetest refreshing, against the most languishing Thirstings and Faintings of the inward Man: So that in all both kinds and degrees, what they lay he spent a whole night, we may not unprofitably spend our whole lives in, saying, and making it good when we have said it, Christi mens, & omnia, My Christ, my All. It was he, that, when asked by Moses what his Name was, answered, I am, Exod. 3.14, and added no more to tell you what he was, as leaving that to you, to add what your desires or wants would make him, that are fit to be fulfilled, or stand in need to be relived. I am: But say you, What? Even whatever you want, or whatever in a right way you would have.Is it Grace? Why, I am that. Is it Peace? And I am that too. Is it outward Comfort and Refreshment? I am more than that also. Here not so much Money, as Christ, that answered all things, Ecclef. 10.19, as Christ that answered all things, who is an Hiding-place from the Wind, and a Covert from the Storm, Rivers of waters, &c. Better than Ctesias his River, which he calls ποταμοὶ πέραν ποταμῶν τοῦ ἄρχεως. Some of our Rivers we know, named and praised for thirty sorts of Fish: But these Rivers in the Text are such, as bring in all sorts of Comfort.

3. Yea, and full Tides of them too: For that's the third particular. In greatest Evils, in all, Christ is a full and perfect Defence and Refreshment: For it's of his Fullness that we have all received,
received; John x. 16. that his Gift may be like Himself; both full and Perfect, James i. 17. Which the Comparisons here fully hold out: For whilst in the first, called an *Hiding-place from the wind,* he is compared to a strong and warm Roof and House, which is *Santa Tecla,* In which the Man fits fully safe and still, amidst all the moost whisking and blustering *Winds,* that make such a puffing about him, and as it were so *hid* in it, that the *Wind* cannot find him out, or blow his least *Candle* or Comfort out: And when in the second, called a *Covert from the storm,* or Sea-*Tempest,* he therein is compared to some House or Receptacle in an high Rock in the Sea, which highest Tides or Storms reach not; How fiercely doth such an one hear the Waves beat, and the Sea roar about him, and yet he *in Latibulo,* in his secure Hold? How quiet doth he sit and sleep as in greatest Calms? The third Comparison yet more full, when called *Rivers of waters in a dry place.* One River would argue fulness, and a constant Current too, according to that, *Iza. 48. 18.* Then *thy Peace had been as the River:* But when it’s here added *Rivers* in the plural Number, it expresseth the over-flowing *Bounty* and Grace of Christ, that his Church need not fear *Drought* when like *Eden,* it hath four *Rivers* to water it. And the last Comparison as strong as any when called, *the Shadow of a great Rock in a weary Land:* In which a threefold *Emphasis.*

First, A *Shadow:* How fully contentful to the swelled *Traveller* or *Labourer,* who therefore *gapes after it?* *Job 7. 2.* But it may be like a *shadow* of some slender *Tree,* which the Light and Heat gets through, and is wavering it self, and so its shade more unconstant. No: But

Secondly, Of a Rock, most firm and stable it self, and therefore its shadow more opaque and cooling. But it may be the Rock is but little, and therefore the *shadow* of it cannot be great. And therefore, although it may refresh the Traveller for a little time, whilst he is in it, and near it; but so as he is soon out of it, and then never the better for it. No; and therefore it’s added,

Thirdly, That it’s the shadow of a *great Rock,* so great as will reach the weary Traveller afar off, and in which it may be he may with much refreshment walk a great part of his way, and it may be, all his day-long. Now such a Rock is our Saviour, and such and so great is the comfortable shade of his Protection and Love, that it will reach a weary Traveller to Heaven,
even when a great way off, in the very shadow of Death, and in
the comfortable Refrigerium whereof he may walk all his
way, and all his day-long: Unless he will run out of it to play
the Wanton in Sin, or the World's Sun-shine. A fourth Em-
phasis there is, that it's a Shade of a Rock, of a great Rock, and
that in a weary Land. But that most properly belongs to

Fourthly, The fourth particular, That, As Christ's Prote-
ction and Refreshment is full, so it's fit and proper: A Remedy
fitted for the Malady, and an Help suited to the Opportunity and
Exigence: Like the Manna of old, which, they say, fitted every
Palat. He is the Shadow of a great Rock, and that in a weary
Land, where it is most welcome. Rivers of waters, but withal
in a dry Place, where most needful. An Hiding-place, but from
the Wind, which else would overthrow, and a Covert, but from
the Storm, which else would overflow all. Christ so setting off
the Beauty of his Grace with a graceful Foil, and so dispensing
his Mercies that they may not only be great, but also fit and sea-
sonable; and so thereby he doubles his Praise, and their Comfort
by it. Whilst the Apple of Gold is in a Picture of Silver: Whilst
the former and later Rain is sent down in their seasons: When
the Hungry are fed, and the Naked clothed: Not as Mens favours
sometimes, which, because not laid right on, pinch the Back and
prove Burdens; like a Roof in fair weather, and a Shade in
Winter, when the Sun-shine would do better: But the dry
Place here is the poor Soul, and the weary Land is the heavy la-
den Sinner, weary of Sin and Sorrow, and thirsting and groan-
ing after Peace and Righteousness; who could best tell you how
welcome the Rivers of water would be to the chased Hart, Psal.
42. 1. and the Shadow to the poor labouring Creature, that even
pants and gapes after it. Now such a θεος ἀπὸ μυχαῖν, such
an All-sufficient Help and Comfort is our dear Saviour, who,
when greatest evils befall us, and all evils full round about us, is
even then bringing in fullest and seasonablest supplies, is an Hi-
ding-place from the Wind, and a Covert from the Storm, as Rivers
of waters in a dry place; and as the Shadow of a great Rock in
a weary Land. And hereby we have seen his All-sufficiency by
what he is to us.

2. In the second place we from a second view of the words are
to descry his Love by what this cost him, an enduring of that
himself, from which he freed us. The Roof takes upon it the
Wind, and the Bank the Stream, and the Rock the Sun's scorching; that
that the Man may be shrowded, the Land preserved, the poor Traveller shaded. Even thus did our dear Saviour interpose himself between us and his Fathers wrath, in his own body to take that thrust, which else would for ever have sped us; the right Paschal Lamb himself scorched and roasted in the fire for the People of God to feast with; who for our sakes became poor, that by his Poverty we may be made rich. 2 Cor. 8, 9. a faithful Surety indeed, who makes himself liable to the Debt, and paid it, that we may be discharged of it, arraigned, that we might be dismissed, there silent, that we might have something to plead, condemned, that we might be acquitted; that Lamb of God, John 1. 29. ὁ ἐξίσου τὸν ἀμαρτίαν Ἰησοῦν. Which word and phrase will indifferently signify the taking away the sin of the world by himself bearing the punishment of it; for so indeed by bearing our griefs he be both carried away our sorrows, Isa. 53. 4. the chastisement of our peace being on him, so that by his stripes we are healed, ver. 5. In what a blustering Storm of God's wrath should we have been, blowen away by it as Chaff before the Wind, if Christ had not taken it upon him to shelter us; and how had we thirsted and fainted quite away if the scorching heat of his Fathers wrath had not lighted on him, and Rivers and Streams of his Blood had not sweetly flowen from him to have revived and refreshed us? Our Cure in his Wounds; our Healing in his Stripes, our Life in his Death; even he thirsts and dyes that in our greatest heats and straits we might not thirst, but live eternally. So that however our Life and Peace came to us by free gift, yet he paid dear for it, while the became as the hiding-place from the rain, and covert from the storm; as rivers of waters in a dry place, and the shadow of a great rock in a weary land.

And thus from the words, by what he is and hath done to us, we have seen his Al-sufficiency, and by what it cost him we have descried his Bounty and Love.

For Application, let the consideration of the first

Call upon us not to rest, till we have gotten sure interest in him, as the only all-sufficient means and Author of our comfort and peace. If he be not our Shelter, the strongest Castle or Palace will not keep out the blast of Gods displeasure, nor the strongest Banks we can make, an over flowing Deluge of his wrath: which is the reason why, Isa. 28. 16. comes in to between the 15, and 17 verses. Though they think, that they have banked it out so high and so strong, that the over flowing scourge should not pass over to
SERM. XXVII.

to them, ver. 15. yet, unless God lay in Zion this precious tried Foundation-stone, (ver. 16.) the truth is, they are but lies that they have made their refuge, and its but falshood, under which they have bid themselves: and the Hail will sweep away such a refuge, and the waters will overflow such a biding-place, ver. 17. For Christ only is the Cover from the storm. If the streams of his blood quench not our thirst, the rich man's best wines and choicest drinks will not prevent his tongue's scorings in Hell, and out of the shadow of his wings the best other screens will end but in the shadow of death in Hell's gloomy Vault, shading, but not cooling, dark and hot, where the fire burns, but thines not: and therefore to a Christian with the holy Martyr, None but Christ, None but Christ; because indeed none but Christ can do all that hath been shewed in the former particulars he doth. Some may be a means of comfort and help from evils, but not from greatest: Others from some of the greatest, but not from all; or if from all, yet never fully, or not always seasonably. The Bed will be too short, as the Prophet speaks, Isa. 28. 20. For a man to stretch his whole length on, and the Covering too scant to wrap himself all over round about with; when Lion and Fox-skin both sewed together will not perfectly secure, the Lamb's blood will. I have seen an end to all other perfections, faith the Psalmist, but thy Commandment is exceeding broad, Ps. 119. 96. and his promises in Christ as broad; in length reaching to all our times, and in breadth to cover all our wants, and therefore, as St. Austin sweetly, in finem cum audis, &c. When thou hearest to the end, do thou intend Christ, who is not only the way, but also the end too; so that quicquid est ubi infra feteris, antequam ad Christum pervenias, nil tibi aliud Sermo Divinus dicit, nisi accede, &c. Although in thy pursuit thou shouldst have overtaken all comforts beside, and as yet fallest short of Christ, God hath nothing to say to thee else, but in finem still up and seek, thou art not yet come to thy rest; nor as yet lightened on that receipt that will fully and properly heal and help all even thy greatest Maladies. Now therefore again up and seek; and that where he may be seen in Providences, Ordinances, in Word, Sacraments; and although thy case be ill, afflicted and tossed with tempests, scorched with beat, and spent with thirst, yet leave not seeking, till there you find him to be all this in the Text, even an biding-place from the wind. So first, as such, seek him.

Use 2. As such when found, trust and rest and glory in him, and improve
prove him. Thou mayest then cry aloud thy εὐπρόνω, I have found him whom my soul loveth; and that, as these comparisons express it, every way happily, for Christ was born in Bethlehem Ephraim, Mic. 5. 2. The first word whereof significeth an house of bread, and the other fruitfulness. There's therefore no starving or pining there. In thy Father's house there's bread enough, yea and physic enough too for every disease, as St. Ambrose fully on Psal. 119. 57. those words, Portionem Domine, O Lord thou art my portion. And indeed a naked Christ is Portion enough besides all other Bequests and Legacies. To this purpose it's worth the marking, that Psal. 81. 8. God seems to make way to speak of some great matter, which he would with greedy attention have listened to; Hearken, O my people, and I will testify, O Israel, if thou wilt hearken unto me, as though some great promise were to follow, and so there doth: but what is it? see ver. 9, 10. That there shall be no strange God amongst them besides him, as though he by himself were all-sufficient enough, and Abraham's exceeding great reward without them. So happy every way thou art, if thou hast him: but more happy, if every way we could improve him: for, as God would have none of our parts and abilities, &c. idle; so neither would he have any thing in him, that we have interest in, not improved. And therefore seeing Christ and Godliness are profitable for all things, we should in greater and lesser wants and evils improve Christ and have recourse to him, that even to us and in our particular, whether inward or outward buffetings and thristlings and faintings we may find him as an hiding-place from the wind, and a covert from the storm, that thy thirsty soul may find him rivers of waters in that dry place, and thy tired-out spirit, the shadow of a great rock in a weary land.

This, the Application of what Christ is to us.

For that other, what it cost him.

First, see thy sin in the sufferings of thy Saviour: what he did endure thou shouldst have done. And therefore, sinful soul, look upon thy Christ arraigned, condemned, whipt, cursed, crucified, and say, all this I should have been. Isa. 53. O gula, gula, &c. as he faith. Drunkard, it was thy sugred cup that made Christ drink Gall and Vinegar. Proud haughty one, it was thy pride, that hung thy Saviour between thieves: thy gayness, proud Peacock, that crowned him with thorns. It was the wantonness of thy flesh, that pierced thy Saviour's with nails, and tore it with whips; and therefore when thou seest thy Saviour's blood arise in
in his wounds, let thine in an holy blush arise in thy face, and say, all this blast and storm, which the roof endured, and all that scorching heat, which the rock is beaten upon with, was procured by my sins, and had not Christ interposed, had certainly lighted on my person, and therefore I'll first loath both.

But secondly, the more love him, yea more than our selves, saying with Ignatius ο ἡγος τοὺς ἐγκυμωνιαὶ, In Christ as my sins so my love was crucified; and by way of thankfulness though it never be a requital, I'll interpose my dearest right hand to save my Head from wounding. The servant shall willingly put his own body between his Master and the thrust, to save his dishonour, who by so doing hath himself saved his soul, even by being an hiding-place from the wind, a covert from the storm, rivers of waters in a dry place, the shadow of a great rock in a weary land.

Tibi Domine Jesu.
SERMON XXVIII.

JOHN 5. 14.

Afterward Jesus findeth him in the Temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

The prudent Physician's care is not only perfectly to cure the present disease, but withal to prevent an after-relapse, which otherwise might prove more dangerous: and accordingly the Lord Jesus, our Phebus Medicus, the Son of righteousness, that hath healing in his wings, in the beginning of the Chapter comes as a loving Physician to the Pool of Bethesda, as to a publick Hospital of impotent diseased people, ver. 2. and of all the multitude he most graciously visiteth one that had most need of pity and help; whose disease Interpreters conceive was most dangerous, and for time grown Chronical; the Text saith of thirty eight years continuance, ver. 5. (drooping Christian die not of despair, for though not of thy disease though never so desperate, if Christ undertake the cure, for) him he healed, ver. 7, 8. for his body: and so much was wrought on his soul, that from Bethesda's Porch, v. 2. he was now got to the Temple in the Text, most likely to return thanks to God for his recovery: but his Saviour was not as yet savingly made known to him. And therefore, to perfect the cure in healing his soul, and to prevent a relapse of both soul and body into a worse malady, he calls about there the second time to meet him, and after his cure prescribes him a Diet, this Recipe, Behold thou art made whole: sin no more, lest a worse thing come unto thee.

In which words two things are implied, and two things enjoined: The first thing implied in these words, μή μὴ αἰσθάνεσθαι, sin no more, was that after his recovery without better care taken he was in danger to sin again. The second, this, that, if he did revolt to his former sin, he was in eminent danger to relapse into a worse malady, in these words, μὴ μὴ χείρισθε τί, &c., left a worse thing come unto thee.
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Whereupon the two things prescribed and enjoined (and the first a means of the second) are, 1. A serious consideration of the Mercy he had received in those words, ιδε γενες γενονται, Behold, thou art made whole. 2. A studious care that he would avoid the like sin, if he would not incur a greater danger, in those words, μη νεκρείς μη νεκράσου, Sin no more, lest a worse thing come unto thee. Like as the Angel charged Lot, now gotten out of Sodom, to flee for his life, and not look back, lest Vengeance should overtake him, Gen. 19. 17. Or as if the Physician before spoken of should say thus to his Patient, whose wantonness or other disorder had brought him into some dangerous disease, which yet through his skill and care and pains were now cured: Friend, let this fair escape be a fair warning to you, that you never play the like wanton, lest you come to be in a worse case, and then meet not with so easie a Cure; but it may prove to be utterly incurable.

The two things implied will afford two Observations; and the two other enjoined will fitly serve for a double Application.

Doll. 1.

And the first Note from the first thing implied is this: That after healing Mercy we are in great danger, without better care taken, to sin again, as before, if not worse than ever: For you may be assured that our Saviour's Caveat was no idle word. Sin no more to this recovered sinner was a Watch word, that spake his danger of a new Surprise: An Item, that told him, that, if he looked not to it, he was likely to run into a further Arrear, even after his old Debts was paid, and he had a new Stock to set up with: And to this purpose observe in this Instance these three particulars.

First, That Christ contents not himself with his first healing Visit: But feeth that he had need of a second meeting with, to prevent an after-clap. As the Apostles, whom they at first converted, they after visited and confirmed, Acts 14. 21, 22. & 15. 32. & 36. 41.

Secondly, And this after-meeting and second dose of Spiritual Phywick he gave him in the Temple, though he were then (it's likely) in a good mind, and hopefully in a good way.

Thirdly, And this Item and advice (Sin no more) befit on both sides with very forcible Arguments, to make it more effectual. Before it you have Beneficium acceptum; he is put in mind of the Benefit received, to make his Ingenuity blush: Be-
... on JOHN 5. 14.

... hold; thou art made whole, sin no more. After it is set Futurum judicium, a worse mischief that's likely to follow upon his second miscarriage, that so he might tremble and fear, and do no more so presumptuously. Sin not, lest a worse thing come unto thee.

All which three hold forth thus much to us.

1. That after Christ hath in mercy visited us, we have need that a second time he should meet with us. As Manoah after the first message by the Angel, that he should have a Child, desired that he might come again the second time, and tell them how they should order it, Judg. 13. 8, 12. After we are raised up, and set on our Legs, we have need to be taught, how we should walk to prevent an after-stumble, Psal. 40. 2. After a theoepistheinov of a theofilauninov, after a Cordial to recover from a former Qualm, an Antidote to fortifie us against an after-Poison.

2. And this before we distemper ourselves after our Recovery, when in a most hopeful way to a perfect Cure. Christ after our most comfortable up-risings need again visit us further, to instruct and direct us, though he find us in the Temple, though in never so good a temper and posture.

3. And then he had need deal more seriously with us, as here, by representing both the Mercies we have received, and the return of Judgments, which upon fresh miscarriages we may fear, on every side to keep us in; and all this, because (as we have it in the Doctrine) we are then very subject to break out: When God hath tied us with thickest Cords of Love, then most petulantly to break asunder all Bonds of Obedience. Thus not only Pharaoh upon every respite grows more hard; and Tyre after seventy years Captivity, returns to her former Hire, Isa. 23. 17. as though they had been delivered only to do all abominations, Jer. 7. 10. The Mad-man unbound, that he might be free to do the more Mischief. But even Jacob's Sons, when reconciled to their Brother, are in danger to fall out among themselves, Gen. 45. 24. Lot, when snatcht as a brand out of Sodom's burning, then scorcht with unnatural flames, Gen. 19. David, when at ease, plays the wanton, 2 Sam. 11. Uzziah, when become strong, grows stiff, 2 Chron. 26. 16. And Hezekiah, when miraculously recovered (and some think of the Plague) that swelling being down, his Heart begins to swell, he grows Proud, and rendered not according to the Benefits done unto him, 2 Chron. 32. 25. The Story...
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story of Israel both under their Judges and Kings at large schemeth, what a back-sliding People they were, how ready then most to forget their Duty, when God had remembered them in Mercy, and as soon as ever delivered from their Enemies Tyranny, so relapse into their former Idolatry: After they had rest, they did evil again before thee, faith Nebuchad, Chap 9. 28. No sooner got cut of Egypt, and through the Sea, but they fall a murmuring, and tempting, and going a Whoring from God in the Wilderness: When brought back afterward from Babylon, if not what returning to Idolatry, yet what closing with Idolaters? What strange Marriages, what grasping of the World, and robbing of God, what building of their own Houses and neglecting of God's, did the Prophets that then lived, complain of? And after all this is come upon us, seeing that show our God hast punished us less than our Iniquities deserve, and hast given us such a deliverance as this: Should we again break thy Commandments? Sait blushing Ezra, Chap 9. 13, 14. That question they should not, but implicitly they did. And after Christ; though for a time in those best Times, when the Churches had rest, they were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied, Acts 9. 31, yet afterwards when in Constantine's time Persecution ceased, then Superstition, and Ambition, and Covetousness increased; the Voice from Heaven then cried, Venenum in Ecclesiæ: When the Enemy left off to wound from without, the old Serpent began to poison within, which proved more dangerous.

In this Case:

1. Former sins are wont to be relapsed into. What this Man's sin in the Text was, is not certain; but though thirty eight years before committed, yet our Saviour's Caveat to him intimates, might long after be returned to, wish the Dog to his vomit before cast up, and the Sow when washed, to her wallowing again in the mire. After one fit of the Gout and Stone, the Man is very subject to be sick again of the same Disease, as Israel upon every new deliverance to their old Idolatry; the River damn'd up for a time, but, as soon as it hath its free course, returns to its former Channel. It's the besotted Drunkard's Catch, When I shall awake, I will seek it yet again, Prov. 23. 35. As bad Ground, when well manured, brings forth the same Weeds, but more rank than formerly, and it may be some new ones beside. For,

2. So
2. So secondly, as old sins are usually returned to, so oft-times new ones are de novo fallen into. Nadab and Abihu, when newly put into their office of strange fire, Lev. 10.1. upon new mercies new sins instead of new ways. Israel, when but now delivered from Egypt, begins to worship strange gods, which their fathers knew not, Jer. 19.4. new gods, Judg. 5.8. And Judah, when newly returned from captivity, fall a marrying strange wives, Ezra 10.2. When David’s at rest from his wonted enemies, then a stranger comes, with whom he was not before acquainted, 2 Sam. 12.4. And when the Christian Church was rid of Heathenish Persecutors their old bad neighbours, then Superstition and Idolatry crowd in, who before were strangers. Never are we more in danger of being foiled with a renewed charge or a new on-set, than when we are ready to cry Victoria. To prevent which, God’s care of our safety is very observable in these two particulars in Scripture.

1. That when he intends a perfect rescue, to his delivering mercy he joins guiding mercy; his preventing and following grace keep company. Thy righteousness shall go before thee, and the glory of the Lord shall be thy reward. He both leads the van, and brings up the rear, Isa. 58.8. v. 10. Thy light shall rise in obscurity; there the prison door is opened and light is let in: but he had need be led by the hand, when he is got out, and therefore ver. 11. it’s added, and the Lord shall guide thee continually: answerable to that, 2 Chron. 32.22. The Lord saved Hezekiah and Jerusalem, and the Lord guided them on every side; and they had need of it, for ver. 25. when God did but a little leave him the better to prove him, you know how desperately he stumbled at the first step; and therefore in all our deliverances let this be one of our prayers, Lord as thou hast delivered us, so do not now leave us, but still lead us: as thou hast reached me thy hand to pluck me out of the snare, so lend me it still to lead me in the way: which, when come out of straits, we are in most danger to go astray from; as a man whilst in a narrow deep lane cannot so readily go out of his way, but when got out to a wide common, where there are many paths which may deceive him, he hath most need of a guide: nor have we more need of deliverance from danger, when we are in it, than we have of guidance, when got out of it, which God therefore in mercy grants, when he means to compleat his mercy.

2. And secondly, therefore also is wont not to perfect a mercy or deliverance
Deliverance at the first, nor, it may be, at all in this life, but leaves a Canaanite, when Israel is in Canaan, an Hadad, a Rezon, and a Jeroboam, whilst Solomon sits peaceably on his Throne, to allay the heat of the Pot, which else would boil over. Few such Mornings like that 2 Sam. 23. 4. in which there is no Cloud, or if so in the morning, yet not usually so all the day, to keep us the better in, who else would be running out, and playing the wantons in the Sunshine. Christ was never left but once in the Crowd, Luke 2. 43. Nor God ever so often as in the crowds of his Mercy: and therefore something we shall have, that we do not pine, and yet not all that we would have, that we do not surfeit: Something he gives to incourage, but still something he withholds, the better to nurture us, and to force us still to wait upon him; who else (like ill-nurtured children when they have got all they desire) should be then most like to run away farthest from him; some Worm in our fairest Apple, and some Blemish in our greatest Beauty, some bitter in our greatest sweet, to make all medicinal. In our greatest enjoyments something shall be wanting, or crofs to our desires, which may be as a constant Memento, and really say, sin no more, because else we shall be then ready to sin more than ever.

Reaf. 1. For, first, it is not in the nature or power of Affliction (unless sanctified) to mortify Corruption, that, as soon as we are freed from the one, we should be rid of the other. The Winterfrost may nip the Weeds, and keep them under ground; but yet so, as that they sprout out again the next spring. Solomon speaks of a Fool in the Mortar, and Jeremiahs of Dross in the Furnace. This Cripple in the Text, though after thirty eight years weakness he had been healed by Christ, did not yet know Christ at the first; and some may never; and then no wonder, if, notwithstanding all, they prove never the better, but much the worse.

2. For that Corruption, which Affliction doth not beat, it doth at most but curb; and when that Curb in a Deliverance is removed, the Corruption is the more fully and violently manifested and exerted; as Antichrist, when the 6 ναυτιχων was taken away, was more openly discovered, 2 Thess. 2. 7, 8. And Jordan, when the Peisyl's feet were once out of it, (and so that Dam as it were broken down) runs down his Channel more violently than before. In times of danger and trouble Conscience often proves a Shrew, and will chide, and God's angry, and we fear will strike. The Angel stands in the way with a drawn Sword to stop us: and when seen
seen will make a Balaam stand still. Thus then these prickings, Thorns hedge up the way, and a stormy day shuts the door, and keeps us in: but the next fair blast that opens it, makes the wanton run out with the more eagerness. As the hunger-starved Man with his food, the longer he was before kept from it, the more greedily he now falls to it; as much as he pined before, he surfeits now: as they are wont to say of Sailers, that they are not more calm in a Storm, than they storm in a Calm, or when got to Shore.

3. As in this case the Affliction was but a Curb; so the Deliverance and Mercy proves a Snare, adds Fewel to that Flame, which the former rainy day quenched, or at least kept down, strengthen’s the recovered man’s Luft, which Sickness weakened, affords matter for the rich man’s Pride, which his Poverty humbled, entertains the Wanton and Worldling with other company, whom Straits and Dangers for that time enforced to seek after God, and made him glad of his acquaintance. As in Bloud-letting, upon the return of the Bloud we are then most ready to faint; I wish that after our Bloud-shed, upon the return of Mercies our former Reformation, that seemed to have some life in it, do not quite dy away, and that Ebraim and Manasseh do not continue Brothers still; the one’s Name signifies Plenty or Fruitfulness, and the other’s Forgetfulness; that in the plenty of restored Mercies we did not forget our Miser, and our selves and our God altogether. The Lord make good that Promise Job 5. 24. to us, that, when being kept long from home, we may visit our Tabernacles, and not sin; to which we are very subject. The sick man hath not need of more care and warines in the depth of his Sickness, than of a fair and safe up-rising out of his sick-bed upon his recovery; as nothing more easie in that case, than to fall into a Relapse, so nothing is more dangerous. Nothing more easie; There you have this first point, that after healing, Mercy we are subject to return to our former Sins. And in that I said, nothing more dangerous, we have the second.

That, if upon such Deliverance we do fall back into Sin, we shall be in great danger, that some greater Mischief will befall us. Sin no more, faith our Saviour, lest a worse thing come unto thee: he faith left it do, but he thereby implies, and it is his meaning, if thou doest, for certain it will. A Relapse into a bodily Disease after a Recovery useth not to be more dangerous, than a Backsliding into Sin after a Deliverance oft proves desperate. After all that is come upon us for our evil deeds, and seeing that thou our God hast punished
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nished us less than our iniquities deserve, and hast given us such a deliverance as this; should we again break thy Commandments? wouldst thou not be angry with us till thow badst consumed us, so that there should be no remnant nor escaping? faith Exze 9. 13, 14. As if he had said, if after such misery to drive us, and such mercy to draw us, we break now with God, Ailum, clamamatum ess, we are broken wholly and irrecoverably: the House so on fire, that it cannot be saved, the Consumption so far gone that it cannot be cured. It's the breaking of the Bone, that was newly set after a former breaking, and that's more dangerous; a new Wound in an old one, and that's hardly cured; like that Plague of Leprosie broken out of the Boyl, which made the Person wholly unclean in the Law, Lev. 13. 20. Or like the Man in the Gospel, into whom the unclean spirit after dispossession maketh re-entry with seven other spirits worse than himself; and so his last state proves worse than the first, Matt. 12. 45. and that place speaks us every way worse, if we prove not better, after we have been so well dealt with. Worse in point of punishment; and that, because worse in point of sin.

1. In regard of punishment, το εγκατα χεισερα, faith the Text there: his last state worse than his first, and yet the first bad and sad enough, when he was possessed with a devil: and χεισερα τι, a worse thing here (in the Text) a worse Disease or Mischief is coming upon thee, though that, he was now Cured of, had been for nature very grievous, and for thirty eight years continuance very tedious. The instances of Jerusalem, the Eastern Churches and others fully make out this, That no people or persons have been sadder spectacles of Judgment, than they that have been Mirrors of Mercy and Deliverance when abused; not more eminent in the one, than remarkable for the other: as the Psalmist faith, that wicked men spring and flourish, that they may be destroyed for ever, Psal. 92. 7. And as God told Pharaoh, that for this very cause he had delivered and raised him up, that upon his Obstancy he might shew his Power in his heavier Downfall, Exod. 9. 16. Upon our unworthy carriage after mercies:

1. At best we lose a great deal of the Comfort of them. Then we may indeed and without check delight in God's great goodness, Neh. 9. 25. when we serve him in it, vers. 35. but we mingle our Wine with Water, nay put so much Aloes into our Sweeter Cup, as we add Sin to God's Sweeter Mercies. It's pity we should have Comfort in them, when God from us hath Dishonour by them:
them: and, were there nothing else, if there be any ingenuity in us, we cannot but have less joy in the enjoyment of them, when we cannot but with Extra chap. 9. 6. blush as oft as we think of our abuse of them. As a Parent oft-times is not so much joyed as ashamed of a sweet Child if ill nurtured, or as it was with the People of Israel, 2 Sam. 19. 2, 3. of whom it's said, that in the day of their Triumph they stole away, as people ashamed use to steal away when they flee in Battle, so that the Victory that day was turned into Mourning, because they heard say the King was grieved for his Son. Whatever or how great soever the Mercy or Deliverance is, we have lost the Comfort of it, when God by our sins hath lost the Honour of it.

There's more to be ashamed of, than to be rejoiced in, and the greater the occasion was of joy, the more matter there is of shame and grief. How can the Child heartily rejoice in the abused favour of his Father, when he hears say that the King grieves for the undutiful miscarriage of his Son? By miscarriage after Mercies we make our Candle burn dim and our Cloud a clear day. We rob our selves of the comfort of them even in the enjoying of them.

2. Nay, this is the ready way wholly to be deprived of them. If Children would go to Bed in the dark, let them play the wantons by the Candle-light. *This Eli bad, and that he should have bad;* but because his Sons proved desperate wantons, God sets a Non-plus on their Heads with an Ablit. It's fitter for them that will know how better to use it: But why should the Child keep such a Knife in his hand to spoil it, and it may be to kill himself with it? In this case, Hos. 2. 9. *יְבָהַל* faith God: He will take away his Corn, nay, recover his YVool. The Legatee proves an Usurper, and therefore Recipiam, Eripiam. God useth with more force and fury, to snatch away such imprisoned Mercies, when they are abused, and He not acknowledged. And this is ἔσεσθα တ in the Text. It's worse to loose it, than never to have had it, as coming from more anger in God, and with greater reproach to us, to be degraded of that Honour to which he had exalted us, and for God to repent that he had been so good unto us.

3. And yet worse, because abused Mercies, when they are taken away, are not wont to go alone, but to take others along with them; as the new cloth takes something out of the old garment, and so the rent is made worse, Mark. 2. 21. If Esau despise his birth-right, God shoots a Case-shot. Qqq
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He has done, and we have ill requited, than to grant us what we then never so mournfully sue for, as he did in the like case to the children of Israel, Judg. 10. 10, to 15. I have again and again delivered you, and you have still forsaken me and served other gods, I will therefore deliver you no more: Go and cry unto the gods that ye have chosen, and let them deliver you in your tribulation. Never expect God in after-trysts either at all, or at least not so readily as in former troubles, to hear us, if we deal forwardly and falshly with him after that he hath had mercy on us. Wouldst thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? is all that Ezra can expect from a God so abused and provoked. And thus every way in point of Misery and Judgment it's likely to be worse with us, which is very sad, and yet very just, because it's every way worse in point of sin.

1. It proves so in the Consequences of it: they usually growing the worst of men, who grow worse after best of Mercies, even most unprofitable and abominable, whom neither Afflictions, nor deliverances can work upon: as that's a rotten tooth, that can neither endure cold water, nor hot: and what you cannot preserve either in Brine or Sugar will be sure to corrupt and putrify.

2. Nay it is so in the cause of it; two of the worst of sins being the chief ingredients into it, viz. Abominable Ingratitude, and Invincible Obstnacy.

1. Hateful Ingratitude, so to render evil for good: we would not do so with man, and do we thus requite the Lord, foolish People and Unwise? Deut. 32. 6. Is he not thy Father that hath bought thee? &c. Thy God and Saviour that hath redeemed thee? and doth Jebsurun when grown fat begin to kick? to forsake God that made him, and lightly to esteem the God of his Salvation? ver. 15, 18. but what follows? ver. 19. When the Lord saw it, he abhorred them, because of the provoking of his sons and daughters. It's an unmanly sin: man loaths it; a most angodly sin: God abhors it in all, especially in a Jebsurun, and that signifies an upright people; it's matter of highest provocation, if he find it in his sons and daughters. With others this despising of the riches of the goodness and forbearance and long-suffering of God treasuries up wrath against the day of wrath, Rom. 2. 4, 5. And even in the dearest of God's children God so it takes it, that if the most upright Hezekiah make such returns, he shall smart for it, 2 Chron. 32. 25. compared with 2 King. 20. 17, 18. Let them so ungratefully abuse such a mercy, the very worst of the Hebrains shall rather
rather have it, than they continue owners of it, Ezek. 7. 24.
A return in this case God expects, but it's a return of praise and
obedience, and not a return to our sin; that's most hateful ingra-
titude.

2. Most desperate Obstinacy, as standing out against God when
he hath gone through a full course of all means, of the very last
and most likely, and which usually are wont to be most effectual:
for when God hath delivered his people from straits, he hath en-
deavoured to fasten on them all obligations to obedience: besides
the tye of the Word in his Command there hath been the bond of
affliction in their by-past misery, and the thick cord of love in their
present deliverance: and shall this three-fold cord be so easily
broken? It's not the Heroick Impetue of the Spirit of God coming
upon us, as sometimes upon Sampson, but from the insult of some
evil spirit more fierce than ordinarily, as in the Gospel, that none
of all, not all these chains and fetters can hold us, nor any thing
tame us; a tough bad humour which strongest Physick cannot
purge, and which is the Physicians, last receipt, for such are Afflict-
ions and Mercies.

Sometimes indeed afflictions are the last; as pinching and pine-
ing Poverty at last brought home the Prodigal, Luke 15. As a
Winter-frost helps to kill these Weeds, which in Summer sprung
up and multiplied. When Lethibes will not do, corrosives, savor-
ings, cuttings off, sometimes work the Cure. But what hope, if
after all the Gangrene creep on still?

It may be you will say, sometimes that may be preserved in
Sugar, that will not in Brine, and when God hath not been be-
fore in the Wind and Earthquake, and Fire, he may be after, in
the still voice, 1. King. 19. 11, 12, 13. And therefore God, that he
may leave no means unessay'd, like a careful tender-hearted Father
to a stubborn Child, whom he would not lofe, will try whether
mildness, as a Summer-Sun, will not melt that heart, which harsh-
ness, as a winter frost, hardnes. You are told of a stone that will
move at the gentle touch of a finger more than with the violent
rush of your whole body; and such stones sometimes are our hard
hearts; and therefore God, that delights not in the death of a sinner,
and with the goodness of whose Nature this sweet way of Mercy
most agrees, is willing, as at first, to begin with it; so, after other
sharper means used, at last to end with it. When after the Isra-
elites want of Food, he in Mercy gave them Bread from Heaven,
he faith, it was that he might prove them, whether they would walk
in

Judg. 15. 14.
Marth. 8. 18.

with Mark 5.

3, 4.
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in his Law, or no. Exod. 16. 4. So that, if after Judgments we have a return of Mercies, we had need take heed, for it may be then we go upon our last and strongest trial. In Afflictions God indeed strongly tryeth us, whether we will cleave to him in want of Mercies; but by Mercies he maketh fullest tryal of us, whether we will serve and obey him, whether we will set upon our Journey for Heaven in such fair Way and Weather, when we have nothing to hinder us; and whether we will build, when the Scaffold is built, and all Tools and Materials ready, that we want nothing that might help us. And then, Isa. 5: if after all Mercies, yet few Grapes, what can God do more, but quite extirpate? If after tryal thus made of all means, of the last and best, we continue ill or prove worse than before, then, Reprobate silver call them, for the Lord hath rejected them. Jer. 6. 29, 30. Menech, Menech; Tekel Upbarsin, God hath again and again numbered and weighed us, and we are found light, nay, heavy-hearted and immovable; and what then follows? Peres, thy Kingdom is divided: the Lord knows, so is ours miserably. And the Lord grant that which is added do not follow, and is given to the Medes and Persians, that God give us not up to our Enemies, who after all this variety of powerful means will not yet give up our selves to him in a way of Obedience. For, if after we are made whole, we sin again, as we are over-prone, which is the first point, it cannot be avoided, but that every way, both in point of sin and misery, it will be worse with us, which was the second point here implied.

Of both which the Use and Application should have been in the more full opening and enforcing the other two things here enjoined.

1. A serious and heedful Consideration and Review of the Mercy received, i.e., behold, thou art made whole, faith our Saviour: he sets an Ece upon it, as to set forth the remarkableness of the Mercy, so to put him in mind of his Duty, and that was to take a diligent and exact survey of the Mercy: and because being made whole speaks a former Disease and a present Cure, he is called to think of both of them together, and to compare them together, how weak before he was, and how well now; before not able to crawl, he can now rise up and walk: he, that could not before carry himself from the Porch to the Pool, can now carry himself from the Pool through the City. He, that for many years together was made sick with delayed Hopes, and quite cut to the heart with vexatious Disappointments, hath with the speaking of a word his
his Health perfectly restored, and his longing Desires in an instant fully accomplished. All this our Saviour would have him wisely bebold, and consider, and for ever remember with all thankfulness. And would he not have us of this City and Kingdom bebold with the like care a greater Cure? Indeed I cannot say to England, thou art perfectly made whole, we are yet come short of that ὀλυμπικά, of that perfect Soundness, which Peter told the Jews that lame man had attained in the presence of them all. Acts 3:16. The Humours in this great and greatly diseased Body are yet in an hurry: we bleed still, at best our Wounds are but in healing, and not yet fully whole. But yet, humble and hearty thanks be to our heavenly Physician, we cannot but see, as it were, this poor Man in the Text arising, our Sanballats and Tobias, (whom our Healing wounds and cuts to the heart) even they to their grief hear and see, יִלְעָג וַאֲרָבָּה (as the phrase is Neh. 4:7) that an healing Plaister is mercifully applied to our bleeding Wounds, that, unless we be stupid and senseless, we cannot but with the Woman, when her bloody Issue was stop'd, know and feel what is done in us, Matth. 5:33. And, unless lothsomely ingrateful, say, as it is, Ezek. 31:26. הִתְנַן הִתְנַן הִתְנַן this is not this, we are not what we were; that a great change is wrought in the Patient, and we hope in a healing way, so that though not wholly, yet in part, though not absolutely, yet comparatively in regard of what we were, we are made whole. And therefore O London, O England, Bebold, Bebold thy former Wound, and thy present Cure. Bebold εἶ ὡς οἴοντος οἰοκά, from what depths of Misery, into which thy sins had cast thee, to what hopeful and happy beginnings of Health and Peace the healing hand of thy pitiful Physician hath raised thee; thy Religion wofully corrupted, now graciously begun to be reformed; thy Liberty before enslaved, now vindicated; a most unnatural and bloody War the other day most eagerly prosecuted by the malice of Man, more powerfully and miraculously ceased through the Mercies of God. This poor Man, that had been sick so long could not have believed that ever he should have been well so soon; nor had we Faith to believe, that were so hastily dying away in the beginning of the last year, we should be so happily recovering by the end of this. Let therefore the Voice of the Cryer, and through God's Mercy not now (as that might have been) in a Wilderness, call out all your heedfullest attentions, and let an unworthy Minister use the holy Prophet's words, Come and be bold the Works of the Lord: we
might of late have added, as it's there, what desolations he hath made; but now what Restaurations, what Salvation he hath wrought in the Earth! He maketh Wars to cease, he breaketh the Bow, and cutteth the Spear in sunder, and burneth the Chariot in the fire, Psal. 46. 8, 9, &c. Truly the Lord hath so wrought his wonderful Works, that they ought to be full in our eye and heart for the present, and to be bad for the future in everlastning remembrance. O set up our Eben-zer with this impress upon it, Hither hath the Lord helped us. Be bold thus far, O England, thou art made whole, and what remains? but

2. The second duty enjoined in the following word, sin, O sin no more, lest a worse thing come unto thee. Sin no more! Now the Lord be more merciful, for I fear many of us sin more than ever. Oppressions in many more aggravated, Heresies more openly maintained, Christ, the Holy Ghost, and Holy Scriptures more horribly blasphemed, Factions and Divisions more multiplied, the Scene only changed, but the same or a worse part acted; the Weapons struck out of the hands of Enemies, and more taken up by Brethren and Friends: Were Christians ever so mutually estranged and embittered? Were your publick Church-Af- semblies ever so neglected? In your civil Meetings your Elections and other Affairs ever with such confusion? I had almost said brutish rage (as of late) so transacted, as though we had put off Christianity, and Civility and Humanity together? But think in all your hearts and all your souls, Is this to sin no more? Is it not to revolve more and more? O think that you see God angrily looking upon you, and saying, but do you thus requite me, O foolish people and unwise? Think that you see Jesus Christ standing and weeping over you, and saying as once, O Jerusalem,Jeru- salem, if thou hadst known, even thou, in this thy day the things that belong to thy peace, thou wouldest have made a better return, lest, before thou art aware, they be hid from thine eyes. I charge thee once more, sin no more, serve me thus no more, O do not this abomi- nable thing that I hate, Jer. 44. 4. at last, be thou instructed O Jerusalem, O England, left my soul depart from thee, left I make thee desolate, a Land not inhabited, Jer. 6. 8.

Do we remember our former fears and troubles? were they not bad enough, that we now grow worse, that they may be renewed and aggravated?

Do we remember our resolutions, vows and promises that we then made to prevail with God for Mercy? were they that we
we would be worse than ever if God would deliver us, and do we think that upon those terms he would have helped us? Do we consider what happiness we have for the present arrived? to an Harbour after a Tempest, to a day of joy and gladness after the sad times of our griefs and fears. And shall our sins damp our joyes? drive us again into the deep, and overcloud our Sun in a clear day? unless we be weary of our Mercies, let us not weary Amos 8. 9. our God. by our sins: Noli gemmam perdere in die festa, is an Arabick Proverb, O do not that in a good day, which will undo all the comfort of it.

Or lastly do we think what yet we may be? Are we so absolutely cured, that we are past all possibility of a relapse? May not the wound rankle and grow angry, and then come to Judas's НЕДЕЛЯ, that there be no remedy? 2 Chron. 36. 16. O why should Israel's stubbornness, when come to the borders of Canaan, drive them back to the Red Sea again? why should we cast poison into the wound that's healing? O why will we dye? O pity a tender Mother, a dear Native Country, which beseecheth you by the Womb that bare you, and by the Breasts that gave you suck, that now that she is recovering, you would not be a means of her death that first gave you breath. If you will not pity yourselves, yet pity the excellency of your strength, the desire Ezek. 24. 21. of your eyes and that which your soul pities, your sons and your daughters; which may do God more service, than ever you have done, when you are dead and gone. Eat not the sour Grapes, that their teeth be not set on edge, that instead of rising up and calling us blessed, they do not gnash their teeth and curse us, that by our sins in this Christ, when we might have made both our selves and them happy, have utterly undone both without recovery. I might in this kind say much, yet when I had said all, I could say no more than the Text doth. And therefore when I have done speaking, let these words of your Saviour be ever sounding in your ears, Bebold, you are made whole, sin no more, lest a worse thing come unto you.

Amen, Lord Jesus.

Rrr Srr
SERMON XXIX.

PSAL. 73. 28.

But it is good for me to draw near to God.

The Text is a Conclusion strongly inferred upon two great Truths premised in the foregoing part of the Psalm, (summed up Isa. 3. 10, 11. Eccles. 8. 12, 13.)

The first was that notwithstanding all the evils that the godly endure; yet God is good to Israel, ver. 1. and therefore it's good to draw near to God. It's good to draw near to a good God; nay best of all (as the Arabick reads it) to keep close to that God, who is so good notwithstanding the worst evils.

The second was that notwithstanding the wicked's present flourish, yet their end is destruction, ver. 2, 3, &c. and in the Verse immediately before the Text, For lo, they that are far from thee shall perish; thou hast destroyed all them that go a snoring from thee; and therefore again it's good for me to draw near to thee. Bernard sums up both in his double Quere, Ubi enim bene erit sine illo? ant ubi malo potest esse cum illo? If it cannot be ill with him, nor well without him, then it's best to draw near to him. If it be no less than destruction to go a snoring from him, then the Spouse, that in running away after her lovers hath met with a sharp Thorn-Hedge, had need return home to her first Husband, Hos. 2. 6, 7. If they perish that are afar off, then it is my safest course to get and keep near. When they of Pharaoh's servants, that were in the field, were smitten with the hail, it concerned those of them that feared God to keep home, Exod. 9. 20, 21, 25. When the sword of man or Angel will destroy them that are abroad, it behoves Israel, and Rahab's family to keep within doors, Exod. 12. 22. Josh. 2. 18, 19. If the out-lying Deer be in danger to be hunted by every Dog, and the stray-Sheep or Chicken to be snatched and torn by every Wolf or Kite, it's best to keep within the Pale and Fold, and under the Wing. To get and keep as near and close to God, and under his Wing as may be. The Psalmist's own comfortable experiences of God's goodness, whilest
 whilst he kept close to him, and the sad events of others going and keeping far from him, made him so wise as elsewhere to resolve. Return to thy rest, O my soul, and here feelingly to conclude, Mibi asem adherere Deo bonum est: but it’s good for me to draw near to God.

In which Proposition the Predicate significeth מַלְאָךְ מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא הָגָדֹּת מָלָא H o o m e i i a m e n i n r e-

Ps. 116. 7.

By Good is not meant any lower degree or kind of goodness, but that να ἀγαθὸν that summum bonum, that chiefest good, in the enjoying whereof man’s highest happiness consists.

And accordingly in the Subject of the Proposition are three things observable,

1. Beatitudo Objectiva: that chief Good, in the enjoyment of which our Happiness consists, and that is יִשְׂרָאֵל, God. For so, None good but God only, Matth. 9. 17. and so he is the Psalmist’s goodness, Psal. 144. 2.

2. Beatitudo Formalls, our Union with, and Enjoyment of that chief Good, whereby we are actually made happy and blessed, in these words ἐλπίς, drawing near, for the meaning whereof please to take notice of two things. 1. That in the Hebrew Text it’s indifferent to be understood either of God’s drawing near to us, or of our drawing near to God; the former the cause of the latter, and the happy meeting of both makes up our blessedness. The Summer’s Sun draws near to the Marigold, which makes it turn to the Sun, and that makes it’s full flourish. God in Mercy draws near to us, and as a Load-stone draws, makes us draw near to him, whence ariseth our chiefest, nay only happiness in Union with him. For that likewise is secondly to be observed for the meaning of the word ἐλπίς, that it significeth not only Μουτω, to draw near, and so by Apollinaris here rendered πελάσσωμεν, and by some Copies of the Lxx ἐγνίζειν: but also it significeth the Rest and firm Posture of the Soul upon such an advance and approach, not only appropriare, but then adherere, to keep close and cleave fast, agglutinari, so Euthymius, άποσολλόκω, as ordinarily as it is here in the Lxx, by which word the nearest and straightest way between Husband and Wife is expressed, Eph. 5. 31. and which suits well with the Text, which to what was said in the foregoing Verse of the destruction of them that go a whoring from God, opposeth the goodness and happiness of an humble, loyal drawing near to him, and an inseparable fast cleaving to him for ever. Here, O quam bonum! how good is it thus to draw near and thus to cleave fast, both

R e a

Not only to draw near, but to be near and so to abide.
begun while we are here in the way, but completed in Heaven at our Journeys end.

3. But the third particular tells you the Subject or Person to whom such an approach is so good: and that, according to the Philosopher's definition of the chief good, should be every man: yet the Psalmist doth not include the Commons, when he more particularly applyes it to himself, is good for me. &c. for although all men are ready to enquire after it, with a who will shew us any good? Psal. 4. 6. Yet in their pursuit of it, they start so many false Games, that instead of that unus necessarium, in Varro's time Philosophers did so differ, that by ringing the changes of their several Tenents, as Austin sheweth, there might be not fewer than 288 Opinions about it: but whilst most men mistake, and in the foregoing Verse account it good for them to keep after off, and go a wandering from God; it's the happiness of the Faithful to be guided as to pitch right, and to make that his first main Principle and last resolved Conclusion, which the Prophet here makes the beginning and ending of this Psalm, that God is good to Israel, and therefore whatever other do UN?

Quod ad me spectat, for my part it's that which I have felt the comfort of, and therefore am resolved to abide by, Mibi adhaerere Deo bonus est, It's good for me to draw near and cleave fast to God.

A divine Apophthegme, which it seems St. Austin's heart was much taken with, that he so oft and in so many places of his writings toucheth, yea and runs descant upon; a sweet ponde, that he so oft smelt to, a sweet friend, whom he casts about how again and again to meet, and to have some parly with, as well he might, it containing a compleat sum of both our Duty and Happiness both here and in Heaven.

Whilest here Travellers in the way,

What's our Duty? But as in Conversion at first to turn to him, so still to walk with him; and to draw nearer and nearer to him.

What's our Comfort? but when in Prayer or otherwiswe we can get nearest into the inner Court, and touch the top of the golden Scepter, or, but the hem of Christ's garments? But might we get into the Apostles John's place, into our Saviour's bosom, softest Beds and gloriously Thrones would be but stones and dung-hills. It's our Spring and Summer when the Sun of Righteousness draws near, and our Heaven here when we may draw near, rejoicing, but not playing the wantons in this Sun-shine.

And
And what's our highest Heaven and Happiness at last? but to be caught up into the Clouds to meet with Christ in the Air, and so 1 Thess. 4. 17. for ever to be with the Lord: In nearest approach, to see him as he is, and in closest Communion to enjoy him, there always to be experimenting, and yet ever learning the truth of this Text to all Eternity. It's the A and O of a Christian course, in his first setting out Godward bonus est mibi appropinquare, it's good for me to draw near who am so far off; in his progress yet better to draw nearer; at death the dying Christian's Swan-like Song is καλῶν μοι ἐγυῖν, and the Saints Antiphony in Heaven is καλῶν μοι πραγμάτων: so that whether you listen to the voice of the mourning Turtle here below, or to the joyful Quire of Heaven above, they in this are perfect Unisons; however in other respects they have different strains, yet in this one Note they all agree; There's not a Saint on Earth, or Angel in Heaven, but the whole Chorus unio Cord, Corde, with one mouth and heart feelingly heartily say or sing aloud to God's praise, Mibi autem appropinquare, adhaere Deo bonus est, It's good, it's best for me to draw near and cleave fast to God. Which being the joint vote of Heaven and Earth, the very natural Heart-Language of the New-born Convert when as yet he cannot speak, and of the dying Christian when he now lies speechless, of the conflicting Martyr at the Stake, and of the Saint Triumphant before the Throne, it needs less proof, when encompassed with such a cloud of witnesses, ὡς τίνα, O the blessednesses of that man whom thou choosest and causest to draw near to thee! faith the Psalmist, Psal. 65. 4: it seemeth he made account it was a multiplied admirable blessedness. Acquaint thyself now with God, and thereby good shall come unto thee, faith Eliphaz, Job 22. 21. The very word there translated Acquaint hath proved included in the signification of it, and well may, when so much good is venenum (as the word there is) the proper fruit of it: for here, if ever, Bonum propter vicinum bonum, much good by so good acquaintance. Good will proportionably come to us, as we come and draw near to God. Good will come he meaneth universally, all good will, but he speaks indefinitely, because he cannot define how much. But as the Psalmist faith, Taste and see how good the Lord is, Psal. 34. 8. So he bids Job acquaint himself with God, and try how much good will come by that acquaintance, which they know best who have tasted and tried most, and they are such as have got nearest, and kept closest. They'll tell you there's so much
much, that whatever others mean by their *benemerentium* and beneficium, is herein formally, fully, eminently comprehended.

If we measure goodness by profitable ends, O the blessed gainful incomes of Grace, Peace, Glory, yea of outward good things so far as they are indeed good to us, by our *drawing near to* God in Christ Jesus! The Summer-Sun drawn near to us doth not so load the Earth with Fruit, as the Son of Righteousness doth us in his approaches to us, and ours to him, with the Fruits of his Bounty. *Christ* his *θ pirate φρον ἔγεντα τα ἄγαθα* is but one of his Fables, but in this *River of Paradise* is a real truth; else *Paul* would not have counted the *loss of all things* gain, that he might come so *near*, as to be found in Christ, *Phil. 3.8, 9.* Nor would *David* have reckoned a day in God’s Courts *better than a thousand*, *Ps. 84.10.* but that by experience he found in God’s Courts what others found in his, that a Courtier near to the King can get more by a word, than another at a further distance with far greater pains and industry. When *Jacob* was *near to Joseph*, he was *nourished* by him, *Gen. 45.10, 11.* but not so, as that soul is feasted and fatted, that sits *near to Christ*, and lieth in his bosom.

And that tells you there is Pleasure, as well as Profit; *Light in such a Goschen*, as well as *nourishment*. In God’s presence *fulness of joy*, and at his right hand *pleasures for evermore*, *Ps. 16.11.* Away with the empty vanishing pleasures of Sin and the World; here’s both fulness and everlastingness in these joys together, a *full cup*, which can never be drunk to the bottom, but only the deeper the sweeter. It’s Christ’s presence and our nearness to him, that makes Heaven it self a Paradise of delights, and not Mabomet’s Chrysal Fountains, and pleasant Orchards and Gardens, and Fruits, and the like, which he like a beast accounts the greatest happiness in his. When the Sun is set, how dark is the night? and when it’s gone far from us, how cold is the Winter? but when it draws near in Summer, how pleasantly do the Birds sing, and the Plants flourisht, and the Flowers smell as in those Climats that are nearer to it is a *Ver perpetuum.* And all these but shadows of that solid joy and delight, which the faithful soul feels and enjoys in the approach of the Sun of Righteousness. I sat down under his shadow with great delight, *faith* the Spouse, *Cant. 2.3,* and would be both to leave God’s blessing in that shade for the warmest Sun-shine, and to be haled or forced from such sweet Enjoyments by any other most pleasing delights; would account it
it as a banishing of it from a Paradise into the howling Wilderness. Cum inbesero tibi ex omni me, omnino musquam crerit mibi dolor & labor, & viva erit vita mea tota plena te, saith holy Augustine. Confess. I. 10. There's no grief in him, when he is all in God: he hath a lively life of it, when he can sit so near the Fountain of Life, as to be filled with the blessed inflowes of it. If David cannot tell how good and pleasant it is for brethren to dwell together in unity, you had need of the tongue of an Angel, and not mine, to tell the unutterableness of that delight and joy, when Children and Father, Spouse and Husband, Head and Members cleave together in closest Union.

And if Honour use to go in the first rank of the World's excellencies, then he that's nearest to God must needs herein have the upper hand: Our blessed Saviour is exalted to highest Honour, in that he is at the right hand of God: and then sure that soul is no base one, that lies nearest to the heart of Christ. Seemeth it a small thing to you (said Moses to Korah) that the God of Israel hath brought you near to himself in the Ministry of the Tabernacle? in which respect Nazianzen highly extolls the now despised Ministry, and Chrysostom lifts it up above Crowns and Scepters: but how much more honourable is it to draw near to God in saving Grace, than in that Sacred Office, which sometimes they that are most unworthy climb up to? They were the Grandees of Persia, who sat next to the King, and saw his face, Esth. I. 14. May I never affect greater Grandure in this World, than in closest approaches to see the face of God in Christ, though the great ones of the World set me under their footstool.

I might add a word of Beauty, which, according to the Hebrew phrase, hath a kind of goodness in its comeliness. But even that is, when the parts of the body are joyn'd together amongst themselves, and all united to the head, which, if parted, or dislocated, occasion horror rather than delight. But O the ravishing Beauty of Christ mystical, when from him and with him the whole body is fully joyned together! Ephes. 4. 16. When met together to meet with Christ, they are the Beauty of Holiness, Psal. 110. 3. This made Moses's face shine when he talked with God, Exod. 34. 29. This encompasseth the Saints in their approaches to Christ with rays of Divine lustre, that they need not be beholden to the Limner or Painter for a painted glory. Though the Moon be at the full of her light and beauty, when she is in furthest opposition to
to the Sun, yet our Fall is in our nearest Union with the Sun of Righteousness.

I forbear further instances. But that you may further see how good it is to draw near to God, give me leave to propound these two convincing Arguments.

That's indeed good, and good to me, that makes me better; but so do not the profits, pleasures, honours and the rest of those things which the World calls good. A man may be extremely bad with them, and too often (whilst they prostitute his body, and debauch his mind) is made the worse by them. But was it ever so by our humble drawing near to God? Doth it not elevate the mind, enlarge the heart, innoble, spiritualize, and by a Divine Metamorphosis transform the soul into the Image of Christ in its nearer approaches and interviews? *Intellecitus sit idem cum objecto.* The understanding is made one with him in its Divine Contemplations: and love makes him one with it in its cordial embraces, not in H. N. his mad phrase *Godded with God,* but yet in the Apostles divine expression *made participles of the Divine Nature.* Here's cure by coming near and touching, Luke 8. 44. Healing under his wings, Mal. 4. 2. Life and Joy in his Presence, Psal. 16. 11: The Prodigal dare not be so bad as he would be, unless he run far from his Father's house. And that tells you the good child is better for keeping in his Father's preseice. When we keep near to God, Heaven is not only near to us, but Heaven is in us: we then have not only heavenly Joyses, but also heavenly Hearts; and is it not good to be there? and therefore to draw nearer?

Argument 2.

And again good to draw near, because best when nearest, and worst when farthest off.

1. First, best when nearest.

Angels and Men by nature the best of God's Creatures, because in nature they are nearest to him, and most resemble him, and are capable of communion with him.

Mark. 18. 10. Of Angels they are the good ones, that continually behold him, and they the best that are nearest; and therefore the chief of them are wont to be called *Assistenses.*

Of Men, as first, when was Adam best, when now created and enjoyed converse with God? or when fallen and then run away from him?

Of all Men, the Saints that are most honoured by him are a people near unto him, Psal. 148. 14. their first beginning to be well being when at first in conversion they begin to turn towards him,
and how well are they? never better than when in the exercise of Grace, performance of service in Meditation, Prayer, Word, Sacrament, in doing, nay though it be in suffering, they can get nearest to him; let it be upon the Canon's mouth (sight the soul that is truly touched,) if I may but so make my approaches to my God. Let my Father whip me, if, whilst he so doth, he takes me into his Arms. The Child is not afraid in the dark; if then he have his Father by the hand: nor is David in the valley of the shadow of death, if his good Shepherd be with him, Psal. 23. 4.
The whole World is not worth a Dungeon's light and a Prison's enlargement, when Christ shines in, and his Spirit lets the soul at liberty to go out to him. The Martyr is not bound when tyed to the stake, his soul is upon the wing to take her flight to her Saviour. It seems then that it is so good to draw near to God, that in so doing the Serpent hath lost its sting; the Lion is become a Lamb; the Gridiron a bed of Roses; Darkness is no Darkness; the worst evils are not themselves. It's good to be afflicted, tormented, to suffer, to dye: good to be, to do, to suffer any thing, if thereby we be let nearer to Christ who is all in all.

But how good then, when in a better condition, when once come nearest in Heaven's full vision and perfect communion there, and so to be with Christ? what faith Paul of it? he wants words, and yet multiplies them, it's τὸλθο μᾶλλον κρείσσον, multo magis melius, Comparative upon Comparative, which riseth higher than a Superlative. It's much more better, even best of all, Phil. 1. 23. which when Peter in Christ's transfiguration had only a glimpse of, hehalf translates my Text, and cries out in an ecstasy, Lord it's good to be here, Mat. 17. 4. And so when the elevated soul is got into the Holy Mount, and there having a nearer stand takes a fuller view of the glory of Christ, is so near that being in the Spirit it's carried out to him in strongest works and heavenly raptures, as the inferior Orbs are carried about by the motion of the Primum mobile, and when in inward peace, can quietly lay down in its Saviours bosom: whilst others are anxiously asking, who will show us any good? their Corn and Wine is nothing to such a lifting up of the light of God's Countenance, it sweetly sings its requiem, and knows what it saith (which Peter did not) and crieth out, μὴ εἰς μαλέν ἐγὼ ἤμας ἀδὲ εἴναι, Lord, it's good to be here, Iwaste usque moriar. Let us here not make a Tabernacle, but a Mansion for ever.

S F F

For
S E R M. XXIX.

For first it's best to be nearest.
2. Secondly, many now do, and many more at last will find it worst when farthest off.

If Devils of all Creatures are in the worst condition, I am sure they are at the farthest distance, and therefore Satan in ancient Liturgies called ἄλωτος ἡμών, a far-off stranger to Christ and his Kingdom.

And for Men; our first unhappy step towards misery was in our first retrograde from the God of our Mercy, whence we came to be estranged from the womb, and to go astray as soon as we were born, Psal. 58. 3. So as the further we go, it's the further from God, and nearer to our own destruction, leaving him, and forsaking our own mercy together, Jonah 2. 8.

And so at last, when we are farthest ran from him, we are arrived at the lowest pitch of our own misery. So when the rich man is in Hell, it was ἄκομψα ἐγείρον, afar off that he saw Lazarus in Abraham's bosom, Luke 16. 23. And accordingly that infernal dungeon is called τὸ σκότος τῆς ἐκτέσεως, outward darkness, Matth. 8. 12. As Prison were wont to be without the City, Acts 12. 10. So those unhappy souls in this fett at the remotest distance from Christ's presence and Kingdom, as the Apostle describes everlasting destruction to be ἄκομψα ἐγείρον, from the presence of the Lord, 2 Thess. 1. 9. When the Lord Jesus at the last day shall ἀναστατωθήσεται, chide those undone Miscreants into Hell with those soul-linking words, Depart from me ye cursed, Matth. 25. 41. Then at least the truth of this Doctrine, that it's good to draw near to God, (though now not heeded) will be by such fully but most uncomfortably resented, of which truth, had we no other proof, we need no better evidence than this double witness.

1. Of an humble soul in desolation, which had formerly felt the sweetness of Christ's nearer presence, and is now fainting and swooning away by reason of his absence: how is it starved with such a cold blast, when removed out of that warm Sun-shine? would not the poor Woman, when she feels her self fainting and her Issue running, say, it would be well with me, if I could draw near? would not the least touch of the utmost hem be a rich mercy?

2. Of a forlorn soul in the estate of despair and damnation. Was it not a trembling Cain's faddest Note? Thou hast driven me

Cant. 5. 6.
from thy presence, and therefore my punishment is greater than I can bear, Gen. 4. 13, 14. Though malice, guilt, and horror make such bid God depart from them, and make them fly from him, yet their present feelings cannot but make them sensible how good it would be to be nearer to him, when they find it the extremity of all evil to be utterly and for ever removed from him.

The ground of all which may be taken principally, 1. From Reason.

1. First, he is an Omniscient God, not far from any of us, Acts 17. 27. but more inward than our very souls to every one of us: So that there is now no flying from his presence: And therefore think whether upon this ground it be not best to draw near to his goodness. When Jakob could not escape Esau as an enemy, it was his wisdom so to apply himself to him, as to make him his friend. Because we cannot meet God as an enemy, be we as suppliants to make him a friend, Amos 4. 12. There is no escaping from God, but by running to him, nor escaping his Wrath, if we betake not our selves to his Mercy. If we draw no near to the Throne of his Grace, we shall be drawn to the Bar of his Justice. In a word, he is an infinite God, so that we cannot avoid him, and is it not then good to make a virtue of necessity, and so to draw near to him?

2. But that we may not be so much driven by fear, as drawn with Cords of Love, Consider we, as his greatness, so especially his goodness, and that a strong Attractive, hath a wonderful Magnetick force to draw the soul to love, and the mind to assent, that it's so good to draw near to a good God, that it's a Conclusion above Demonstration. Particularly:

1. As God, he is Bonum Universalissimum; All in all, 1 Cor. 15. 28. which contains all good in him, and so is able to make an universal supply of all that good, which we stand in need of from him. Christus meus & omnia, My God is my All: my all-sufficient portion; who, as such, sufficiens moveret & implet voluntatem, as Aquinas speaks, like the huge Ocean that fills every Creek; which the shallow narrow Rivolets of the Creature's largest perfecions cannot reach; cannot supply all; and the want of any good thing ministers more disquiet, than the enjoyment of many.
many satisfaction. I have seen an end of all perfection, faith the
Psalmist; but it's well that he adds by Commandments are exced-
ing bread. One God more than enough to fulfil our desires and
wants: And why then should I not prefer God before myself,
as the whole before the part? Why should I not be nearer to God
than to myself? How well would it be to have the Head of all
our Springs ly in this immense Ocean? How good is it to draw
near to that God? when by enjoying of him, who is more than all,
we may be sure to want nothing.

2. As God, he is Sumnum Bonum & Finis ultimus; the chief-
best good and last end, Psal. 73.25. Prov. 16.4. We Christians
must needs believe it, seeing all the Sects of the Heathen Philo-
sophers (except the proud Stoick, who thinks his wife man
is in some thing above his God) do joyfully acknowledge it.
Now it's Austin's true rule, Rei enquiras perfectio est in adhuc
ad sumum principium, that it's the goodness and perfection of
every thing to adhere to its principle, and to be in a tendency to
its last end, which therefore makes God the Load-stone of the soul,
that it cannot rest till it point to him; the very Center of it, that
it cannot be quiet till it rest in him as the chief good: our chiefest
happiness can consist in nothing but in nearest Union and fullest
Communion with him.

3. As God, he is so Omnipotently good; that either as a ве
селевикоу, whilst he is near, he can keep evil far from us, Psal.
91.7. or so abate it, that it doth not hurt us, Dan. 3.27. & 6.22.
so change it, that it shall be a means of good to us, as Joseph's
brethren's bad intention, a means of his and their preservation,
Gen. 50.20. and Esth. 9.1. turns Balaam's curse into a blessing,
Deut. 23.5. So that out of the Eater, comes meat, and out of the
strong, sweetness: Grapes are gathered of Thorns, and Figs of
Thistles: makes my Enemy my Friend, my Wound my Cure, my
Affliction my Consolation, and even my weakness my strength,
whilest I being so weak, that I cannot stand on mine own legs, am
cast into my Father's arms. And was not the Psalmist then upon
a safe-guard, when at the same time that in one Verse his En-
emies drawing near made his heart tremble, in the very next Verse,
his God being as near made his Faith confident, Psal. 119.
150, 151. O how good is it to draw near to this Omnipotent
God, who, when the Founds come, and the Winds blow, can
either still the Storm, or make it blow us into the Harbour! is so
good.
good as either to cause all evil to be far away, or when near to be far from hurting us!

4. As God, he is purely and only good, so no evil is either in him, or dwells with him, Psal. 5. 4. Therefore the Psalmist in the first words of this Psalm, and they may indifferently be rendered either, Truly God is good, or God is only good: and indeed he is most truly good, that is only good, and so God is a most simple being without the least intermixture of any evil; no evil in him, none proceeds from him; all is good that God sends. His good Word, 2 Kings 20. 19. His good Spirit, Neh. 9. 20. His Creatures good, as he made them, Gen. 1. 31. Nay, his very Chattlements good, as he improveth them, Psal. 119. 71. All good, and as they come from him, only good: with the pure be is pure, Psal. 18. 26. A pure heart and way without mixture of sin shall have pure Mercy without mixture of wrath: Provoked me not, and I will do you no hurt, Jer. 25. 6. But now in all other things, even in our best Contentments by reason of their and our vanity, there is an untoward mixture of evil and good; it may be of a great deal of evil with a little good, of the worst evil with the choicest good: a very Pulpit head, in which

Pollar μεν έθαλη μεμυγμένα, πολλά δέ λυγοι.

Either in them or in our use of them bitterest choler of sweetest honey; a most infectious Plague (as once at Athens) after a most healthful year. Worst carriages and best parts in the same man: as in the same Cataline Virtue and Vice were at a Combat, but that the latter unhappily got the Victory: an Antidote and a Poyson in the same Viper: in the same Toad, in which is (if you could find it) the most Precious Stone, you may be sure to find the rankest Venom; that you have more cause not to touch it for the one, than to take it up for the other. Such slaves of comfort are the Creatures, like Moses's: 'take them at the one end, and they will be a Staff in your hand to support you: but if at the other, a Serpent to sling you to the heart: So that instead of drawing near to them, you have need with him to fly from them. But how safely then may we, and how confidently ought we with Humility to draw near to God, who though of our selves are evil; and only evil, and continually evil, yet shall find him good, and only good, and everlastingly good? If it be good marrying that good Wife, which will do her husband good, and not hurt all the days of her life, Prov. 31. 12. Then, how much better is it in chaste and love to dwell with and cleave to this God, who is

See Piccart.
Observat.
Historicopolitic.
Discad. 1.
Cap. 8.

Exod. 4. 21, 3, 4.
SERM. XXIX.

5. As God, he is Infinitely good, and Infinitum non-poteat trans-firi: We cannot pass over and get through that which is Infinite, or get to the end of that, which hath none: so that though every day we get nearer, yet still there is a Plus ultra, that thou mayest still be called on (as the Angel did Ezekiel) to see yet more: We are soon at the bottom of the shallow Creature's greatest depth, and indeed at the first in our expectation gotten far beyond what we after find in the possession; so that the beauty of it is best seen at a distance, and the nearer we come to it, the more blenches we see in it; and on the contrary in our approaches to God's infinite goodness, as we cannot think so much before as we find after, so the nearer we come, the more we meet with; so that when thou hast gone so far and gotten so much of God, as thou dost want, and he can afford no more, I'll give thee leave to sit still, but till then I must advise thee, that it's good for thee to get nearer.

6. But it may be this Infinit goodness will overpour our weakness, and therefore the trembling soul with the poor Publican in the Gospel yet stands afar off, and dares not draw near, whilst it thinks that as God is Optimus, so he is Maximum, though infinitely good, yet infinitely great, and therefore although my badness stands in need of his goodness, yet my baseness and guiltiness had need stand off from that greatness. This bottomless Ocean will drown me, and although the nearer to this Sun the more warmth and light, yet in such nearer approaches that heat will melt my waxen wings; and that light will dazzle and put out my weaker eye: True in our bold and curious approaches Servator Majestatis oppressetur a gloriâ. But in our humble addresses we shall find it far otherwise, vix. God to be bonum conveniens atque it à maxime appetibile, so good as most suitable to our desires and wants.

Partly as in his own infinite sweetness and condescension he stoops so low, that the lowest heart may freely draw near, and touch the top of his golden Scepter, as noblest Princes have given freest access to their meanest Subjects: His greatness no obstruction to his goodness:

But principally and (to us by our sin estranged from him) only,
only, as in Christ our Emmanuel, God with us, we come to have near and close Communion with God in him: an holy God and sinful man were at an unapproachable distance. But therefore our Saviour God-man came between us a Mediator, that we, who were afar off, may be made near by the blood of Christ, Ephel. 2. 13. That as the same Israelites, whom the brightness of Moses his face drave away, Exod. 34. 30. when he had put a Vail on it, drew near to him, Verse 31, 32, 33. So the same sinner, who must keep aloof from his Majesty; especially as he looks out in a fiery Law, need run far away to escape his wrath and curse, Deut. 33. 2. as now he hath put on the Veil of his flesh, may safely and comfortably approach, and have blessed Communion with him, and experimently say with the Psalmist, that it's good to draw near to him.
SERMON XXX.

Psal. 73. 28.

But it is good for me to draw near to God.

The second ground whereof is taken from the Nature of the Creature in General, which at best is but a depending being, not sufficient in and of itself for its own Happinest, and therefore must go out of itself, to find it in another; which ultimately, nay, immediately is God only. Now that it may have it of him, it must be some way or other united to him; and so from a natural Tendency proportionably to the nature of it looks and moves towards him, and as it can, draws near and cleaves to him, according to that of the Psalmist, The eyes of all wait upon thee. Psal. 145. 1, 15.

As the Vine to the Elm, and the Ivie to the Oak, how fast doth it clasp and cleave? How doth it insinuate? Like the Rivers to the Ocean, or Ezekiel's Cedar-branches to the great Eagle, Chap. 17. 6. The Sovereign Lord and Creator leaving in the most perfect Creature some defect, either for being, well-being, or continuing in both, that it may have recourse to Him for a supply; as the Child that cannot defend, or (it may be) carry it self on its own Legs, when left, crieth to the Father: Well were it if we could cry more after ours, for that might make God draw near to us, when we cannot to him. What a dark frozen thing is such a Northern Clime, where the Sun's Light shines not, and whither its warm Beams reach not? But what a very nothing is every thing without a God creating and supporting it? The very Chaos could not continue in its imperfect confused being without the Spirit of God brooding upon it: And therefore when we see the Flowers opening to the Sun, and the Birds in Winter-Season flying away into warmer Countries; they tell us, that (as we are Creatures) for our being, and well-being, it's good to draw near to God; and teach us to make Austin's Confection, Male est mihi prae[ter te], non solum extra me, sed in meipso, & omnis mihi copia, quae Deus mens non
non est, ego tae est, Lord, without thee how ill would it be
with me? And that not only in regard of what's without me,
but also within me. Without thee, my greatest Plenty is er-
rant Beggary; and therefore such a poor Creature stands in need
to dwell near to such a Good Neighbour, to be warmed by his
Fire, and fed at his Table. Lord, it's good for me to beg an
Alms at thy Bethesda; though I creep on my Knees, to get as
near as I can to thee.

And this the rather, if, in the third place, we consider the
Nature of Man, as in himself, and in reference to God; in a
special manner made by him, and for him, and therefore unquiet
and restless till it return to him. The right Line is turned into a
Circle, in which the Line is so reflected, that in its return it
stays not, till it return from whence it first came.

Of a Spiritual, Immortal, and Understanding Soul, of vast
apprehensions and desires.

Of a Sociable Nature, pity it should not have acquaintance
with God. If not good for Adam to be alone, without a Meet-
help, Gen. 2.18. as always before him, with whom he
might be made one flesh: How ill to be without a better help
nearer at hand, with whom he may be made one Spirit?

Made after God's Image, Gen. 1.26. and therefore best when
he can come nearest to that first and best Copy.

With an understanding Soul, Job 35.11. And therefore the
more he knows, the more he understands his own Dependency,
and therefore feeth a greater necessity of drawing the nearer to
the Fountain of his Being and Welfare.

Of a Capacious Apprehension, which nothing but this Prin-
mum Verum can fill, and therefore wearies himself (Eccles.12.12.)
in an endless search after Truth in several Arts and Sciences:
The World is set in his heart, Eccles. 3.11. but it's but little that
he can attain, Job 26.14. and not without a great deal of difficulty
is tired out in gathering up the Rays of Light and Truth, which
this Sun hath scattered among the Creatures; but is not satis-
tied till he find them all, and more than all in himself. This is ete-
nal Life, to know thee, and whom thou hast sent, Fesus Christ; John
17.3. In the Study of the Creature is a toilsome task, Eccles.
1.18. It's in the near Vision of God, which the understanding
of a Man doth fully acquiease in, and so Intellecuus est in quiete.
And as he is of a Capacious Apprehension, which nothing but
this Primum Verum can fill; So he is of a large heart and vast

defires

Scattered as

Israel over

Egypt, to ga-

ther stubble.
desires, which nothing but this Summae bonum can satisfy; God only being _El Shaddai_, Exod. 6. 3. Gen. 17. 1. The God All-sufficient either to his own or our Happiness. Whence it is, that when the Soul is once put off from him, _Per devia errans_, like the _evil Spirit_ in the Gospel, _Mat. 12. 43._ goes through dry Places, seeking rest, and finds none; till with the Psalmist, he looks Home-ward to God, and faith, _Return unto thy rest, O my Soul_, _Psal. 116. 7._

Sometimes, as _Solomon_ in _Ecclesiastes_, he seeks and searcheth for what may satisfy him in the Creature, and what content it can afford; and as there was no _Nation_ and _Kingdom_ in which _Abab_ did not hunt for _Elijah_, _1 Kings 18. 10._ and yet he could not be found: So there is no Creature in or under Heaven, which in this busy search is not as it were unlapt and ran-facked, if possibly by the Profit or Pleasure of it content may be found lapt up in it. This busy Bee fits and sucks on every Flower, and like a Chymist makes Extractions of all sorts out of all things, if from any from all he might gain such an _Elixir_ as may serve his turn. But _the deep faith, it is not in me_. In all the inferior Creatures _Adam_ could not find a _Meet-help_, _Gen. 2. 20._ It's pity that in any he should meet with his Happiness. _Solomon_ when tired out with this wild and eager pursuit, is glad at last to turn in to God: _Let's bear the conclusion of the whole Matter, Fear God and keep his Commandments, for this is the whole of Man_, _Eccles. 12. 13._ all one with this in the Text, _It's good for me to draw near to God._

But before that, when vain Man hath been wearied out in seeking that in the Creature, which will not be found, before he will draw near to God, with _Saul_ he will rather apply himself to _Satan_, and dig as deep as _Hell_ to find it, trying whether that may be overtaken in a way of sin, which could not be met with in the lawful Content of the Creature, and here he runs counter-amain _Hell_ward, till he hath quite wearied himself in that Course, _Isa. 57. 10._ adds _Drunkenness_ to _Thirst_, and _Thirst_ to _Drunkenness_; when he hath been most drunk, yet thirsts the more, and the more he drinks, the more he thirsts; most unhappy in that he _seeks the Living amongst the Dead_; mistakes Mility for Happiness, and _Hell_ for _Heaven_. But it's this _Good_ that he looks and gropes for; though now Blind-folded and turned off from God, he goes a quite contrary way:

_In _Psal. 118. 1._ But yet as _Austin_ well observs, _Mali propter s sanit mali us sint boni_
John 73. 28.

Bonae nesse beati: The wickedest Men do ill, that they might fare well. It's a Goodness and Happiness, that they make after. It's Αὐξῶσον σεῖς to which they Sacrifice, a Deity which you serve; unhappy in this, that they grasp the Cloud for Juno in their Hunting after the vain Creature, and worship the Devil instead of true God, 1 Cor. 10. 20. in their thus questing with open Mouth after sinful Contentments; but yet whilst misled with these foul Errors, they bear witness to this Fundamental Truth, that whilst they so eagerly, but in vain, pursue such false Goods, they plainly say, that it's good to draw near to the True; so that the Man hath lost himself when he hath lost this Principle, is rather a Beast, or a Devil, than a Man, that in Profession and Conversation will not say, that it's good to draw near to God.

Especially if we consider that new Nature, which God works Ref. 4 in the new Creature, the holy frame of a Godly heart: As those Men, whose hearts God had touched, followed Saul the Lords Anointed, 1 Sam. 10. 26. So those blessed Souls, which Christ (that true Loadstone) hath indeed touched, whilst it draws, they run after him, Cant. 1. 4. Such Divine Sparks must needs move upward to their proper Element, as the Virgula Divina bends that way that the Mine lieth. And this,

1. Partly from the inward Instinct of that Divine Nature which they partake of, which makes them γυναῖκες (as the Apostle's word is, Phil. 2. 20,) even naturally care for the things of God, and propound towards him, which appears by this, that whilst with others,

——Tebis tua quemque vestram:

Ad unum omnes. All of them, though of never such different Ages, Parts, Conditions, nay, though of quite contrary Tempers and Dispositions otherwise, yet so μιας, with one joyous content look, and according to their several abilities draw towards God as near as they can. The Swallow doth not more naturally fly to the Salamander when hurt, or the Chicken run to the Hen when in danger, than a Right-born Heir of Heaven to God his Father. The new-born Babe cries, and the dying Christian now breathing out his Soul, gasps and breathes after him: The one in the beginning of his Race thinks it long till he comes at him, the other almost at the end of his, with Paul Phil. 3. 13, 14. the further he goes, makes the more haste to him [in several Paths, but
but all in one Road God ward]: the one though he hath not yet had such experience of him, yet thinks how good it were, if he could get near him; the other upon his long experience, thinks it best to keep close to him: when in Affliction, he accounts his Presence more than all other things that he wants, and when in Prosperity, he values the same Presence above all else that he enjoys. I might Instance in many other Particulars: But these may suffice to shew, that amongst never so many Discord, they yet altogether make up this Harmony, and from the general Instrad of that new Nature all cry out with the Psalmist in the Text, *It's good for ever one of us severally, for all of us* (the whole Chorus) joyntly, to draw near and keep close to God.

2. But especially upon their deliberate Resolutions upon long trial and experience, they thereby come more fully to know what they have found good to apply themselves to: they cannot but conclude that it's best to draw near to God.

Hos. 2. 6, 7.  
Jer. 3. 22, 23.

At their first Conversion, they were sufficiently convinced of the Vanity, and oft-times of the Mischief of all other Applications, of the Creatures utter Insufficiency for any saving Good to them. *John Baptist, that made way for Christ in their hearts, cried, All flesh is grass,* Isa. 40. 6. *The first saving Breath, that breathed Life into them, blasted the Creature to them:* As soon as they began to live to God, the Flesh was mortified, and the World crucified.

But further, In their after frequent Experience they have been herein more confirmed: that, when their Souls have gone out to any Creature to support them, they find the best so weak that they cannot, or nothing in comparison of God; not at all without God: *Father and Mother cast off, when God alone takes up,* Psal. 27. 10. (and therefore Caife from Man, whose Breathe is in his Nostrils, for wherein is he to be accounted of?) Isa. 2. 22.

And for others, so bad, that if they could, they would not, so that oft-times they are the worse, the nearer they come to them. *The Reed breaks, and pierceth the Hand,* when leaned upon for support, Ezek. 29. 6, 7. *the Briar scratcheth and pricks, when gone to for shelter: They get as much good by applying themselves to them, as Joseph did by going to his Brethren; or the Levite by turning in to Gibeah.* Of all others the Godly are deserted by Friends, and pursued by Enemies, and
and they themselves a poor shiftless helpless People; and therefore it's good for the Conite, that feeble folk, and so much hunted, to make their Housés in the Rock, Prov. 30. 26. It's good for the Vine, so unable to subsist of itself, and so much pluckt by others, to clasp fast to the Elm: For me, that am plagued all the day long, and chastised every morning, as the Psalmist said of himself, v. 14. for me, at least, it's good to draw near to God. This by experience they find; and therefore as Joshua said to Israel, If it seem evil to you to serve the Lord, choose you whom you will serve; but I and my House will serve the Lord, Josh. 24. 15. So will every right-born Heir of Heaven, however others take offence and go away, Josh. 6. 66. Yet when asked, Whether they also would go away, (v. 67.) with Peter be ready resolvedly to answer, Lord, to whom should we go? Thou hast the words of Eternal Life; and we believe and are sure that thou art that Christ, &c. ver. 68. We know, and have found and felt, what thou art in thy self, and what thou hast been to us in our keeping close to thee, and therefore there's no talking or thinking of leaving thee. The faithful Soul from the very Heart faith, what the Psalmist v. 25. expresseth; Lord, whom have I in Heaven-but thee? and there is none on Earth that I desire besides thee: And therefore when others, v. 27. by their dear-bought experience, find at last nothing but destruction is gained by being afar off, and going a whoring from thee, 'IN', Quod ad me spectat, I that know this, and have had experience both of the mischief of my being estranged from thee, and of the blessing of keeping close to thee, I must hold to it, and shall ever (by the Grace of God) abide by it, that it's good for me to draw near to thee.

Which teacheth us with all humble thankfulness to think and acknowledge, how good God hath been to us in giving us Jesus Christ, by whose Mediation alone we may have this access; and without which, as we now are, it would be as good for us to draw near to God, as for a guilty Malefactor to the Bar of an angry Judge, or for Briars and Thorns to a consuming fire, Isa. 27. 4. for so God is to Sinners out of Christ, Heb. 12. 29. And then; Who among us is able to dwell with devouring fire? Who among us can dwell with everlasting burnings? Isa. 33. 14. His Majesty is so infinitely glorious, that (as the Apostle speaks) he dwells in Light unspeakable, 1 Tim. 6. 16.

His Holiness so impatient of sinful defilement, that he cannot endure to behold it, Hab. 1. 13. So that even the impudent sinner gets
gets as far as he can out of his fight, that he may more freely commit it, Isa. 29. 15. and the humbled bruised sinner cannot stand before him by reason of it, Ezra. 9. 6. 15.

His Justice is so strict, and his Wrath so dreadful, as makes Adam, when now under guilt, hide himself; Cain ran out of his presence; the poor humbled Publican stood afar off; and the forlorn damned Souls at the last day desire Mountains and Rocks to fall upon them, rather than he should see them, and, as Basil thinks, wish rather to lie still in the Prison of Hell, than to be brought out before him to his Judgment-Seat.

How awful is that sad word of God’s being sanctified in them that draw nigh to him, Levit. 20. 3! And how dreadful is that Threat of God’s drawing near to Judgment, Mal. 3. 5! And can it then be so good, to draw near to such a God so glorious and terrible? I thank God through Jesus Christ our Lord, said the Apostle in like case; and so doth the faithful Soul in this, I thank God through Jesus Christ our Lord: Through him my Propitiatory I find my Judge on a Mercy-Seat: and so it’s good to draw near: happy that we may, and more happy if we will. It was he, that engaged his heart to approach to God, Jer. 30. 21. That Son of Man, that drew near to the ancient of days, Dan. 7. 13. and so brings us with him, as Joseph did his Brethren into the King’s presence. As our near Kineman taking our Nature into the nearest Union of his Person, so as in this Glass we see the Glory of God so refracted and attenmered to our weakness, that instead of being oppresed with it, we are changed into it, 2 Cor. 3. 18. By our blessed Emmanuel God is so with us, as that we may have free and near access to him.

Whilst his Holiness and Obedience become a Vail to cover our Defilement.

And his Blood hath so fully quenched the fiery Indignation of his Father’s Wrath, that we, who by the Law are kept at a distance afar off, Exod. 20. 18. & 24. 2. have by the Gospel of Christ brought to us a better hope, by which we draw nigh to God, Heb. 7. 19.

And what now remaineth? but that seeing it is so good to draw near to God, we be all exhorted in his fear to be so good to our selves, as to keep no longer at a distance. Let Strangers, yea Enemies, draw near, and let Friends draw yet nearer. Let not our sins any longer separate us, and then let not unbelief dishearten us. Remember, that as on the one side the Spirit and the
the Beide say, come; and be that beard faith, some, viz. in the de-
cces and out-goings of their Soul to Christ; so he on the other
side, in his desire of their union with him, echoeth back again,
And he that is a bish, some; and whoever will, let him take of
the Water of Life freely, Rev. 22. 17. And then, as the Lord
faith, Jer. 30. 21. Who is he that engageth his heart to approach
unto me? So I in the Name of the Lord, whilst I look upon
this great Congregation, am bold to ask the Question; But
who amongst you all is such an Enemy to his own good, as will
not now and henceforth ever hereafter engage his whole heart
to make yet nearer approaches to this God, who is so good, and in
drawing near to whom consists our everlasting happiness? Some
Interpreters upon that Text, think that the Question, Who is
be that engageth his heart, &c. is made by way of a troubled ad-
miration that so few do. But I beseech you let it not so be, but
that (as others rather think) by way of encouragement, as
though he had said, But who is that blessed Man, that I may see
him, and go out to meet him? And therefore as Jeph in another
case said, Who is on my side? who? and it's added, That two or
three Eunuchs looked one. Though I desire not in other things to
make any sidings, (there are too many already) yet in regard
of our drawing near to God, I make no falshum question, if I
ask of you all; But who will be on the Lord's side? who? Who
will now engage your hearts to approach to God? Let it not, I
beseech you, be two or three, but many. O that I could prevail
with you all. Here say one and all, I and I, and (as it's said
in the Prophet,) I will go all. Let the forwardest Christian,
that hath advanced further, say, I by the Grace of God will
make one; and let the humbled sinner, that is now but first look-
ing after Christ, say, and I fain would make another. Instead
of our present uncomfortable estrangements from Christ and
one another, happy we, if with our faces Sion-ward we could
take bold one of another, the strongest of the weakest, and those
that are estranged of them with whom they have been most at
odds, and so go hand in hand together, saying, Come, let us Jer. 50. 5.
join our selves to the Lord in a perpetual Covenant never to be for-
gotten. This joint drawing near to God in the good old way of
the Power of Godliness (which by our new Devices is now too
much out of fashion) would make us leave off our crooked by-
paths, and crost walking, in which we now so juttle, and at last
so quite loose one another.
S E R M. X X X .

Loud calls and strong persuasions in this kind are not wanting.

1. In this blessed Motion, the Terminus ad quem is God; who is so good, as that there is in him vis infinita magnetica, such a wonderful attractive power and force, as may trahere, nay, rapere animam, draw and snatch the Soul to him, in a way of a sweet but irresistible violence. Our Saviour said, That when he was lifted up, he would draw all Men to him; John 12. 32. Even so, Amen, Lord Jesus, thou faithful and true Witness.

Especially as God in Christ looks out, and comes out to us; how earnest is he to call us? how glad to welcome us? how ready more than half way to meet us? When the Prodigal began to come, the Father ran, Luk. 15. 20. Desperate Prodigal, when thy Heavenly Father draws near, wilt thou draw backward? Oh take heed of it, lest God’s Soul take no pleasure in thee, Heb. 10. 38. Think what a step thy Saviour took in hisIncarnation to come to thee! Inestimabilis dignatio, & penitum incognoscibilis, quod in carceris bujas horrorem descendere dignata est Celsissimo, as Bernard speaks. When he cannot express it, he cannot think of it without admiration: Non est Consuetudo divinum ut ad pauperes veniam, &c. At least therefore, though we cannot go, being lame and blind, at saltum conterre erigere caput & aliis aequum annuere in oecumum sancti Medici. And yet besides, in all the after-travel of his Soul think how he came leaping over Mountains, and skipping over Hills, that he might get to thee before thou perished eternally. By his Word and Spirit doth he not sometimes come very near thee? In the Sacrament, though there be no Transubstantiation, yet is there not a very near union with thee? And is not all this enough to draw thee?

2. If not, consider then the Terminus a quo, that estate, which of thy self thou art in, and think if it may not drive thee. It may be thou art of their mind, who, when God had them return’d this answer, We are Lords, we will come no more unto thee, Jer. 2. 31. Though God be never so good, and it be very good to draw near to him, yet we are so well, that we need not trouble our selves in making out after him. I, so? Woful blind Creature, that hast left thy self and thine eyes together that thou canst not see it; were’st thou not deadlily lethargical, thou wouldst be more sensible of thine own wants: were thou not wholly a stranger at home, thou wouldst see nothing but misery and beggary there, that would thrust thee out for supply elsewhere. So far
far as thou art off from Christ, so far from Righteousness, Isa. 46. 12. and just so far from blessedness. And what then? so deadly sick, and not so much as to send for thy Physician! such a Sinner, and not so much as to look out for a Saviour! Doth the Avenger of Blood pursue thee, and dost thou not fly to the City of Refuge? to the hope that is set before thee? Doth Hell behind thee gape for thee? and no need, no care of Christ and Heaven to receive thee?

But had we less need in that kind, yet even in outward respects the World is never so good, but, when at best, it's good to draw near to God: But it's now so bad, that I think David's Prayer will not sound ill in any of our Mouths, Lord, be not thou far off, for trouble is near. I delight not to read State-Leæures out of a Pulpit; I am not of the Privy-Council, either of God or our Governors, to tell you what will be: but without me your own hearts will tell you what very probably may be: though the Weather for the present be somewhat fair, yet at best it's very doubtful. If we consult our fins, they'll tell us that there is likely to be a Storm; and then if we would consult our own peace, we cannot but think it good to be provided of a Shelter. Our sad experiences of all that hitherto we have had recourse to fully evidence to us, that none of them are tight enough, but it may and will drop through, save God only: and therefore in such doubtful Circumstances, I think it safest to join with the strongest Party: But mistake me not, I mean not such as Men out of self-interests are wont to close with; that's selfishness and baseness; but I mean in a way of Faith and Obedience to God, and I am sure that he is strongest. Neither is it cowardize in such a Storm, to thrust the Head into such a Corner. David was no Coward, and yet, as the weak fearful Chick, he gets himself under the shadow of God's Wings, till calamity be overpast, Psal. 57. 1. Till then, because we may yet live to see and say, as in the Verse before the Text, Lo, they are perished that are far from thee, let every faithful Soul conclude in the words of the Text, Therefore it is good for me to draw near to God.

And if so, it is further matter, 1. Of Comfort to some; 2. Of Reproof and Humiliation to others; 3. Of Instruction and Directions to us all.

Comfort to such as do draw near and keep close. If it be so, good, how well may they be apaid with their condition, whatever it is for the outward Man, if for the inward, God and they
be not at a distance? Though Enemies be near to accuse and condemn, if Christ be but near to justify and acquit us, Isa. 50. 8. though thou beest far from Peace, if not far from God; though others thrust us away, as Isa. 65. 5. and cast us out, if Christ will but then draw near and find us, as he did him, John 9. 34. 35. The Proclamation of old was, Rejoice greatly, O Daughter of Zion, shout, O Daughter of Jerusalem: Behold, thy King cometh unto thee, having Salvation, lowly, and riding upon an Ass, Zech. 9. 9. May there be but an happy meeting of my Lord and King coming to me, and of my Soul drawing and keeping close to him, P ile rejoice and shout, to see my Saviour so near to me, though upon an Ass-Cols; whatever outward Mean-
ness, or Wants, yea, or Dangers and Miseries, these nearer approaches and interviews are accompanied with; yet therein I do rejoice, yea, and will rejoice; nay, cannot but rejoice, faith the Experienced Christian, that knows what this goodness of drawing and keeping near to God (in the Text) meaneth. When he faith, it's Good: he could not say a better word; and when he adds to draw nigh to God, he could not, I am sure, mention a better thing. It's Good, spoken Indefinitely, meant Universal-
ly. It's so only. Good, that nothing is good without it (though the Torch-light be very great, it's Night till Sun-rise) so uni-
versally Good, that nothing with it can be ill; or be things ne-
ver so ill, yet he is far from being ill, who hath God so near him. It was Israel's Comfort in a Wilderness, Dent. 4. 7. The lamenting Church's Stay when sinking, Lam. 3. 57. At the last Day, when the whole World shall be on Fire, we are even then bid lift up our Heads, because our Salvation draweth nigh; When Christ cometh again to us, and we shall be caught up into the Clouds to meet him, and so for ever to be with the Lord. Ver-
so, amor, gaudium, you know, make up Heavens Happiness, but all arise from God's and Christ's nearest Union and Presence. There indeed we shall come to nearest approaches, and they so near as utterly for ever to drive all evils away as the Noon-day-Sun all Mills and Clouds. That's Heaven, which we are not yet got into. It's well if we be so far on our way, as to be in the Gate of Hea-
ven; if we that were afar off, be made near by the Blood of Christ, whilst we here walk by Faith and not by Sight. Such Morning-Suns may admit of some over-cloudings, but more Light than Darkness, when the Sun is up and drawn so nigh. I may in other respects, be in a dry thirsty Wilderness: But I shall not die for Thirst, if I lie.
lie so near the Fountain Head. I shall not be Heart-sick, if I may come so near, as to lay my aking Head in my Saviour's Bosome. Joseph's encouragement to his famished Brethren was, Gen. 45.10,11. that they should be nigh to him in Goshen. It shall be comfort enough to me, if my Jesus will but tell me, that I shall be nigh Him, though it be in a Wilderness; whilst cold Northern Climes (because far from the Sun) have a desolate horrid Aspect: With what a virulant Flourish do those Countries smile, and laugh, and sing, that are nearer, and lie more directly under his Beams? Let frozen-hearted Sinners, that are far from the Sun of Righteousness, be as far from Heart-melting joys; but such as upon whom He hath Risen, and have got so near as to be under his Wings, let them get so much lively Warmth and Healing from them, that where-ever you read those words, a People near unto him, the next word may be Hallelujah, as Ps. 148.14. Let God hear the Voice of Joy and Praise from them that are near about him; whilst uncomfortable Dejections would better be seem that are estranged from him. Such Sack-cloth becomes not the King of Heaven's Court, nor them that are so near to him, as to behold his Face, and to be before him. It's an Aguish distemper, if, when near the Fire, or in the warm Sun, thou liest shivering. Leave such kind of amazed Pallie-shakings to profane Cain's, that run out of God's Presence, Gen. 4.16. To Strangers and Enemies, who know not how good it is to draw near to him, and justly deserve the worst of all Evils for their foolish and sward withdrawing of themselves from him. Which leads me,

To the next Application, which speaks Terrors to some, and Humiliation to us all, that by following after lying Vanities, and departing from the Living God, we so much forsake our own Mercy. If so good to draw near to God, then it is an evil thing, and bitter, to forsake him, Jer. 2.19. This the fore-going Verse compared with the Text suggests to us; there we read, For loe, they that are far from thee shall perish; thou hast destroyed all them that go a whoring from thee: And then the Text adds, But it's good for me to draw near to God. Just so much Good as comes by our drawing near to him, so much Evil and Mischief betrays us by being far from him. As much Warmth and Life, Flourish and Fruitfulness, as the Summers Sun brings in its drawing near to us; so much Cold and barren Deadness doth it leave behind it, when in Winter it with-draws itself from us. Wo to you when I depart from you, said God to Israel, Hos. 2.12.
And, Lord, wo to us, say we, that we should have such evil hearts of unbelief, that we should so depart from thee. For if so much Good follows upon such happy Approaches and Meetings, then nothing less than utter Ruine can be the Consequent of a mutual Parting. When thou leavest the Blessed God, give a Longum vale, and adieu for ever to thine own Happiness: For just as far from the one, as from the other. And (which is worst) because by our Out-runnings we cannot get out of his Reach; the further we are from God in one sense, the nearer we shall be in another; the further from Righteousnes, Ha. 46. 12. the nearer to a Curse, Heb. 6. 8. It will be the saddest learning the truth of this Point, what a Blessed thing it is to draw nigh to God, to be chid from Christ's Presence with that Soul-sinking word, Depart from me, ye Cursed, at the last Day. They are deep and heavy words, ὀπλοῦς ἡμῶν ἄμωμα κυρίως, 2 Thess. 1. 9. It's everlasting Destruction, if Expuls of a facie, as Beza renders it, if it be so, from the Presence of the Lord, and his Glorious Power. And therefore that we may prevent that Howling then, how tuneable would it be sweetly, and yet sadly, to bewail and mourn over

1. Our natural Estrangement from God, which the Psalmist faith, we were acquainted with from the very Birth? ור מרים; They are Estranged from the Womb, they go astray as soon as they are Born. Now what Monsters are we all from the Birth? That before we know to refuse the Evil and chuse the Good, by a kind of natural Instinct we can tell how to refuse the Good and chuse the Evil; before we can go, can run away from God. See this in a three-fold Instance.

1. When Nature is left to its Swing without renewing, or some measure of restraining Grace; for were there none, we should be very Devils to God and one another; הלאונימא לאימני, Hos. 11. 7. Even bent to Back-sliding: That may express a more stiff bent of a perverse Heart from a further contrasted Aversion, but yet so as implies the gossip, and natural propension of the Heart. Aninus pendulus; dubius hestas circa conversionem meum, as Grotius renders it: When (as it's there expressed) called upon to turn home to God, the Heart naturally ficks, and stops, and hangs off, as you may see some Trees do from others planted by them, which from some occult quality in Nature agree not with them. What else mean all these Stirs in our Hearts, and Tumults in the World, but when called to God,
God, all is an uproar? Acts 16: 19, 20. & 19. 28. & 21. 28. Wretched Creatures, that have an Antipathy to their Creator! graceless Natures, that do not more ungraciously than unnaturally start back from a Saviour!

2. Or if any be more ingenuous, and (as you call it) a little better-natured, that with him in the Gospel they be not far from the Kingdom of Heaven, Mark 12. 34. yet even that, rested in, keeps them from ever coming up to Jesus Christ. Pity that Rachel should die, when it was now but a little way to come to Ephrath, that an Almost should altogether keep so many a tow'rdly Man from Heaven: But a thousand pities that my drawing so near the Goal should set me down as having gone far enough, and so keep me from ever attaining the Prize, that Ingenuity, because it’s so near akin to Grace, should prove so Disingenuous, as to keep a Man from ever being truly Gracious.

3. Even in the Godly themselves, in whom this perverseness of Nature is not wholly subdued, what is their greatest Burden and Moan? But, as Rom. 7. 18, 21, 23, 24. that makes us so little-s, and sometimes so averse from drawing near to God in holy Duties, and especially in those in which nearest Communion is to be had with him. Rather read than hear the Word; rather hear than pray and meditate; and rather pray than examine our Hearts. Mourn we therefore over our bad, nay, our best Natures; that if they walk not contrary to God, yet at best cannot be drawn up the Hill near enough to him. Mourn, I say, over our natural Estrangement from God.

2. Over our actual Out-running, and more wild and endless Vagaries in our sinful Courses and Practises. It’s a wicked departing from God, ἡμε& 2 Sam. 22. 22. And here, as in sin, there is a double Irregularity, an Aversio a Deo, and a Conversio ad Creaturam; so in this our sinful not drawing near to God, there is a double Miscarriage, which we are to be humbled for.

1. Our inordinate Conversion, and Turning to the Creature; v& 1 Sam. (a hankering after something else, when a hanging off from God) that instead of God, there are so many other things which we draw so near, and keep so close to, as Sin, Self, the World, &c. Indeed any thing rather than God.

Not a sinful Lust, but a corrupt Heart is in the earnest pursuit of it, Prov. 11. 19: resists not till it overtake it, and it then proves a Member, cleaves so fast, is such a right Eye, and Hand, and Foot, that it’s death to part with it; here the unchangeable Soul...
amplexibus haret: We are drawn to an Holy God, and off from an unholy Luft, with the like and very same difficulty.

For Self, Proximus egomet mibi holds here, and holds us so fast, that too oft it with-holds us from drawing near to God. Nothing shall come between us and our selves, when any thing almost can be suffered to put in between our God and our Souls. We hug Self in the warmest Bosom, and clasp about our selves with lovingest Embraces: Our own Opinions we do mordicus tenerere; our Votes we adhere to, Our own understandings we lean to; Dicebat Epicurus, mibi frui carne bonum est; dicebat Stoicus mibi frui mea mente bonum est. But for our Psalmist, Mibi adherere Deo, bonum est. So St. Austin.

And for the World, Solomon faith, God bath set it in Man's heart, Eccl. 3. 11. He means to contemplate him in it; but we pervert his meaning, whilst the whole desire and bent of the Heart closeth with it, and is fastned in it. It's the Market which you see all going to. They say the Earth hath vim magnetica; and some think, that if you should dig deep enough into it, you should find it a perfect Loadstone. Sure I am, some Men's hearts are so deeply buried in it, that they find a perfect Loadstone of it. It's not so much the Centre of the World, as of our Hearts, as the chief Good which they move to, and rest in, and cannot be parted from, instead of accounting it our chief Good to draw near to God.

The covetous too-good Husband makes his Goods his chief Good. You call him a near Man, and not amiss, because he desires to be nearer to himself than to God, Jer. 22. 17. The Idle Drone with As's like Issachar, faith, That rest is good, Gen. 49. 15. And the wanton Epicure places his best good in his Pleasure, and a Turkish Paradise. Hac est maxima merces & interminabilis, is the highest Point of the Alcoran's Divinity.

I omit to shew how in point of honour and preferment (in which the ambitious place the highest pitch of their happiness) such flatseller Plumes lure high-soaring Spirits, how Beauty draws after it many Men's eyes, the loving Wife, the pleasant Child, the faithful Friend take our very hearts, and that too often from God. In company and enjoyment of them our Souls are so snatcht to them, so immersed, do so dwell in them, that we are ready to sit down and lay with Peter, and more incon siderately than he, it's good to be here, rather than to advance on, and with the Psalmist in the Text to say, It's good to draw near to God.

2. Which
a. Whish is the other part of our sin; namely, our *Aversio Dei*, our *froward oversift*, and awke hanging off from God, as from the greatest *Stranger*, or worst *Enemy*. So false-hearted, that after fair Advances we often draw back in a *fly retrograde Motion*, Heb. 10. 38, 39. So peevish, that when he reacheth out the hand, we *pluck away the shoulder*, Nehem. 9. 29. when *called to him*, we run the faster and farther from him, Hos. 11. 2. So proud, that we are *Lords*, and will not come at him, Jer.2. 31. So, *profane*, that we are either afraid or ashamed to be near him; and therefore *bid the Almighty depart*, Job 21. 14, 15. and the *Prodigal gets himself into a far Country*, that so he might be further out of his Father's sight; and so with more freedom satisifie his lusts, and will rather join himself to a Farmer to *feed Hogs*, and to be *fed with Husks*, than to come home to his Father to have *Childrens Bread*; any way rather than home, and any thing rather than a Father's presence. Fond desperate Soul,

—*Nescis temeraria, nescis Quee fugias, ideoque fugis.*

Didst thou but know what thou leavest, thou wouldst draw nearer; and what thou pursuest, thou wouldst stand further off. *Will a fainting Man leave the Snow of Lebanon? And shall the cold flowing Waters be forsaken?* Jer. 18. 14. Do not such Shadows, the fater thou pursuest them, fly the faster from thee? Like the foolish Boy running after the *Bee to catch it*, sequiendo labiatur, aequando leditum. Have not all such things, which draw out thy Soul so after them, as to withdraw it from God, have they not either a Wing to fly away, that thou never overtakest what thou seest, or a sting to hurt thee, when thou hast overtaken them? that thou gettest more hurt than good by them? Is not *Dina ravished, thy Soul abused and defiled by such out-gaddings? Is not (I say not Health, Estate, Esteem, but it may be) thy Life, thy Soul lost in such ramblings, and (which is worst of all, and above all) God left too? *Cain went out of the presence of the Lord; but he dwelt in the land of Nod, as a trembling amazed vagrant Wretch in a most unsatisfied condition ever after,* Gen. 4. 14, 16. *Jonah also fled from the presence of the Lord; but a tempestuous Wind is sent out with Hurr and Cry after him; and when laid up in the close Prison of the Whales belly, he then confesseth he had forsaken his own mercy.* The *Prodigal*
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Went into a far Country; but the further from his Father, the nearer to Ruine. Though we are studious to put far from us the evil day, Amos 6. 3. Yet, as the Lord liveth, there is but a step between us and death, as long as we keep at such a distance from the God of our Salvation; mischiefs then near at hand to come, and irrecoverable when come. It's said, that Laius had no Deliverer, because it was far from Zidon, Judg. 18. 28. But who will be thy Deliverer when Enemies are near, Ezek. 9. 1. Death near, Psal. 107. 18. Judgment near, Heb. 10. 25. And thou further from God? In this case H. de S. Vitore tells us, what Men usually betake themselves to; Alis in necessitate bonum est consilium suum, aliis in prosperitate bonum est gaudium suum, mibi unicum bonum est adherere Deo. In Prosperity they think it's good for them to betake themselves to their delights, and in straits to their shifts. But πολ' διδων αλατης, ἀλαλαξεν εν μυχα. This one direct course of drawing near to God, will be of more use than all their other Shifts and Applications. Illos consilium non liberat, gaudium non conservat; as the same Author there adds: all other nearest and dearest Friends may fail us, may not come at us, Nebem. 4. 19. may cast us off, as Psal. 27. 10. It's God only drawing near that must relieve us. And then, wo to us, if he only draw near to us as an Enemy or Judg. (as Mal. 3. 5.) to take vengeance, not to rescue us as our best Friend.

And therefore in the last place, this is of special use for direction.

1. Of our Judgment in a right estimate of true goodness, which most Men are inquisitive after. It's the Voice of Nature, Who will shew us any good? Psal. 4. 6. and yet which very few are well resolv'd in, according to that of Solomon, Who knowest what is good for Man? &c. Eccles. 6. 12. But the Psalmist affords a full Answer to both those great Questions, when after a long and strong debate in the foregoing part of the Psalm, he concludes, It's good for me to draw near to God: and by good (as we have shown) he meaneth the prime and chiefest and best Good; mibi quidem optimum, so the Arabick hath it. Now then primum in unoquaque genere est mensura reliquorum. The first and chiefest in every kind is the Rule and Measure of the rest. Let this therefore be the Standard, by which we always measure the goodness of every thing that we most value and set the highest price on: and let this be the Rule, which in such prizings we go by, that that is indeed good, by which we are drawn near to God, and that best
best by which we get nearest. My God is my goodness, Psal. 144. 2. and therefore that only (at least that principally) I must call good, by which I am drawn nearer to God. Indeed because Bonum & Ens convertuntur, we are ready to call any thing good; and because finis & bonum convertuntur, accordingly every thing is good, at least in our eyes, which either is an end we aim at, or a means conducing to it: And so, as the Apostle said in another kind, There be Gods many, and Lords many; but to us there is but one God, 1 Cor. 8. 5. 6. So there are many things which in Scripture-phrase, and ordinary use, are called good: a good Day, good Company, a good Work, or Employment; and so of the rest. But in a Believer's estimate there is but one main chief good, and that's to draw near to God; and all other things are only good reducive, as either they may be reduced to this, or we led to God by them. Some call it a good Time, and the Scripture calls it a good Day, that's a day and time of feasting and rejoicing; but if they be Festivals, rather than Holy Days; times in which we run a horing from God, rather than draw near to him; account that day to thee the worst in the year, in which thou runnest furthest from God; and let that ever be accounted good Company, and good Employment, &c. in and after which thy heart was most drawn out after God; but if more deaded and straitened, God and thy Soul more estranged by it, either certainly it was bad in itself, or at least unhappily it proved not good to thee. If Jacob take a Wife of the Daughters of Heth, what good will my life do me? said Rebekah, Gen. 27. 46. And what good will the goodliest Beauties, and most delightful Objects in the World do thee, if (as the Daughters of Heth did Esau's, so) they draw off thine heart from God, whom to draw near and keep close to is so good, as nothing is good without it; nothing so bad as that which comes most cross to it. And this for direction of our Judgment in a right estimate of true goodness.

2. Of our practice in our earnestest pursuit after our own happiness. Let this Text (It's good for me to draw near, and keep close to God) be ever our Vade mecum to quicken us, still and ever to draw nearer and cleave faster. Draw nigh to God, and he will draw nigh to you, faith the Apostle, Jam. 4. 8. The Promise is very heartning, that in these our approaches God, (as the Father to the Prodigal) will meet us the half way: but therefore it layeth a greater engagement upon us to mind the Duty. Let us draw near with a true heart, and full assurance of Faith,
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Having our hearts sprinkled from an evil conscience, Heb. 10. 22.

Happy that we may, that such, as whose unworthiness is such, as their place is with the publican to stand afar off, and whose guilt is such, as with Cain may make them run from God, may have liberty and boldness of access to draw near to God; that the bush should burn and not be consumed, was not so great a miracle, as that such dry stubble as we are should draw nigh to God which is a consuming fire, and not perish in everlasting burnings. That blood of sprinkling, which hath quenched the fire of God's wrath, being sprinkled on us hath so cooled the inflammations of our wounded and affrighted consciences, that we with humble boldness may draw near. We had need therefore look to it that we do.

And here now the faithful soul breaths out the Psalmist's prayer, Lord, cause me to know the way, for I lift up my soul unto thee. Thou sayest unto me, Seek ye my face; and my heart echoed back again, Thy face, O Lord, will I seek. When thou callest to us, Return ye backsliding children; from our souls we return this answer, Behold, we come unto thee, for thou art the Lord our God. Thou hast fastned cords of love upon our hearts, thou hast savagely touched them, that they strongly move towards thee, they cleave to thee, or they follow hard after thee, as it is Psal. 63. 8. But the distance between thee and us is great, the obstacles many, and the way hard we are to be found, yet so to walk in it, as by it to attain to these blessed approaches; and therefore here the main query is, in what way, and by what means we may so draw near to thee, as to cleave close and abide with thee for ever?
SERMON. XXXI.

PSAL. 73. 28.

It is good for me to draw near to God.

The best Prospect to take View of the Creature’s Beauty is at a greater Distance, and in a transient Glance, whilst nearer standing and longer looking discovers Blemishes and Deformities in choicest Beauties. But Moses bids Israel stand still, if they would see God’s Salvation: Here tuvat usque morari, when gotten upon the Mount to a Glimpse of this Transfiguration, Peter thinks it’s good to be here: He was not well awake, when he spake of making a Tabernacle; he should have said a Mansion. Which, I hope, will excuse my longer dwelling upon this Text, which speaks of our drawing near to God, with whom it’s best to abide for ever. In two former Sermons I have endeavoured to shew how Good, how every way Good it is to draw near to God, and that it might come the nearer to us, I have endeavoured also to set it home in the Application.

Now as to that Question, which in the Close of the last Discourse was but barely propounded, viz. In and by what Way and Means we may draw near to God, I say, as to that Question, when Thomas was stumbling on it, our Saviour returns this full Answer (John 14. 5, 6.) I am the Way, the Truth, and the Life; no Man cometh unto the Father but by me. We come to God by Christ, Heb. 7. 25. But of this before. And therefore it now only remaineth to shew by what Means, and after what Manner we may by Christ thus draw near to God.

And here let me Premise in general; That

1. First it must be in due time, according to that, Isa. 55. 6. Seek the Lord while he may be found, and call upon him while he is near. That Glorious God, who in the perfection of his Essence and Majesty is at an infinit Distance from us; and yet further removed by our sins, is pleased so far to humble himself and stoop to us, as graciously to look towards us, and sometimes
times especially to draw very near to us, as the Sun from on High in the Firmament by darting down his warm Light and inlivening Beams, especially in his Summer-approaches. In the Ministry of his Word God holds out his Hand, Rom. 10. 21. and by the Inspirations of his Spirit he lays hold on our Hearts. In both our Beloved puts in his Hand by the hole of the Door, and faith, as unto Thomas, Reach hither thy Finger, and put thy Hand into my Side: Or as to his Spouse, Cant. 2. 13. Arise my Love, my fair One, and come away. When thus Christ by his Spirit comes a Wailing to the Spouse, and after this manner whispers in thy Heart, he is come very near thee, (as our Saviour said) even as the Doors: And now that this Door stands open, and Christ is coming out to meet thee; now come forth ye Daughters of Jerusalem, and behold King Solomon, Cant. 3. 11. Now lift up your Heads, O ye Gates, Psal. 24. 7. Now, now is the time of Access. How deep mayst thou get into thy Saviour's Bosom, when thus wide opened? How much way mayst thou rid, when thy spread Sail is filled with such a Gale? The Golden Scepter is reached out; no danger or fear now to draw near, but only of missing the Opportunity. When thou bearest the sound of a going on the top of the Mulberry Trees, then bestir thy self, as God said to David, 2 Sam. 5. 24. when Christ thus knockes, and would come in.

Now a wicked and sordward Locking the Door against him may lose him for ever, so that although thou shouldst after knock and strive to enter, his Door may be shut as well as thine, Luke 13. 24, 25. and all the answer thou haft, be as it is, v. 27. Depart from me, I know you not. God (faith Aben Ezra) may be found in any place, and at any time, but it must be anse ob- signationem decreti: When the Door of Mercy is Sealed up, look for no Entrance; so desperate is a wilful refusal: Nay, so dangerous is a careless neglect; that in this our Advance it may give us such a Back-caft, as will very hardly again be recovered, but that we may come limping behind, and go halting to our Graves. The very Spouse's Drowsiness and Coyness, cost her many a both wearisom and dangerous Step, before she could again meet with her Beloved. There was indeed a Provision in the Law, that they, who being far off in a Journey, could not keep the Passover in the first Month, might do it in the second; and the like Custom was among the Romans, but remember that (but in that Case) it was Death to the Jews, [and that Case...]

See Cant. 7.
in Numb. 9. 10, &c.
Case cannot be here; for we may draw near to God in a Journey, when far from Home, and with the Romans, they were called Stultorum feriae. Let us therefore in these our drawings near to God walk not as Fools, but as Wise, redeeming the time by laying hold of every Opportunity. They are wont to say, a Wise Man will make more Opportunities than he finds: What Fools then shall we be, if we take not such as we find? Especially if we may be so advantaged to find God, and draw near to him by them?

2. This drawing near, and keeping close to God, as it must be in due Season, so with all Sincerity; as Barnabas exhorted the Disciples, τὴν προεξοχήν τῆς εἰρήνης τῆς Κυρίου, to cleave to the Lord with full purpose of Heart, Acts 11. 23. Our approaches to God, should be out of an inward and real tendency of our Souls to him, as of the Iron to the Loadstone, or the Stone to the Center, not forced, or forced.

Either out of Malice, to have advantage to do the more Mischief, as Judas drew near and saluted Christ, when it was to betray him; or those false Brethren, Gal. 2. 4. who crept in to espie the Disciples Liberty. Christ and his Church have too oft such Snakes in their Bosoms, as venomous Spiders in Kings' Palaces.

Or out of Hypocrisy, as Men draw near and salute in a Complement, so some cleave to the Church, but it is with Flatteries, Dan. 11. 34. nay, some compass God himself about with Lies, Hos. 11. 12. draw near to him with Mouth and Lip, whilst the Heart is far from him, Isa. 29. 13. How prodigiously profane is the Hypocrites Impudence, that with such Vizards dare approach so piercing an Eye, and draw so near to play with such consuming Flames.

3. This drawing near to God, as it is to be with this sincerity of Heart, so with all the intention of the Soul. This that ἀληθῶς καρδιάς also imports, when it is not Frigid & simulate, sed sincera & ardentissima studia, as Beza paraphraseth it, with full purpose of Heart, בלב הるように всем الدافع من الذهن, as that of the Levites, Deut. 18. 6. It's no lazie pace, but a rapt motion, in which the Soul is snatcht from all else to be fixt in God. It's upon the Chariots of Amminadab, shuns all Cant. 6. 11. Delays, over-masters all Difficulties, is impatient of any thing to come between it and its Beloved. Nibil libidinosi amatores, nihil constatum Vulcano e dnoxus unus, &c. None of the most loving Pairs,
Pairs, that either the Scriptures express, or Poets Cables, come near these passionate Out-goings of the Soul, or these former Unions, *Omnia illa naturalia, hyperbolica, fabulosa, turpia, &c.* as *Aulis* speaks: There is an invincible irresistible Power in these mutual *Cords of Love*, to draw hard and bind fast, as he said excellently, *Grace winneth infallibly, holds inseparably, leads undeclinably.* The Union is so close, that it's a mutual *Inhabitation*, John 6.56. The Ty is so strong, that it's come to Paul's *τον κόληκαν α'τερχομενως, 1 Cor. 7.35.* The Soul cleaves, Psal. 63.8. as Jonathan's to David his sweetest Friend, 1 Sam. 18.1. or as the loving Husband to his dearest Wife, Gen. 2.24. so cleaves to God, as it leaves all for him.

But this leads me off from this manner of drawing near to 

**God, to the Way and Means of such approaches.**

1. *Negative.*

1. For the first is *Removendo prohibens*, a careful avoiding of that which sets God and us at a distance, and that is Sin only: It's not thy outward Meanness, which may indeed occasion proud Men to bid thee keep back, and stand there at a distance, *Jas. 2.3.* Nor thy Poverty, which Solomon observes is wont to separate the poor Man from his Neighbour, Prov.19.4. Not the most dangerous and infectious Sickness, which may make thy *Lovers and Friends* (as David's) *stand aloof off from thy Sore*, Psal. 38.11. But Blessed be our God, who stoops lower than Man will, and *draws nearer* than best Friend sometimes either can or dare. It's neither Prison nor Pest-House, that the *Son of Righteousness* disdains to look in at, or keeps the God of Heaven out from keeping his poor dejected Servants company. Christ meets his cured Patient, when Men had cast him out, John 9.35. Visits St. John, when *Banished to the Isle of Patmos*, Revel.1.9. and goes all along with his *Israel in the Wilderness.* The poor Beggar that is shut out of the Rich Man's Gates is received into *Abraham's bosom*, and admitted into the King of Heaven's Presence. The Mourners clothed with Sackcloth let in to his *inward Court*, when thrust out of *Abas- surmus* his outward. Yea, the Poor, the Blind, the Halt, and the Lame, have they but on a *Wedding-Garment*, invited to the Marriage-Feast. It's our Sin only that separates between us and our God, Isa. 59.2. It fixeth that great separating Gulf at last, and cauleth all Estrangement now. The Scripture saith so, and we by too sad and frequent Experience find it so. On Gods part with whom no Evil dwells, ὃς ἐρεμάων ἐπεισεραίνει, *Deu*.

"Sua meliores quaevis, as Basil speaks: Smoak and ill Savours drive not Doves and Bees more away, than our loathsome Pollutions do the Holy God. In Scripture we find, that it makes him for sake, Jer. 23. 33. and depart from us, Hos. 9. 12. even quite cuts off his Soul from us: Luxaeta est anima mea a te, Jer. 6. 8. Insomuch that the Holy Ghost makes account, that whilst we go on in our sins, it's our meaning and intention (at least Intentio operis, if not operantis) that we should have God gone from us, according to that, Ezek. 8. 6. Son of Man, seest show the Abominations that the House of Israel committeth, that I should go far from my Sanctuary? As he plainly faith, that he would have that Guest gone, who entertaineth him with that which he knoweth his Stomach riseth at only to look on. So blessed a Guest is God, that he thinks he deserves a better Welcome; and therefore makes haste away from such an unkind Entertainment. That for his part.

And for ours, it makes the Estrangement mutual, as God faith, Zech. 11. 8. My Soul loathed them, and their Soul also abhorred me. Sets us as far from God, as it doth God from us. For Instance, it makes us,

1. Unfit, that we may not. Unfit for the Beggar with his Rags and Filth to press into a King's Presence-Chamber: But more unfit for the more polluted Soul to come near before those purer Eyes, that cannot endure to look on such Filthiness. A Miriam, if leprous, her Father spits in her face, and thrusts her out of the Camp, Numb. 12. 14. We cannot stand before thee, because of this, Ezra. 9. 15.

2. Guilty, that we dare not draw near: Makes Adam abide himself from God in the Bushes, as an unhappy Child, when in fault, from his angry Father's presence.

3. Weak, lame, and blind, nay, quite out dead, that we cannot: And therefore they that were dead in Trespasses and Sins must be quickened, Ephes. 2. 1. If ever they that were afar off come to be made nigh by the Blood of Christ, ver. 13.

4. Peevish and sroward that we will not. We are Lords, we will come no more at thee, Jer. 2. 31. And therefore our Saviour imputes it to the Jews perverse Will, that they do not come unto him that they might have life, John 5. 40. There is not more in God, that by reason of our sin we fear, than what naturally we dislike and hate: we fear his Power and Wrath, and that makes us
us run from him: We loath his Holiness and Righteousness and commanding Authority, and that makes us most averse, and sets us off further from him.

Great Sins, like violent Blasts, blow us far from God on the sudden; and lesser sins, by little and little, work us off more insensibly, as it is with a Ship whose felt is loosed; every Wave puts off a little more from the Shore, till it hath quite left the Sight of Land, and is at last sunk in the depth of the Sea.* If ever therefore we would indeed draw near to God, we must put away a perverse Lip, Prov. 4. 24. for God cannot endure to come near to a stinking Breath. And listen to that Counsel which Zophar gives to Job, Chap. 11. 14. If iniquity be in thy hand, put it far away, and say unto it, Get thee hence, as it is Isa. 30. 22. or as 2 Sam. 20. 20. Far be it, far be it from me. The Leadstone draws not the Iron, when rusted; nor were the Virgins admitted to Ahaseurus his Company, till after a twelve-months perfuming and purifying, Esther 2. 12. The like rude God prescribes for our nearer approaches. So the Apostle, Jam. 4. 8. Draw nigh to God, and he will draw nigh to you: But mark what follows, Cleanse your hands, and purifie your hearts. Till then God stands off at a distance from the loathsome sinner, Isa. 1. 10, to 16. But do but wash, and make you clean, and then come now, and let us reason together, v. 16, 18. If we would draw near to God, we must leave our sins behind us.

But for positive means and helps.

1. There is a drawing near to God in Place and Office; to Magistrates, Jer. 30. 21. and to Ministers, Num. 16. 9. are said to come near to God, as menial Servants are near to a King, who daily stand before him, and minister unto him. But I insist not on this, only let me hence take occasion to mind such whom it concerns as of their Advantage, so of their Engagement; that Ministers and Scholars, who by their Calling and Employment have the honour and benefit of a nearer standing to God, would by it labour for the happiness of a saving Approach; that they never make good that blunt, if not profane, saying; The nearer the Church, the further from God; that the more like to God we are in Knowledge, we come not nearer to the Devil in Malice and Wickedness. The Eye in Heaven, and the Heart in Hell, what a real Solacism! They of old were wont to sacrifice in their high Places, as taking the advantage of the Ground to be nearer Heaven: It were well that from our higher standing our Souls
could take a better rise for an higher flight to get the nearer to God. It's good (not more profitable than seemly) for me, a Minister, a Scholar, to draw near to God.

2. There is also a drawing near to God in Profession; according to that, Jer. 12. 2. Thou art near in their Mouth, but far from their Hearts. Pity that the Heart should be so far from the Tongue, and yet farther from God. Christ desirèth to lie next the Heart; though he would also have the Mouth kiss him in an outward Profession.

3. There is also a drawing near to God in his Ordinances, Psal. 65. 4. 2 Chron. 29. 31. Mibi vero accedere ad cultum Dei bonum est; so the Chaldee. They are the Bed of Love; it was called the Ark of his Presence: Israel met with him at the door of the Tabernacle, and he spake with them from the Mercy Seat. David accounts himself driven from God, when banished from his Courts, and therefore he faints and longs for them and him together, Psal. 84. 2. Nor is God more absent now from Gospel Ordinances, in which Christ and his Spirit are more fully and comfortably present. Christ is there present in the midst of his Servants; and the happy Soul, that finds there the powerful impressions of God upon it, reports that he is amongst them of a truth, 1 Cor. 14. 25. As on the contrary, the woful experience of our unhappy days gives too sad Examples of many, who have indeed got as far from God, as they think they are above Ordinances: but till we gain Heaven, where we shall at the next hand see and enjoy God without such mediums, let all sober-hearted Christians ever keep close to them, as they would ever draw near to him.

1. To the Ministry of the Word, in which if the Minister do not so much jingle in the Ear, as labour to fasten Nails and Goads in the Heart, Eccles. 12. 11. that it come to be λογίας ἐμφανές, an ingrained Word, Jam. 1. 21. It then, and God in it comes very near to us, as we do to him, as Scholars sitting down at his feet to hear his Instructions, Deut. 33. 3. or as Servants standing before him to receive his Commands, as Children and Friends from his gracious Promises to carry away intimations of his Love, and his Threats prick our hearts, Acts 2. 37. λατρείας, Luk. 4. 20. fastening the Eye, and putting the Ear to his Mouth; as it was said of our Saviour's Auditors, Luke 19. 48. ἐξεκριματίζοντες, they hung upon him to hear him. By these mutual outgoings of the Soul to God, and God to it, they come in this Or-
dinance to an happy meeting; and then are very near.

2. As likewise in the Sacraments, it's very near that we either do or may draw on to Christ. In our Liturgy we say well, Draw near, &c. not so much to the Minister as to God. He that eateth my flesh, and drinketh my Blood, dwelleth in me, and I in him; and as I live by the Father, so be that eateth me, even he shall live by me. John 6. 56, 57. Though no Popish corporal Transubstantiation, yet there is a very near spiritual union set out by three very strong and almost strange Expressions.

Of a kind of Concorporation, as of the Meat and the Body that is fed by it, in that Metaphor of eating and drinking.

Of a mutual cohabitation, or coinhabitation, in that other of his dwelling in us, and we in him. Nay, of a more divine coalition into the same Nature, as in that third expression of our living by Christ, as he by the Father.

In it with the Elders of Israel, we go up to God in the Mount.

Exod. 24. 11. And it's mercy, that (as it's there said) he doth not lay his hand upon us; but that we may eat and drink: draw so near as Children to sit down at our Father’s Table; with John to lean on our Saviour’s Breast; and with Thomas be bid reach thither thy finger and behold my hands, and reach thither thy hand, and thrust it into my side, and be not faithless, but believing, John 20. 27. It was our sin, that, when we more frequently enjoyed Sacraments, we drew no nearer to Christ in them, and therefore it's deservedly our misery, that we are cut short of such opportunities of these blessed Approaches now in our too much want of them.

3. In the Communion of Saints, if rightly improved, we may enjoy very near and full communion with God; and therefore the Apostle, when he had said, Let us draw near with a true heart to God; Heb. 10. 22. he adds, not forsaking the assembling of ourselves together. Thither God comes down to us, Matt. 18. 20. and thereby our mutual help, as upon one another's shoulders; our hearts are gotten nearer to him. The Saints are a People near to him, Psa. 148. 14. and therefore they that keep close to them, are not far from him, as they that dwell in the Court are near to the King.

4. I add Prayers, for Petitioners use to draw near, when they tender their Petitions, Num. 32. 16. and so do God's Suppliants, when they present him with their Prayers, 1 Sam. 14. 37. In Prayer we seek him, fall down at his footstool, come into his presence.
presence. We speak to him, we lift up our Eyes, Hands, and Souls to him; we wrestle with him. These and such-like Expressions of it we meet with in Scripture; and they all speak drawing near to him, according to Tjamblchus his description of it, that it's Copula, quod homines cum Deo conjunguntur, Clavut, quod Dei penetralia apiertur; the Soul's Wing, by which it mounts up to Heaven, and the Key that opens the Gate of Heaven, and lets us into the presence of the everlasting King: How deep doth it thrill both Petition and Petitioner into its Saviour's Bosom? And how often doth the loving Father with a sweet kiss take up the weeping Child from his knees into his Arms? How near doth he bow the Ear? and how low doth he reach down his hand to take us by ours, when it's lifted up to him? O the blessed interviews in this Duty, when God's and our Eye meet! Thou drawest near in the day when I call upon thee, said the lamenting Church, Lament. 3. 57. When for any other relief she could say, The Comforter that should relieve my Soul is far from me, Chap. 1. 16. In Prayer God draweth near to the Soul, and the Soul to God; and one of his main Suits, (as Esther's first was for the King's company, and the second for it again the second time, to it is) that God would both draw nearer himself, and draw it also nearer. Draw nigh to my Soul, Psal. 69. 18. and draw my Soul nearer to thee; write my heart, Psal. 86. 11. With holy Austin, Redde mihi te Deus meus, redde confici. 1. 13. te mihi, ut curras visu mea in amplicibus suis. O convert me, and I shall be converted, Jer. 31. 18. Draw me, and we shall run after thee, Cant. 1. 4. as well knowing that we cannot draw near to him, till he draw near to us first. We cannot come, till the Father draw, John 6. 44. and therefore the Child-reacheth out the hand in Prayer, and layeth hold on the Father, that he may draw, and thereby it also may draw nearer.

And thus we see, how by these and the like Ordinances, as by means appointed and sanctified by God, we do (or at least may) draw near unto him. Which faith these things to us.

1. First therefore use them and carefully attend on them, as ever we would draw near to God, who for that very end hath appointed them; and as we would not, with the Pharisees, Luk. 7. 30. reject the Counsel of God against our selves; it's there said, they did it in refusing one Ordinance of Baptism. Too many now reject not only that, but all Ordinances else. But do they
get the nearer to God by it? No; The Autumn's witherings tell us, that the Sun is withdrawn backward, and the woful decays of some of their both Professions and Practices faith, that the Sun of Righteousness, instead of drawing nearer, is got further off. Ordinances are sanctified Means of our approach to God. His going is in the Sanctuary, Psal. 68. 24. He meets us in them, and therefore make Conscience to use them.

2. Because but means, therefore rest not in them, till we find that we draw near to God by them. Not in Prayer, till either God draw near to us in a gracious Answer; or at least we get so near him, as by Faith to lay hold on him in a more serious wrestling. Not in hearing, till God speak something to our hearts; Nor in receiving, till we feel him strengthening us with strength in our Souls: Till we see the glory of God filling the Tabernacle, as Exod. 40. 34. the Holy Ghost falling upon us whilst we are bearing the Word, as Acts 10. 44. and Jesus Christ coming in and breathing upon us, when we are met together in such Ordinances, as John 20. 22. Let the Spouse abide in the Bed of Loves, but let her seek her Beloved there. Our falling short of this, and sitting down with the enjoyment of bare Ordinances,

1. Makes others (as we see) undervalue and despise them, whilst we rest in them. We in so doing make them our Idols, and then they think they have thence just ground to make them their Abominations.

2. For our selves, instead of growing better, and drawing nearer to God by them; by this means we prove worse, and are set further off. None further from God and Salvation, than they that take up in means of Salvation, without enjoying God in them; as none more sure to fall short of his journies end, than he that sits down, as having gone far enough, when he hath gotten on but the half way. My Friend may be gotten the further off, and (it may be) past hope of overtaking, whilst in the dark I take fast hold of his Garment, and think that by so doing, I keep him as fast by me.

3. At best, nothing at all the better, as your Phrase is, never the nearer for all those outward approaches. It will be but the grasping of the Cloud, instead of Jumo; a looking into the Grave, when Christ is risen; a seeking in the Bed, when the Beloved is withdrawn; an enquiring in the Temple, when the Glory of the Lord is departed. And what a poor empty forlorn thing, is
is the most Royal Palace, when the Court hath left it? The former Lustre and Majesty, which the King of Heaven's Presence conferred, to a heedful Eye makes his Court look the more Desolate, when he is withdrawn. So that whilst others jollily vaunt, and chant it, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are these: Yet the chaff Spoufe, notwithstanding all these, is at a loss, and still upon the Inquest with her, Saw ye him whom my Soul loveth? As long as she cannot find him there who is greater than the Temple, who too often finds cause enough in us on his part to leave his House, Jer. 12. 7. and then thou mayst come and knock hard, and yet not meet with him; but more often on our parts, when he is most graciously and powerfully present there to others, we are absent from him, because absent from ourselves; our Thoughts wandering, and then the Mind is in another place; we drowsing, and the Man asleep is in another World: Though God be in that Place, yet Jacob, when asleep, is not aware of it, Gen. 28. 16. And Lot, when drowsie and drunk together, knows not when his Daughters lie down and rise up. And so we may come and go to and again to God's Ordinances, and yet whilst we are in like Distempers, he and we may continue very strangers. Ordinances are like those Golden Pipes, Zech. 4. 2. and yet but Pipes, do us no good, will be but empty to us, unless they empty into us that Golden Oyl, ver. 12. Sweetest Breasts of Consolation, but we shall suck Wind rather than Nourishment; unless, like the Suckling, we then find our selves in our Heavenly Father's Arms, and laid close to our Saviour's Breast to suck Life-Blood from his wounded Heart. It's good thus to draw near to God; and till it be thus, it will not be well with us, notwithstanding all outward Approaches and Ordinances.

And therefore our chief care and endeavour should be in our enjoyment of them, that they may Instrumentally concur to the working and quickning such Graces in us, as whereby we may formally. (I mean indeed and good earnestly) draw nigh to God.

1. Amongst which (as it's most fit) Knowledge in the first place must lead the way, for he must needs go very wide that follows a blind Guide. He will tota calo errare, instead of arriving at God, or Heaven. The blind Sodomite will sooner stumble on Lot's door, and a Man in the Dark hit right in an unknown way, than that Man, whose Eyes the God of this World hath.
S E R M. XXXI.

bath blinded, find of himself the way of access to God, or indeed find in his heart to draw nigh to him: For Ignorance usually is very profane, and so careth not to come into God's Presence, hath so much Candle-light of Sense, as to commit Works of Darkness by, and to see and follow that which leads off from God: But as long as it continues invincible, cuts off all hopes, because it plucks off all those as if by which we might be laid hold on, and drawn nearer. And therefore gross ignorant Men are in a most desperate Condition; they that are so dark must needs be far from the Father of Lights now, as that ῥοδός τὸ ἔξοδον (which in the very Name of it, denotes the remotest distance from God) will be their Portion hereafter.

But on the contrary, the saving and clear Knowledge of God, and his Divine Excellencies, especially in Christ, approacheth so near, that the Understanding is in a manner made one with so blessed an Object. It indeed is so transcendently Glorious, that it bids Moses not come near, in regard of a reverential distance, Exod. 3. 5. and yet so infinitely ravishing, that it makes him desire to get as near as he may to see so great a Sight, ver. 3. as in Heaven a full Vision begets a perfect Love and Union. Angels that always behold God's Face, Mat. 18. 10. have the nearest Station. And if the lovely Creature's Beauty useth to draw after it many Eyes, sure the infinite Beauty of God so Glorious, of Christ so White and Ruddy, even theBrightness of his Father's Glory, if beheld with a clearer Eye, could not but much more strongly snatch our Hearts to it. They that turn away from him, do not see him. And if any be so desperate as to base him (as the School determines) do so, because they only look at some particular in him, that is contrary to their own Lusts, which are nearer to them, and so blind them.

2. The second is a servient and filial Love of God; for Spiritus gutter adheret Deo per minimum amorem, so Aleni: Love in its nature is Appetitus unionis, and as such, carrieth the Soul out of it self, to the desired Embraces of its beloved Object, 2 Sam. 13. 39. דָּבָד אָבְלִי אֲנִי מִן אֲנִי. David longed, or he was consumed with desire of going out to a beloved Absalom. The Love of God, I am sure, carrieth out the ravished Soul to God in Divine Extasies; as Dionysius expresseth it. This Glutinum animae, as Bernard calls it, How quickly doth it catch? and how fast doth it cleave? These Cords of Love, how strongly do they draw? And how firmly do they bind?

The
The loving Wife and Child is not well, if not in the beloved Father's arms, and Husband's presence. Had we more of the Love of God in our Hearts, we could not live without him: it would be death to part with him. We could not be such aloof-off Strangers, if we were more loving Friends.

3. To Love add Fear; for although servile Fear (as in Cain) Gen. 4. 16, makes the Slave run from his Master, yet a filial Fear brings the Child (as Neb. 1. 11.) into his Father's presence. They shall walk after the Lord, and tremble from the West, faith the Prophet Hos. 11. 12. Trepidat occurrent, they shall tremble, but they shall come trembling. This Fear will make us flee, but into our Father's arms; stand at a reverential distance, and yet even then on our Knees creep toward him. And how deep is the awful Child put into the Father's bosom? Whilst the bold WANTON is thrust away, and bid stand further off. God's Salvation is nigh to them that fear him, Psal. 85. 9. and where his Salvation is so near, he himself is not far off. In a word, this Fear is most of all afraid of sin, which alone separates us from God, as we heard from Isa. 59. 2. It cannot therefore but bring us very near, which removes that which only can keep us at distance.

4. Humility is wont to be the Fear of God's attendant, and when the one is trembling in its nearer approach, this much helps it to a more safe and easier access; for though it fall low, yet it throweth up the Soul in the rebound; much nearer to God. The Psalmist faith, that he humbleth himself in looking down upon us: But we by humbling our selves get nearer, and the higher up to him; who is wont to have respect to the humble, whilst the proud he useth to behold afar off, Psal. 138. 6. For if none of us can endure a proud Man's company, why should? How can God? We that are so mean and low, might better away with an insolent Superiour: But how can the most high God indure a proud Competitor? And yet such is every proud Man, contends with God about the two main Points of his Royalty; who should be the Prima Causa, and Finis Ultimus. But the nearer he aspires to be to God in one sense, the further he is from him in another; who scorns the Scorner, but gives Grace to the lovely, Prov. 3. 34. Lucifer, that climbed so high above the Clouds to get Isa. 14. 14. near to be like the most High, is cast down to the utmost possible distance, whilst Michael (whose very Name speaks humble Acknowledgment, and Adoration of God's Supremacy) is advanced.
ced to his place, from which his Pride threw him; as our proud attempt in Adam to scale Heaven was (as I may use the Prophet's words) such a swelling in an high wall, that hath tumbled us down far off from God into this woful Ruine, wherein he now finds us. At magna humilitatis virtus, cui erat Deus, in fine se inclinat. How gracious is this lowly Grace? or rather how Gracious is the High and Mighty God, that, when we in humility bow down, and as it were shrink back from him in sense of our own Baseness, he should then bow down lowest to us in nearest Approximation: So as Heaven should never be more clearly seen than in the lowest Vault, nor we ever nearer God, than when we are furthest from all proud Conceits of our selves!

5. Repentance and Humility are near akin, and whilst these two lovely Twins are not parted, they will keep us closer united to God. The penitent Publican indeed stood afar off, Luke 18. 13. yet in their Address to God we know he got the upper hand of him, that thought and bragged himself to be the better Man. It's true, some of our now overgrown Men think repentant Crys and Tears Childish; yet let me be one of those Children, of whom is the Kingdom of Heaven. Nor let their scoffs babish us, as long as the crying Child is laid elsest to the Mother's breast, and taken nearest into our Heavenly Father's Bosome. For so the Psalmist assureth us, that the Lord is nigh to them that are of a broken heart, Psal. 34. 18. Deus delinquentium gemitus espiris, fitis lacrymas peccatorum, so Chrysologus. Nothing more pleasing in God's sight, than a repentant Tear in Faiths Eye. Which leads to a Sixth Particular:

6. Above all, faith the Apostle, take the Shield of Faith, when you draw near to fight with your worst Enemy, Ephes. 6. 16. And I must advise you, above all bring Faith along with you, if you would ever draw near to your best Friend. There is nothing in Faith that hath not a strong tendency this way.

In its justifying Act it hath an Eye to look towards God, Isa. 45. 22. a Foot to come to him, John 6. 35. an Hand to take him, John 1. 12. to lean on him, Cant. 8. 5. to lay hold on him, Isa. 56. 4. i Tim. 6. 12. Heb 6. 18. so opens the Door, Rev. 3. 20. that he may come in and sup with us.

And because no walking together unless agreed, and made Friends, Amos 3. 3. It layeth hold on Christ our Mediator, and Reconciler, which brings God and us together: Brings our

Benjamin along with it, by whom we have access into Joseph's presence. By it we come to Christ, and by him to God. Through him we have access, but by faith, faith the Apostle, Rom. 5. 2.

There is also the Prayer of Faith, Jam. 5. 15. and by it we heard we have access and entrance.

And the Scripture tells us, and Believers find, that there is such a thing as the Assurance of Faith, in which the Apostle exhorts us to draw nigh, Heb. 10. 22. In this Plerophory our Sails is so filled, that we go amain towards God and Heaven: We do, because it tells us we may, that whilst Infidelity dares not approach, (She trusted not in the Lord, she drew not nigh to her God, Zeph. 3. 2.) and despair in Horror and Amazement makes us run away from him, as from our Enemy and Judge, the Assurance of Faith imboldens us to draw nigh to him, as our Friend and Father. Guilt of sin lying on the Conscience is like a Mift, that keeps Friends from seeing and coming near one the other; as the Pillar of Cloud kept the Israelites and Egyptians asunder. But the Son of Righteousness arising, and shining out in bright Beams of Assurance and Joy, sheweth us our Friend, and imboldens us vide in Ampexus. When the Spouse can say, my Beloved, he is then as a bundle of Myrrh, lying all the night between her Breasts (Cant. 1. 13.) And that is very near her Heart.

7. I might here add Hope, which, though in nature it's of an object absent, yet as a Grace, it hath God very present: And so the Apostle calls it a better Hope, by which we draw nigh to God, Heb. 7. 19.

8. And Sincerity, which being εἰλικρίνεια, dare draw nigh to the Light, whilst the painted Hypocrite is like the Man clothed with a kind of course Stuff, which they called, stand further off: cares not for so near a view of so piercing an Eye. But I shall not Insist on any more Particulars.

9. But lastly add in general, That a course of sincere Obedience in the practice of all Saving Graces, is in Scripture-phrase, a Walking with God; and that implieth very near Communion. Every particular Grace in us is part of the Divine Nature, and so Allieth us to God: But in the general exercise of them, all God is ours, not only in surest Covenant, but also in closest Communion. It was the want of such a Wedding-Garment, that cast the Guest in the Gospel εἰς σκότος εἰς σκότος, into utter Darkness, Mat. 22. 13. which signifieth the utmost
utmost distance from God and Heaven, that \( \text{μέ} \text{σσε} \text{πσμα}, \text{that} \) impassable Gulf, Luke 16. 26. being between. But whilst we are here in a gracious Course, we have the best Stand and Prospect, for the fullest and nearest view of God. Thou meteest him that rejoiceth, and worketh Righteousness, Isa. 64. 5. And to him that ordereth his Conversation aright, I will shew the Salvation of God, Psal. 50. 23. But when once Grace is made Perfect, and the Bride all over Cloathed, and fully made Ready, then shall be the Marriage of the Lamb, when Christ shall come from Heaven to us, and we shall be caught up in the Clouds to meet with him, and so for ever shall be with the Lord, when the whole Quire of Heaven, every one in his own Part, and all together shall sing aloud this sweet Note of the Text, \\

It is good for me to draw near to God, and to keep close to him for ever.

Even so, Amen, Lord Jesus.
SERMON XXXII.

LUKE 21. 19.

In your Patience possess ye your Souls.

Our Saviour, in the beginning of this Chapter, is foretelling Jerusalem's destruction, ver. 6. but as a forerunner of it, he foretells also his Servants Persecution, that they shall be persecuted by Enemies, v. 12. betrayed by Friends, v. 16. and hated by all, v. 17. As when the Ship, Acts 27. 42. was ready to be wracked, they would first have killed Paul, who alone kept them from drowning: A foolish mistake of a mad World, to do the Godly most hurt, when they should most stand them in stead; when the Night is putting in, to put out the Candle which should give them light; and when the House is falling, to make sure of it, they will needs pull down the Pillars that uphold it [the Holy Seed being אֶלּוֹ הָאָדָם פָּרָשִׁים, Isa. 6. 13.] So sottish is the World's malice, which other while useth to be too ingenious in doing mischief to the Godly, as it were on purpose to undoe themselves.

But although they be such Enemies to themselves, yet Christ is a better Friend to his Servants; and therefore as he encourageth them, telling them, That not an hair of their head shall perish, v. 18. so he directs them in this 19th Verse, In your Patience possess ye your Souls.

In which words we have three Particulars; which, according to the Metaphor here used, we may call,

1. The Freehold, and that's their Souls.
2. The Seisin καθορισμός, They are to be kept in possession; Possess ye your Souls.
3. The Tenure, and that is the Tenure of Patience; and so ἐὰν ἔχοντες ὑμῖν καθόριστον τοὺς ψυχὰς ὑμῶν, In your Patience possess ye your Souls.

1. For a little opening of the words, and first for Patience; it's duplex, Active, Passive. The one forbears, the other bears; both suffer, though in a different way.
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Alive, so called, in reference to acting, but improperly a minute agendo, because it acts not when Passion's Fingers itch, and would fain be doing; and so it's defined, que malum non infert, that even when provoked, doth no evil, which the Greeks express by μακροβύθων, or long suffering. This is eminently and essentially in God, who when we provoke him, is yet οὕτως ἱλικὴ long-suffering, Exod. 34. 6. even a God of Patience.

But Patience Passive is that, que malum fers, that quietly suffers evil from others, which is more properly this ὑπομονὴν in the Text; not properly falling upon God, who simply is impassible, but is that which by his Grace he works in his suffering Servants, when in an humble submission to his Will, out of Faith in his Promise, in hope of his assistance and deliverance, they neither sink in defpondency under the burden, nor rise up in rage against him, or the Instrument he strikes with, but willingly submit, and quietly wait for the Salvation of God, Lament. 3. 26, 27. If you will have Tully's description of it, Patientia est honestatis & utilitatis (let us add & Religionis) causa rerum arduarum ac difficulium voluntaria ac diuurna perpetuo. Or if rather you would have Bede's, Patientia vera est aliena mala aquanimitet perpetu, contra eum quoque qui mala irrogat nullo dolore moveri. This is properly this ὑπομονὴν in the Text; by which when dispossessed of all things else, we are even then able to possess our Souls.

2. Κριτικ. Be ye, so it's usually read, and so it holds forth a Command, though some read it κριτικ. ye may, or so ye shall possess; and so it contains a Promise. I shall make use of both, and here only add, that this word in the Greek, answerable to רָבפ in the Hebrew, signifies both acquirere, and conservare, both to procure and preserve; and Patience doth both.

F. ill. op. 1.

† Gen. 46. 15.
Levit. 4. 2.
*1 Sam. 26. 21.

3. For the last word רָבפ, I need not tell you, that although it most properly signifies the Soul, yet oft in Scripture is put for the whole Man, and sometime for our * bodily Life. YourSouls, your selves, your outward Life. Patience, as a sure guard, keeps you in possession of all.

I Life.

Doṭ. 1.

A word for natural Life, which I exclude not in reference to vers. 18. they should not perish; and here patience is a preservative. As God gives us possession of it, so patience helps to keep it. So we find in Scripture, meek Moses and patient Job long-liv'd, whilst bloody and violent Men live not out half their days,
days, Psal. 55. 23. As stormy Winter days use to be short, whilst it's long before the Sun set in a serene calm Summer's day. The Prophet said, In quietness and confidence shall be your strength, Isa. 30. 15, and thereby also their safety, whilst frowardness and hastiness makes haste only to destruction. Job's Wife, when she said, Cursè God and die, spake truth, when she gave bad counsel; for it's curse and die, there's but a step between discontented cursing and dying. But if there be any such thing in this frail fading World, as vis recta ad vitam longam, (which the Title of his Book promiseth); amongst other Vertues and Graces, Patience must be one of our Guides and Companions; and this, whether we consider either God, or others, or our selves.

First, For God, we read that with the froward he will deal Reaf. 1. frowardly, Psal. 18. 26. but he delighteth to beautifie the meek with Salvation. The Lion of the Tribe of Judah tears his Prey when it struggles and resists, but spares it when it lies quiet and prostrate; so that if you be weary of your life, you may go to it at sharp; but if you mean to save it, your wisest way is to submit, and quietly to lay down your Weapons. Crudelem medicum, &c. The unruly impatient Patient makes his Physician cruel; and the Child's strugling doth but increase his stripes, whilst a quiet kissing the Rod oft faveth the whipping. Our God is our Physician and Father. We provoke him to Wrath, when we are provoked to impatience by what-ter correction is inflicted by him. But it's meet to be said to him by every dutiful Child, and in such a Child's Language, I have borne chastisement, and I will not offend any more; if I have done iniquity, I will do no more, Job 34. 31, 32. and that's the way to prevent a second bout. With the Bird of Paradise, by a meekned moan, to mourn it self out of the Snare; not with the wild Bull in the Net, Isa. 51. 20. to tumble and rave, and so the more to entangle himself in the Snare. When God hears Ephraim be moaning himself, Ephraim hears God comforting him, and telling him, that he is his dear Son and pleasant Child, that ever since he spoke against him, he did earnestly remember him; that his Bowels were troubled for him, and that he would surely have mercy upon him, Jer. 31. 18, 19, 20. Whilst we frowardly struggle, 1. our Hearts free against God; and 2. we would be our own Saviours, and both these betray us to danger. But by a patient lying under God's hand, as we acknowledge his Sovereignty, and righteous Proceedings, so we resign up our selves to him, who hath a surer hand than ours.
And thus Patience helps to hold our Souls in Life; first in reference to God. And, secondly, in reference to other Men, whom we are at a contest with, and (it may be) in danger of; for with them (though froward) Solomon's observation holds good, A soft answer turneth away wrath; but grievous words stir up anger, Prov. 15.1. As the soft Wall damps the fiercest Shot, whilst the clashing of two earthen Pitchers breaks either one or both. Fasigatur improbitas patientia tua, saith Tertullian; Patience either wins or wearsies the most enraged Enemy, so that either he will not, or he cannot hurt. How easily doth the weak Man, when provoked by patient forbearing, prevent his own mischief? Whilst the passionate Male-content, either by busie buffling begins the Quarrel, or by giving the second stroke makes the Fray; and both ways, as the furious Horse rusheth into the Battel, and so too often sins against his own Life.

But were there none other to hurt us, yet impatience can make our selves to be our own Executioners. Whether Achitophel was strangled with a Halter, or suffocated with some Humors raised by his grief, some of late dispute. The Hebrew פּנָה may signify both. But which soever of them it was, I am sure his impatience of a neglect was the cause of it in him; as in both kinds it hath been with divers others. Impatience of Pain, Poverty, Disgrace, and the like, hath proved in this unhappy World one of the great Apollonys and Abaddons, chief Engines in murdering, not only others, but our selves also. What sudden Inflammations, what pinning Consumptions, Frenzies, Lethargies, and other spleenick Dilempers hath it cast many a Man into? and so betrayed them sometimes to more gentle and lingering; sometimes to more sudden and violent deaths, and that sometimes by their own hands? Passions with a witness, which make both Body and Soul joint-sufferers, like blustering storms that dash these frail Vessels against the Rocks; or like roaring and rious Guefts and Inmates, that set on fire, and pull down those Houses of Clay, which they are in present possession of.

But on the contrary, A patient or cool Spirit, as Solomon phraseth it, Prov. 17. 27. how timely doth it prevent these sparks from kindling, or happily quench them when they begin to flame, by composing the mind, that it dare not quarrel with God, nor pitch the Field with a Man's own self; and so quiets the Body, that it either prevents Bodily Dilempers, or helps to bear them quietly,
quietly, that they do not prove deadly? whilst the unruly sick Man by raving and tumbling kills himself; another more patient, by being quiet, doth spare morbum, and by lying still, makes haste to his recovery. Possess but thy soul with Patience, and it will keep thee in longer possession of the frail Tabernacle of thy Body. Indeed, short-winded Men are soon at their Journey's end, but they that are longer breathed are so more ways than one, able through many difficulties to run a longer race, and at last in a late evening of a long day come to the end of it in peace.

Discontents, I confess, may be long-liv'd, but so usually are not froward, impatient, discontented Men. But when the Psalmist tells us that the Meek shall inherit the Earth; * that Phrase expresseth as a surer title, so a longer continuance; and thus, as our Souls are sometimes put for our Lives, even so by our Patience we are kept in possession of them. So κτησετε (as I said some read it) you may, you shall.

And therefore for the Application, κτησετε (as the common reading is) Christ here commands us to endeavour that we may possess our lives in Patience. At the best, we are but Tenants at will; and if some of us consider our Ages, and others our Weakness, and all of us the perilous Times we are cast into, we may well think that our Leaves are fast hastling to an expiration. What Man therefore is he that desireth Life, and loveth many days, let him seek peace, faith the Psalmist, Psalm 34. 12, 13, 14. and let me add, Patience; for Patience is one of the best Preservatives. Prayers and Tears were wont to be the Churches best offensive Weapons, and Patience one of the chiefest Defensives. Not by Might, nor by Power, but by my Spirit, saith God, when he stiles himself the Lord of Hosts, Zech. 4. 6. And truly the Spirit of Meekness and Patience hath in it the Spirit of a Conqueror. As therefore Christ our Lord vanquished the Devil, not by fighting but by dying: so our way to overcome the World, and save our lives, is rather by patient yielding and suffering, than by peevishly contending. I mean, not by a base unworthy complying with Mens sins, but by a generous suffering of their rage, and ever with a silent and meek submission to the righteous Judgment of God. Yea, in the way of thy Judgments have we waited for thee, O Lord, said the humbled Church, Isa. 26. 8. And waiting, as it implyeth a still and quiet attendance, so with God it ever finds at last a gracious acceptance. Thou wilt never bid that Beggar stay and wait, whom thou at last intendest to send away.
away empty; much less will God make thee content quietly to wait, whom he intends to send away discontented, by wholly frustrating thee of thy Expectation. The prudent shall keep silence in that time, for it is an evil time, faith the Prophet, Amos 5.13. How evil our times are I need not say; and therefore if we would shew our selves prudent and wise for our selves, as we love our lives, let us keep silence; and that's the Expression which in the Old Testament Patience is usually and almost only set out by. Not a malicious silence, (as Absalom's was, 2 Sam. 13.22,) whereby we bite in for the present, but lie in insidias to watch opportunities of mischief and revenge; but a shame-faced silence, in sense of our own confusion and guilt; an humble meek silence, not murmuring against God's dealings, or an angry clamouring at evil Mens proceedings; but a quiet submitting to his hand, and a patient enduring (as long as God continues it) of their oppressions, saying (if any thing) with the Church, I will bear the indignation of the Lord, because I have sinned against him; or rather with our Saviour, though led as a Sheep to the Slaughter, and as the Lamb before the Shearer, so open we not our mouths; as Paulinus to his Friend, Nos tacamus istis loquentes ad Dominum silentio humilitatis, & voce patientiae; & tunc ipse qui invictus est, pugnabit pro nobis, & vincer in nobis. So the dumb Dove's mourning in a far Country was heard, and the delivered, if you compare the Argument and the 56th Psalm together. And Christ the meek silent Lamb, though slaughter'd, yet shortly after was raised from the dead: to whom if we be Unions in this sweet still-Musick, we shall for certain have our lives for a prey, either preferred or restored; either kept from death, or if the two Witnesses be now to be slain, shall have part in a better Resurrection: For so if we should take the word in the Text for our lives, so it holds good that by our patience we may, and therefore ought to possess our Souls.

But take the word Soul in its more proper signification, for that nobler part of Man; and so most understand our Saviour's meaning, when he here faith, In your patience possess ye your Souls.

In which words we have these two Particulars considerable.

1. That it's our duty to possess our Souls.

2. That Patience is one special means to keep this possession.
As always, so especially in evil and perilous Times (for such Dodd 2.
our Saviour here speaks of) whatever else we are deprived or
thrust out of, our great care and endeavour must be to possess
our Souls. Whatsoever the force be, we must stand to it, and
keep possession. Above all keepings, keep thy Heart, saith Solomon,
Prov. 4. 23. And keep thy Soul diligently, saith Moses, Deut.
4. 9. Take heed to your Spirit, saith the Prophet, Mal. 2. 15.
And so here, In your patience possess ye your Souls, saith our Sa-
vior. A dear and great Pledge it is, which both God and his
People do mutually betrust each other with, and both to our
present purpose. They him, looking at it as their Jewel, and
considering their own weakness and heedlessnes, leave it to be
kept in his safer Hand. That we may possess it, (as the Child
gives the Mother that it would have kept) we put it into God's
Hands to keep it for us. And so it's Paul's γεγονά
tων, 2 Tim. 1. 12. his Deposition which he leaves with God. And
our dying Saviour, when now to be dispossessed of his Life,
that he might keep possession of his Soul, saith, Father into thy

And he them, it being one of his chief Master-pieces, and
therefore as soon as it comes out of his hands, he commends it
to every Man's best care, as a great Talent which he betrusts
us with, and will have at last a strict account of: At our Birth
sent out from him, and in Death, Eccles. 12. 7. again to return
to him, that he may have an account how it hath been abused or
improved, whether kept or lost: When thrust out of this House
of Clay, whether we have not lost it, and it Heaven. For so
this possession of our Souls includes a double care and ende-
vour, 1. That it be not utterly lost. 2. No, nor so Dis-tem-
pered and Disguised, that neither we nor it be our selves.

1. First, I say, our care must be so to possess our Souls, that
they be not utterly lost; for so the Scripture speaks of losing the
Soul, Mat. 16. 26. And what is quite lost, is then out of our
possession. And on the contrary, that in Matthew, He that en-
dures to the end, shall be saved, Chap. 10. 22. and this of the
Text, In your patience, possess ye your Souls, are by learned Inter-
preters made Parallel; so that αἰωνιότατος και ἐκκλησίας, to possess Brugensis.
the Soul, and to save it, is one and the same thing. And this
therefore should be a great part of our greatest care, that our
Souls may be so possessed, as they may be saved: And that, al-
though in dangerous Times, all else may soon be lost, yet

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that a sure Course may be taken, that our Souls do not perish eternally.

2. But secondly, This care of a Man's possessing his Soul is not only that it be not wholly lost at last, but that for the present in greatest Distractions he be (as the Latine phrase is) Animi, (or Sui) compos, truly his own Man; yea, master of his own Soul and its Faculties, Passions and Operations, which at such times oft are quite floundered, or prove very wild and unruly. Men dead with fear, as in Nabal; 1 Sam. 25. 27. and there is no Life; drunk with grief, as they Jer. 25. 27. and there's no Sense; And mad with Oppression, as even the wise Man sometimes is, as the wisest King tells us, Eccles. 7. 7. But where's then his Wisdom? Which is then swallowed up, Psal. 107. 27. Nay, What's become of his Soul? When, Nec manus, nec pes, &c. when neither the Eye can see what's before it, or the Ear take heed what's said to it; the Man knows not what either he faith, or doth; where he is, or whither he goeth. In these Animi deliquia & deliria the Man is truly Examined, bereft of his Soul; the Mind and Understanding amazed, confused and darkened; the Passions and Passions in a mutiny and perfect uproar: But where's the Soul; that τὸ ἴσομαι. all this while, that should keep better order? Is it in being? Or is the Man in possession of it, which is wholly possessed with Amazements and Confusions, as a Town now entred and possessed by a Conquering Enemy? This too often in perils Times is our Sin and Milery. But our Saviour in the Text points out to us what at all times, and even then, is our duty, to take care, that whatever else we lose, that there be not Exaltio firmæ, that we be not so cast out of our Freehold, but that by Faith and Patience (the one as the Fundamentum, and the other as the Subsistentium of all Virtues, as Anselm distinguisheth them) we may still be our selves, and possess our Souls, not frightened out of our selves by Fears, or sunk below our selves by overmuch Heaviness; but then speak and act with Nebemiah, Chap. 6. 11. like and worthy our selves; with Zebapheth, when we know not what to do, to be so much our selves, as to know how to do that which is best; not like gaster'd Men to look wildly about us, but with a fixed Eye to God above us; not to be out of our Wits, but to go out to God; and as David, when the sorrows of Death and Hell took hold on him (Psal. 116. 3.) to retire inward to our Hearts with his, Return unto thy rest, O my Soul.
even when the sorrows of Death and Hell took hold on him, enough to Examine him, yet to retire inward, as a Man into his Houle out of the Crowd, in which he was like to be lost; or like a wise Pilot, thrufing his Ship out of the Storm into the Harbour: And then how safely doth he stand firm on the Shoar, whilst he feeth others over-whelmed with the Waves? So to turn into our Souls, and to turn them over to God, and there quietly to rest; this is indeed to be our selves, and to possess our souls, Dum nobis ipsis dominari discrimus, hoc ipsum incipimus possidere quod sumus, as Bede speaks. And thus whilst Christ hath held the Heads and Hearts of his Servants, they have been never more themselves, than when besides him they have had least else to rest either Head or Heart upon; never enjoyed themselves, or possessed their Souls more, than when now to be dispossessed of all else besides; as take a Believer on his Death-bed, or a Martyr at the Stake. It's but God's bidding Aaron, go up to Mount Hor, and put off his Garments and die, Numb. 20. 25, 26, 27, 28. No more than a Parent's bidding his Child go up to his Chamber, and put off his Clothes and Sleep. They are fully themselves, nay, then more than ever above themselves; now that the Soul is mantling, and almost upon the Wing, to fly upward in Divinest Contemplations and elevated Expressions. (Some of which Melius gathers up in his Book, which he calls Apotheosis mortis.) When the dying Man's tongue falters, he speaks Apotheosis, nay Oracles; and though the bodily Eye grows dim in that shadow of Death; yet that's but the shutting of the outward window, whilst a more glorious Light is set up within to enlighten that darkness, and so that gloomy Evening is but the dawning of the now hafting Morning of the beatific Vision. O the admirable farewell-speeches of Martyrs at their Sufferings! Those high-raised Expressions, that ravished other Men's hearts, shewed plainly that they then most fully possessed their own Souls. Sure, Stephen was perfectly himself and above himself; that, when the Stones flew so fast at him, he could so quietly and orderly kneel down, and look up to Heaven, and pray for his Murderers, Acts 7. 59, 60, as were Daniel's Companions, Chap. 3. 25. who, when cast into the Furnace, did not fall all along, as Saul, 1 Sam. 28. 20, or down into the Furnace, as their Enemies did, but then walked erect in the midst of the Fire, and as the Apocryphal Addition saith, there sung forth God's Praises; yea, and therein exactly kept time and tune.
SERM. XXXII.

And thus in these two Particulars, we see what's meant by this possession of our Souls, namely when such care is taken that they now be not distemper'd, nor at last utterly lost.

Which in the Application is that which is further to be pressed upon us, as that which our Saviour here expressly and peremptorily commands us, and (which is to be observed) at such a buffet time when you would think his Disciples had something else necessarily to look after, when so Hated, Persecuted, Betrayed, as in the foregoing Verse, when every way so beset, and so wholly endangered. If Nature and Sense, like Phycra, (as it's ready) should put out its hand first, it would find something next hand first to lay hold on; here would be Wife, Children, Parents, Friends, to be provided for: It may be my Estate, yea, my Life to be secured and taken care of. How shall I make such a Friend? Or what way to pacifie such an Enemy? How shall I answer when called before such a King and Ruler? v. 12. But our Saviour would take them off from such distracting cares, &c. &c. τοις καρδιας, &c. In all this unsettledness, settle you your heart not to meditate, v. 14. not to be over-anxious for those things, but here in the Text he would have them to make sure of their Chance. Let Martha, like the good House-Wife, be troubled about many things. But see that you, like wise Christians with Mary, make sure of the one thing necessary, as though he had said, in your getting your other Goods out of the Scare-fire, be sure you look that you save your selves. And whatever else Thieves and Robbers run away with, be sure to keep possession of your Souls, that the Man be not first Wounded, and at last Killed out-right, that your Souls be not now Defiled; Distracted, or Distempered, and at last Perish everlastingly.

Let thy Soul be precious in thine Eyes (as 1 Sam. 26. 21.) that it may not be as 1 Kings 20. 39, 40. it missing, thy everlasting Life go for it. This is here our best Friend's advice, and that which his best Servants have followed. What ever else hath comparatively been neglected, yet their God and their Souls have been secured. David was so encompassed with outward Enemies and Dangers, that he had his good Name, Estate, and his very Life to defend and provide for. But his Soul was his Darling, which he tenders as much as he can himself: And because his care and strength was too short, he commends it to God;
God; it in a manner only, it I am sure especially, and that frequently and most pathetically. How often do you hear those sweet strains among his bitter Complaints? Lord, keep my soul, preserve my soul, deliver my soul, leave not my soul destitute. In which places though Life may be in part meant, yet the Soul properly so called, is not to be excluded. And if it be the Will of God that we should know how to possess our Bodies in Holiness, (1 Thes. 4. 3, 4.) it's all reason that according to the former particulars, we should endeavour to possess our souls in Patience. And that upon these following Grounds and Considerations. 1. Because all outward Comforts and Possessions may be lost. 2. Even then, if due care be taken, our souls may be secured. 3. Yet they are in greatest danger to be afflicted. 4. Of such unvaluable worth, that the saving and possessing of them will more than countervail the loss of all else. As on the contrary, the loss of them is both irrecoverable, and unvaluable; not to be made up by all other Enjoyments; and if joined with other losses makes them complete, and utterly undoing.

1. We had need be careful and watchful to keep possession of our souls, that we may be best possessed of something. Because of all else we may easily be dispossessed. At all Times it's possible, but in perilous Times too likely and probable. He was but a fool, and that upon Record, that said to his soul, he had Goods laid up for many years, when the following night turned him out of possession of all. The Women of my People have you cast out of their pleasant Houses, saith the Prophet, Mic. 2. 9. I need not tell you how suddenly Job was partly Plundered by the Chaldeans and Sabæans, and partly by an immediate Hand of God stript naked of all. Our Saviour in general, hath said of all Treasures upon Earth, that the Moth and Rust will corrupt, and Thieves break through and steal: Either of themselves will decay, as the Cloth breeds that Moth; and the Iron that Rust which consumes it, or at least some either violent Hand will break through, or some false Fingers will more subtly steal and carry away. The Grass will either wither of itself, or be cut down by the Sisbe; so that Sidonius truly affirms, Hominem in Lib. 7. Epist. 4. bunc mundum non tam editum quam ejecitum: Like a Ship-wrackt Man, Ship split, his Goods sunk in the Sea, or made a Prey of on the Shoar: And it's well if he escape with his Life, and that sooner or later will be sunk too; for Death will be sure to turn all
all out of Doors, when it seizeth upon us: But when Death thus dispossesses our very souls of their Bodies, would it not be sorrow upon sorrow, as the Apostle speaks, Phil. 2. 27. for us then to be dispossessed of our souls also, to lose all and our souls to boot? When Out-works are taken, to have no Fort within to flee to: To come to Adrian's animula, vagula, blandula, quae nunc abibiis in loca? Not then to know whither our Souls shall go, or to be the more exanimated, if we do, how woful and miserable will it be? Especially be so great an Astronomer, Quis cuncta de se scivit & prescivit; able before-hand to write a Diary of all things that should befal him, until the hour of his death, and then to be at a loss. You have taken away my Gods that I have made, and the Priest, and what have I more, said Micah, when the Children of Dan had plundered him, Judg. 18. 24.

Poor wretched undone Man! They took away the Gods that thou hadst made: But wouldst thou have been at such a loss, if thou hadst had an interest in that God that made thee? They had stolen away thy Priest; but if he had not first stolen away thy heart, thou mightest then have possessed thy soul, which might have been both Priest and Temple for thee to have taken Sanctuary in. Which leads to,

2. The second thing propounded, That when all else is lost, yet if due care be taken, the soul even then may be secured. Our Estate and Esteem, yea, our Life it self, though they be our own, yet they are to be Inventoried amongst those τα αλλων, things of another Man's, of which our Saviour speaks, Luke 16. 12. because he that cares not for his own Life, may easily be master of mine: But our souls and our God, are that το ἵππατεν, among those things which are so our own, that, unless it be by our own default, as no Creature gave them, so none can take them away. That violent Hand which takes away Riches, Honours, Friends, and Life it self, doth but with Joseph's Mistress, get the Garment whilst the Man goeth free. If we be but as wife as the Serpent, in such a strait we lose but the skin, but find our selves. Job when stript of all, at worst was not a maimed but a naked Man, Chap. 1. 21, but yet himself, a Man still; and by being naked, it may be coming nearer to our first Innocency and Perfection. It's the infinite Perfection of God that he is αυτοθυμος, perfectly Self-sufficient, that neither needs, nor indeed can go out of himself for any supply; and as in the soul of Man appears most the Image of God, so herein it bears one
one of the liveliest Remembrances of his Divine Perfection; that, as to all outward things it's Self-sufficient, and that however, in regard of the necessities of the body to which it is joined, it is forced to go abroad into the World, and thereby too oft is defiled (as Dinah was) in such Excursions, yet it's best when it keeps within at Home, conversing with and enjoying of itself, which it doth most, when it is least troubled with outward things. What therefore it doth of itself in a more gentle way, in abstracting it self from Bodily and outward Objects, the very fame is done, though by a more violent hand, when Man or Devil plucks these outward things from it. Thereby it's left in retirement with itself, and never more safe than when so shut up. They are Fools and Children that are afraid, and cry when they are alone: But if the wife Man be Nunquam minus solus, quam cum solus; I am sure the Godly Man, if he be wise, is never less lonesome than when alone, whilst he hath a good God, and a good Heart to bear him company. If he in a publick depredation could say, Omnis mea mecum, he carried all that was his with him, when he left all else besides his naked self behind him; I know no reason, but that a Christian may be as Wise and Happy, if he prove not an Out-lyer, and live not too much in and upon the World; when all else is plundered, yet his soul may be secured. And accordingly the Apostle, 1 Pet. 4: 19. most fitly and divinely Instructs them that suffer according to the Will of God, to commit the keeping of their souls to him in well doing. He would have them take care that their souls be kept, because he speaks of Suffering Times, in which nothing else it may be can be secured; but he makes account their souls may.

And yet (which is a third Argument for our greater care and diligence) though our Souls by a careful watch may be secured, yet there's greater need of it, because they are in greatest danger to be assailed. Many indeed, and horrid have the Miseries been, which the Devil and his Instruments have inflicted on Men's Bodies, but nothing to those innumerable Temptations and deadly Snares, by which they have seized on their Souls. The precious soul is that which the Adulterer's hunts after, Prov. 6: 26. And they are the souls of Men, which the great Whore trades in, Rev. 18: 13. The Devil hath oft possest Men's Bodies, but far oftener their Souls, and hath not been unwilling to be disposed of the one, that he might take more full feisin of the
the other: It being neither great nor small, which the Syrian fights against; not so much those Rivers of Blood which have run down in all the great Wars and Slaughters in the World, which he is satisfied with, as the Blood of Souls which he thirsts after. God desires not the Blood of Goats, and Bulls, Psal. 50. 13. nor doth the Devil principally the Blood of Men, unleas it be of their Souls. And it's then (he thinks) καὶ ἐκεῖ οἱ ἀνθρώποι, he hath his them under the fifth rib, when like the devilish Assassinate, he kills the Body and damn's the Soul together with the same blow. And therefore where the Siege is straitest, and the Assault fiercest, there our Watch needs be strictest, and our Guard strongest. Because the Soul is most laid at, it needs be most looked after, that above all Keeping we keep our hearts, Prov. 4. 23. so as rather to be dispossessioned of all, than not to possess our souls. (As God above all is to be feared, so the Devil especially to be watched; because both (though in their several ways) when they have destroyed the Body, can cast the Soul into Hell, Luke 12. 5.) Greatest care therefore need be of our souls.

4. And this as in regard of the danger of them, so also of the inestimable worth of them. 'My soul's my glory, faith Jacob, Gen. 49. 6. where the Chaldee hath יִרְעָם, my precious ones, יִדְרְעָם, my Soul is my Darling, or mine only One, faith David, Psal. 22. 20. But should we go no further than the Text; this Phrase of possessing the soul faith, that the soul it self is a great possession. I may not now insist on all its Worth and Excellencies, that it is Divina particula aures, a Sparkle of Heaven, a Glimpse of God, in which you may see most of his Image, and one of the Master-pieces of all his Works; of a Spiritual immaterial Constitution, of an everlasting Continuance and Duration, so that if it be not possessed, but lost one way, it will not be lost in another: In its Nature far above all this Terrestrial World, in its Apprehensions, that which a World cannot fill, nor in its Desires a thousand Worlds satiate, made for God, and only to be filled with God: So Capacious, as if possessed and saved, can take in much of God, and if neglected and lost, will take in as much of his Curse and Wrath: So admirable in its Operations, that it's a shame, if for want of possessing it, it should like a Drunken Man be so disquieted and dissettled and as to be hindered from them for a time. But so precious in it self, that it's a thousand pities that any of us should fall so short of possessing our souls, that such
such a glorious Creature should be lost and perish Eternally. It's in Mundo animarum, in that World of Souls, in which we shall hereafter see more fully the worth of souls: In Mundo umbrarum, in this world of Shadows, it's but little we see, or know either of them, or their Excellencies. But yet so much (if we be not grown wholly Brutish) as may exceedingly shame us, that when others look so much to the Cabinet, we take no more care of the Jewel; that when others, nay, our selves are so diligent to keep the Body in health and life, the precious everlasting Soul is no better provided for to be kept in a better condition; Physicians of the Body so honoured; and Physicians of the Soul so slighted: The Body decked, and the Soul neglected and starved, nay, by the Bodies being crammed, the Soul to be pined or surfeited: That when we see sometimes so much Watch and ward to keep possession of some sorry House, or small Cottage, and which, it may be at most, we have but a short time in; we should either carelessly or willfully yeeld possession to the World, the Devil, and the Flesh, of these spiritual immortal Souls of ours, which, if we look to it, may be the glorious Mansions of the Blessed God to dwell in, and which to be sure we must dwell with, either in weal or woe to Eternity. Had we nothing else to say, these two words might heighten our Souls worth, and should our care in possessing of them:

1. They are the purchase of the Blood of the Son of God. (And shall we trample under foot his Blood in so neglecting our Souls, which were purchased by the Blood of the Shepherd of Souls? 1 Pet. 2. 25.)

2. And this that they might be holy and glorious Temples for the Blessed Spirit of God. O then! be sure to keep possession for so happy a Guest, that the Devil may not prove an Intruder. And thou that wilt be stiffe, and earnest, and peremptory, to maintain thine Interest in what thy Father or Friend left thee, do not so undervalue either thy Saviour or thy Soul, as not to keep possession of that, which He at so dear a rate hath purchased. Our Souls should be precious, that were purchased by Blood so precious. Let that be said to every incroaching Enemy, what Jephtah said to the invading Ammonite, Judg. 11. 23. The Lord hath dispossessed the Amorites before his People, and shouldst thou possess it? And let their resolution, ver. 24. be ours, Wilt thou not possess that which Chemosh thy God giveth thee to possess? And so, Whosoever the Lord our God hath given to us, that will
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we possess. Our Souls he first made, Jer. 38. 16. which we afterward lost, which he repurchased by the Blood of his Son, and restored to us to be kept as an everlasting pledge of his Love; and therefore whatever else we lose, look to it that we here keep possession.

But to the quickening of our care herein, I need not seek for more particulars to set forth the Soul's worth, than what I there propounded.

1. Such, as the saving and possessing of it,

1. Crowns all other Enjoyments. Wisdom with an Inheritance doth well, Eccles. 7. 11. but if mens sana in corpore sano, it's much better. It was a Solomon's happiness, that amidst all his delights of the Sons of Men, his Wisdom also remained with him. It's an happy saving Bargain indeed, if a Man, especially in losing times, when he faves his Estate and his Life, can save his Soul too, without which a Man with all his other Gettings and Enjoyments is but like a dead Body stuck with Flowers; or as a Room round-about-hung, and richly furnished, and nothing but the dead Master's Hearse in the midst of it.

2. Countervails all other Losses. David's Mouth praiseth God with joyful Lips, though in a dry and thirsty Land, when his Soul is filled with marrow and fatness, Psal. 63. 1, 5. And though he was for the outward Man at a weak pass, yet it was a sufficient support that God had strengthened him with strength in his Soul, Psal. 138. 3. Though I possess mouths of vanity, Job 7. 3. and with him be ejected out of all; if yet in possession of my Soul, I am no harbourless Object. Though the invading Enemy hath quite broke down the Fence, and laid all open and waste; yet as long as with the Christians in Justin Martyr, we have θεον ἐν τῇ συνειδώσει πεντερομένον; When they have possessed themselves, and taken away all with them, if they have left but a good God, and a good Conscience; a Soul, and a Saviour, it's but the Casket that's lost, the Treasure is saved, and lends them a Key for Paul's Riddle of having nothing, and yet possessing all things. In this sense dum Animæ est, spes est, as long as my Soul is mine own, I am not only in hope, but in possession. No cause to faint, though the outward Man perish, if the inward Man be renewed, 2 Cor. 4. 16. nor to complain, if the same hand that calls the Christian's Body to the Beasts, calls his Soul at the same time into his Saviour's Bosom. Paul meant not to kill, but to cure the incestuous Person, when he would have him delivered
vered even to Satan to the destruction of the flesh, if his Spirit may but thereby be saved in the day of the Lord Jesus, 1 Cor. 5. 5. and that will make amends for all. Thus we see that the saving and possessing of the Soul crowns all Enjoyments, more than Countervails all other losses.

2. But on the contrary, the loss of it,

1. Complicats all other losses and miseries, and makes them utterly undoing. David speaks of his Enemies spoiling of his Soul, as their greatest cruelty, and his chiefest misery, Psal. 35. 12. The Prophet, Lam. 3: 65. when he had given that heavy blow, that made the heart ake, Lord give them sorrow of heart; he strikes the Nail to the Head, when he adds, thy Curse unto them. O wo unto thee, thou hast added grief unto thy sorrow, Jer. 45. 3: and a curse to both, when by thy riotous, unclean; or otherwise vicious courses, thou hast lost (it may be) thine Estate, thy good Name, the health and strength of thy Body, and which is worst of all, thy Soul and all. Undone wretch! It was a desperate prodigal expense, which all the Money in thy Purse, and thy whole other Substance could not discharge; but thy Soul also must go in to pay the reckoning. Thy Saviour's Soul being heavy to the death, was more sad than all his bodily Sufferings, and that which lets out the heart-blood of thy Soul, is far beyond all other Wounds, and makes them deadly. To see an Enemy in the Habitation, is one of Eli's worst Affiliations, 1 Sam. 2: 32. and to be a possession to Enemies is Edom's heaviest Curse, Numb. 24: 18. but not so heavy, as to see an Enemy possessed of this inward Mansion. The loss of the Soul compleats all other losses and miseries.

2. Cannot be made up and recompened with all other Gains and Enjoyments. The round World is but a Cipher to it. For what is a Man profited, if he should gain the whole World, and lose his own Soul? saith our Saviour, Matt. 16: 26. He that tenders a whole World, makes a great offer; but he that loses his Soul for it, sustains a greater loss; for that World which cannot satisfy the desires of a Soul before it be lost, cannot satisfy the loss of a Soul when it is. And therefore the rich Man, Luke 12. 19, 20. was but a Fool for all his Riches; and the Hypocrite, Job 27: 8. is brought in as a desperate Fool for all his Gain; when God took away both their Souls. How miserable! when dead, to have so many Friends to accompany the Body to the Grave, and Devils only the Soul to Hell! Such Funeral Pomp and Tombs?
He that hath lost his Soul, is a poor undone Man; though with the Young Man in the Gospel he have never so great possessions: For a Silk Stocken will not cure a broken Leg, nor daintieft Meat make the sick Man well, nor all the choicest Extractions from the whole Body and Bulk of the Creature, afford a Cordial strong enough to revive a languishing lost Soul. And therefore as the Arabick Proverb advifeth, Noli gemmam perdere in die festo; in our greatest Feasts it would not have us lose our Gift, because it's of such worth, that all the delight we can have in the costliest Meal, cannot countervail the loss of it; so in all the richest of the World's entertainments let us be so merry and wise together, as to be sure to look to our Gift, to our Souls, the loss of which all else can no way compensate.

3. As being in the last place irrecoverable. When our Saviour said, What will it profit a Man, if he win the whole World, and lose his own Soul? In those words he tells us, that the loss of it is inestimable: But when he adds, or What shall a Man give in exchange for his Soul? He would thereby assure us, that if after the price of Purchase, which he laid down to redeem our Souls, and repossess us of them, they shall yet be so neglected, as that they come indeed to be lost, that Mortgage will never be able again to be bought out. No άντιπέλλαγμα to be given in exchange, but the loss absolute and irreparable. But shall then such precious Souls be lost for want of looking to, pawned for Toys, nay sold outright for Trifles? That thou mayest take thy pleasure, carest not (as sometimes thou profanely sayest) if the Devil take thy Soul. Is not this χρήστες χαλκοί more fottish than the Indians exchanging Gold for Glass, and more profane than Esau's selling his Birth-right for a Miser of Pottage; by Drunkenness, Passion, Drowsinefs, Lust, putting our selves out of possession of the use of our Souls for the present, or by these and such-like courses hazarding the utter loss of them for ever. Should this be the sad lot of any, as it will be of too many, let it be of such sensual Brutes that know not the worth of a Soul, that can so easily part with it; of such fordid Muckworms, quibus anima tantum est pro sale, whose Souls serve only to keep them alive, and to preserve their Bodies from stinking; and who are (as such) something distinct from their Souls, as it's intimated of the Fool in the Gospel, to whom God said, This night shall they fetch thy Soul from thee, Luke 12. 20. But for Christians, that believe that the Blood of the Son of God was shed to save Souls; for
for Scholars, whose Souls are themselves (Animus cujusque est quisque) who study the nature of Souls, and therefore should know the worth of them; for Divines, whose traffique is in trading for Souls; let us have ground to hope better things of you, and such as are ἔγενεν αὐτῆς, that accompany Salvation, Heb. 6.9. whilst wise Men, Prov. 11.30. you labour to win other Mens Souls, be not such Fools as to lose your own. It's his Disciples and Apostles that our Saviour especially directs his Speech to in the words of the Text, in which there is a double ὑμῶν, εν τῇ ζωῇ μονός ὑμῶν κτισα, τος Ἰησοῦς ὑμῶν. Whatever others do, yet you above all in your patience possess ye your Souls.

SERMON XXXIII.

LUKE 21. 19.

In your Patience possess ye your Souls.

Tertullian begins his Book of Patience with an ingenuous acknowledgment of his own unfitness, Homo nullius boni, & aeger doloribus impatience, &c. And so may I well begin my Sermon of the fame Argument with the like Apology: but as he there adds, The rich Man that so much desires health must be born with, if he be speaking of it, especially if his speaking help to instruct him in the Cure. And therefore in the handling of this Text of Patience, having dispatched the two first parts of it, the last time, which I called the Free-bold and the Seisin; and from them held forth our duty to possess our Souls, I now close with the third, viz. the Tenure of it, and that's of Patience. In your Patience possess ye your Souls. All Graces indeed are of the Soul's Life-Guard; and Faith is the Captain of them all, according to that Heb. 10.39. ἀλλὰ πιστεύοντες εἰς τὴν κρίσιν Ἰησοῦς, we are of them that believe to the saving of the Soul. But under Faith in perilous times Patience in an especial manner is here by our Saviour set upon the Guard. And therefore he faith, εἰς Ἰησοῦς ὑμῶν, &c. in your Patience possess ye your...
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Your souls. (And so James 5. 8. Be ye also patient, establish your hearts.)

What's that? As they are your souls; so is it your patience? Yes. Thus far in the general: Both, their's Subjective, but neither of them Causative. Both Patience and Soul's theirs; but so, as both from God; the one from him as an Almighty Creator, and Father of Spirits, Hcb. 12. 9. the other as a gracious Sanctifier, and a God of Patience, Rom. 15. 5. most patient in himself, not forward to inflit any evil; And the Giver of Patience to his afflicted Servants, whereby they are ready to endure all, according to that Col. 1. 11. Strengthened with all Might, according to his Glorious Power, unto all Patience and Long-suffering, with joyfulness.

Your Patience therefore; as thus, 1. Subjective, yours from God's gift in possession. And, 2. Specificative, yours by way of Distinction, and that (as some would have it) from a Fourfold other kind of Patience, viz. 1. Sinful. 2. A Natural. 3. A Moral. 4. A Legal Patience.

1. There is a Sinful Patience: Falsa & probrosa, as Tertullian calls it: When Men, as he instanceth, are Patientes rivalium, & divitum, & invitatorum; impatientes folium Dei: Impatient only of Christ's Yoke, and God's Commands and Chastisements: But basely patient of the Tyranny, both of their own and other Mens Lusts; can endure nothing for God's Cause, but any thing for their own, for Profit, Pleasure, or Preferment fake; can patiently here and see God blasphemed and dishonoured, namely prostituate Body, Soul, Conscience, the Honour and Peace of them all: The Parase patient of Abuse and Scorn for his Belly-fake. The Courtier can receive an Injury, and give thanks, for his Preferment's fake: Those κληρονόμοις in Plutarch, to raise themselves, make their Backs their Mistrices Footstools. Even Patrici are in Authors often Patientes. Happy we, if we were but as patient in God's Service, as too many are in the Devil's drudgery. But this Baffard-patience, the meeklest Christian Spirit is impatient of, as of that which, in stead of possessing the Soul, betrays and enslaves it, that it's no more itself, than the Galley-slave his own Man. The Coolest Spirit in its own Cause is warm in God's; as we see in meek Moses, Exod. 32. 19. Nor did Christ speak Contradictions, Rev. 2. 2. when he said of the Church of Ephesus, ησα τω υπομονήν σε,

ἐν ὑμῖν ἡ πατινεία, I know thy patience, and that thou canst not bear them which are evil. But what cannot Patience bear? Any thing for God, but nothing against him: It's Impatient of that for which God is angry.

2. There is a second kind of Patience, which may be called Natural, arising from the natural Constitution of the Body, or Mind, as in a Disease of the Body, (as a Leibargie, or Palse) that feels nothing; or from a natural Dullness and Brawniness, that is not so sensible of pain and pressure, as in the Brawniness of the Hand or Foot, in an Ox patient of labour, and the dull Ass under a heavy burden; Or from the hardness of the Body, patient of Cold, and other outward Grievances; and from the courage and valour of the Mind, patient of wounds and hardness. But this is Tolerance rather than Patience; αἰσθάνεσθαι, rather than ἐνοχλεῖν, and it will not possess the Soul.

1. In greatest Extremities, if long continued. The Ox that stands the Butcher's stroke with his Ax twice, falls flat at the third. The Brown, when cut through to the quick, proves sensible. And Saul, though a Stout Man, at last falls all along, 1 Sam. 28. 20.

2. This Stoutness, though it indure pain, yet not disgrace, but Christian patience can, Acts 5. 41.

3. There is that which I called a Moral Patience, such as the Heathen Philosophers, and the Stoicks, especially gloried of, by which (they will tell you) they attained to such an ἐνοχλεῖν, such a tranquillity of Mind, that no Injury could betide them. [See Seneca, lib. Quod in sapientem non cadit injuria, Maximus Tyrinus distinct. 2.] Nothing could trouble them; but that, like the upper Region, they were always serene; Hominus quadrati, which way soever pitcht, stood immoveable. But as their wife Man was a Notion rather than a Reality; so this steady evenness of Mind was sooner to be found in their Books and Disputes, than in their Lives and Practices; especially when it came to a pinch indeed, in the Storm when the poor Skipper was cheerful, their great Philosopher's heart funk within him: The more Wife and Knowing they were, the more sensible they were of their Danger, and being always proudly conceited of their own Worth, the more fearful they were of their Loss; and so the more erect they stood upon their Tip-toes, the more flat they fell under that burden, which they could not undergo: As Saul higher by the Head than others, when such a weight fell upon them,
them, with him, they fell all along, and there was no spirit in them, 1 Sam. 28. 20. for although in ordinary cases the spirit of a Man can bear his Infirmities, Prov. 18. 14. yet in extraordinary Stressess and Exigencies, it's not a natural Stoutness, nor a moral Composedness of spirit, but only Christian Faith and Patience, that will be able to keep it up from sinkings, so that it's indeed a great commendation of patience, (as Tertullian observes) that these Heathen Grandees affected the Counterfeit of it, as the chief piece of their Bravery; yet in truth (as Cyprian affirms) it was only Insolens affectate libertatis audacia, & exercit & seminudi peloris inverecunda jactantia, A vapouring humour rather than any solid settlement of Spirit, because upon no good foundation: Blown up by Pride in themselves, and heartned by Applause of others; and so not able to keep possession of the soul in all Emergencies, though it may be sometimes patient of Loss and Pain, yet usually impatient of Disgrace; so that if cut in that Vein, none bled more deadly.

4. There is a Legal Patience, such as the Law requires, or rather which the Legal Pedagogie trained them up unto, which (I think) Tertullian somewhat too boldly under-values, nay, accuses, as that which trained them up to a kind of Revenge, in allowing to take Eye for Eye, and Tooth for Tooth, &c. Though that was in a way of Publick Justice, and not of private Revenge. Sure I am, the Law of God was Holy, Just, and Good; and could they have kept it, it would have kept them, so as to have possessed their Souls with patience. This defect was not in the Law, but them that lived under it; in degree, not in kind.

And accordingly Job then, whom Chrysostom calls Ἡ χάρακτας ἡμῶν, ἡ ἡμῶν ἡμών, is by the Apostle held forth to the whole World now, in the time of the Gospel, as a Mirror of patience, James 5. 11. And truly, when we read and think of Abraham's faith, and Job's patience, and Moses his meekness, &c. the Emissary of some of them then, may justly cast shame on the Deficiency of many of us now, that their Twilight should out-shine our Noon-day, as though they had lived under the Grace of the Gospel, and not we, who fall so exceedingly short of that Conformity to the Law, which some of them in a greater measure attained to. But yet to my purpose, that of Ilyricus is observable. Quomodo autem V. T. & Hebræi hac patientiam vocant ignoro, nec etiam locum novi ubi describatur. Patience is seldom mentioned in the Old Testament, and they scarce have a proper Name
Name for it, but when they speak of it, most commonly make use of the word Silence to express it, as though for the most part of Men it was then more rare, and less known under the Law, than it is, or at least should be, now under the Gospel. And therefore although it was a great measure of Patience which the Lord enabled some of the Faithful then unto, when ἔθρησαν ἡγέων, ἐφέροχθον, &c. when they were Stoned, and Sawn asunder, and Tempted, &c. Heb. 11. 36, 37. Yet it was nothing to that which many Christian Martyrs by the Grace of the Gospel were raised up to under heavier Sufferings.

5. And therefore in the last place, it's Christiana Patientia, Gospel-Christian Patience: ὑπομονή ὑμῶν, Signanter dictum, your patience; yours as Apostles, as Followers, as Servants of Jesus Christ, by which, when you are forced (it may be) to let all else go, you may even then keep possession of your Souls. Nothing else can do it: But that can. That whereas Impatience usurps a domineering power over the Man (according to that of Tertullian, speaking of Adam) Facile usurpae ab impatietia cepit, c. 5. Sopita ratione, & excitato fomito, quonque vult bominem versat, Cerda. I say, Impatience usurps over the Man, and then betrays all: On the contrary Patience keeps all, the Soul at least above all in a quiet possession; and accordingly Albertus Magnus makes Prudence and Patience, thole two Wings of the great Eagle, by which the Woman, Rev. 12. 14. fled into the Wilderness, and was nourished from the Face of the Serpent.

And that's the Truth which I am now to prosecute. In which I shall, 1. Explain what I mean by this Gospel-Christian Patience. 2. Wherein it may be said to keep us in possession of our Souls. 3. How it doth it. And then, 4. Conclude with a short Application.

1. For the first, What Patience is was shewed before, and I now only mind you, that it relates,

1. Either to God, according to that, Psal. 37. 7. Rest in the Lord, and wait patiently for him; when it neither swells, nor sinks under his Hand, but silently waits his pleasure.

2. Or to Man, according to that, 1 Thes. 5. 14. Now we exhort you Brethren, be patient to all Men.

But it's called Gospel-Christian-Patience, as it is found in a Christian now in the time of the Gospel: And this

Cccc I. As
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1. As he is directed and animated by the Example of Christ; for he hath also Suffered for us, leaving us an Example that we should follow his steps, 1 Pet. 2.21. viz. in patient Suffering, as it is, ver. 20. his Steps having trodden out to us a Path, that we need not be at a loss in the most unknown Way; and if the Souldier be heartnd by his Fellow-Souldiers courage and company, as Paul said, many of the Brestren waxed bold by his Bonds, (Phil. 1.14.) then sure, by looking to Jesus the Captain of our Salvation, enduring the Cross, and despising the Shame, we may well run with patience the Race that is set before us, Heb. 12.1,2. and without danger or distraction follow on; when our Abimelek, our Father-King (for Christ is both) hath Marched before, and given us that word בָּשָׁם יְהֹוָה. Do as I have done, as that other Abimelek did, Judg. 9.48.

2. As enabled by the Grace and Spirit of Christ, according to that, Col. 1.11. Strengthened with all might unto all patience, and Long-suffering with joyfulness; but is οὐκ ἐπερώτησε τὸν Ἰησοῦν αὐτῷ, according to his Glorious power, and that Power the more Glorious, in that out of weakness they have been made strong, as the Apostle speaks, Heb. 11.34. The fearfulest and every way weakest Ages, Sexes, Constitutions, have oft in Suffering Times been enabled with most Courage and Wisdom, γεννήθης ἐνεγκεφαλεῖσα, as Chrysostom speaks, which plainly manifests that it was Christ’s Spirit that kept them so in possession of their own: And if the strong Man armed keep his Palace, all is in peace, Luke 11.21. If the Spirit of the Almighty God undertake to keep possession, who shall be able to make an Ejectment? It’s a deadly aking Head that is distracted, if God with his own Hand do but hold it. It is an over-grown Burden that sinks me, if underneath be an everlasting Arm. Such a Back of Steel will sufficiently strengthen a very weak Bow. Though Paul be nothing, yet by Christ strengthening him, he can do, yea, and suffer all things.

3. As heartned by the Comforts of the Spirit of Christ, for the Joy of the Lord is our strength, Neh. 8.10. Farina in alia Meal in the Pot, that takes away the deadly intoxicating bitterness of it: Vinum in pellore, the Cordial that Antidotes these Animi deliquia, these Swoonings, and fainting Fits, according to that, 2 Cor. 4.1. καθὼς ἔλεησέν μεν ἐν ἐνκακίᾳ μεν, according as we have received Mercy, we faint not; such sweet Morsels strengthen the heart, that it can go on in its work and way, and not
not sink under its burden. Thus we had Patience and Joyfulness
joined together, Col. i. 11 as mutually begetting and strengthening
each other.

Patience much furthering our Joy: So the Apostle, we re-
joyce (or glory) in Tribulation, if it work patience, Rom. 5. 3.
And so Tetillian speaks of a Sagina voluptatis, of Patience fat-
ting the Soul with delight, and brings it in as the sick Man's
Nurse that sits by him, and cheriseth him.

And Joy much strengthening and confirming our patience,
whilst sense of Mercy drowns the sense of Misery, makes the
Martyr lie quietly on the Grid-Iron, when it is with delight,
as on a Bed of Roses: Whils and silenceth all discontented com-
plaints of Pain, Lofs, Disgrace, &c. whilst he is sensible of the
saving health of God's Countenance: can rejoice in his spiri-
tual Gains, yea, and can Glory that he is accounted worthy to
suffer Shame for the Name of Christ with them, Acts 5. 41.
When this Candle of the Lord shines upon our head and heart, we
are able with Job to walk through darkness, even dance in the
dark without humbling. And then with more ease lie down
quietly, and sleep sweetly in the darkest Night.

Thus Patience animated by the Example of Christ, and spirited
by the Grace and Comfort of the Spirit of Christ, becomes true
Christian Patience: Which was the first thing propounded, and so,
as such, in most troublesome Times helps us to possess our Souls.

2. But wherein doth that consist? Which was the second
Particular.

I answer, especially in two things, viz. 1. In so keeping the
Soul, that it be not at last utterly lost. 2. That for the present,
whatever the occasion be, it be not so Disguised and Distem-
pered, but that it may be itself, and we still our own Men. This
was shewn in the general in the former Point: And now in
the second we are particularly to shew, that Christian-Patience
is able to do both these.

1. Patience keeps possession of the Soul, in taking care that it
be not lost and perish eternally. So that we find, that patient
continuance in well-doing ends in eternal Life, Rom. 2. 7. And
the Apostle, Heb. 10. 36. faith, that we have need of patience,
that, after we have done the Will of God, we may receive the Pro-
mise. There is absolute need, especially in evil Times, that the
Soul be possessed with patience, if it would at last be possessed of
Glory, as will clearly appear from the contrary. Take an impa-
tient
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patient Man, and let him meet with Trials and Exercises, and he presently chuseth Sin rather than Affliction, as the phrase is, Job 36. 21. He cannot Suffer, and therefore he must Sin, nor is there the most dreadful and damning Sin, which in that fright and hurry he will stick at, or set him at a stand; but over Hedge and Ditch, though with never so many break-neck Falls to his Soul, that he may but escape that outward danger that he is more afraid of. Cyprian, in his Book De bono Patience, and his Master Tertullian, before him, in his Book of the like Argument, are large in this, to shew that Impatience is not only a Sin, but a Mother-sin; that at first undid the Devil, and afterward Adam; thrust on Cain to his murder, Esau to his profaneness, the Jews to crucifie Christ; and all Hereticks to corrupt and blaspheme the Truth of Christ, which was but impatience to withstand their own Lusts; but in suffering time to withstand the rage and lusts of the Devil and Men, this the fearful unbelieving impatient Soul finds it oft an harder task: and therefore rather than stand out basely, yelds up all, and it self and all; will be content to do all rather than suffer anything. We may tremble, when we think of David counterfeiting the Mad-man; Peter denying and forswearing his Lord and Master; Cranmer subterfuing, and others of the choicest Servants of Christ faultring and foully miscarrying in times of straits and dangers: Even their Souls had hereby been lost, if Christ had not saved them. Peter had utterly sunk in that great Wave, had not Christ reached out his hand and re-faved him. But bowl then ye Fir-Trees, if the Cedars be fallen. If the Righteous be scarcely saved, where will the Ungodly and Sinners appear? If the Godly for want of the exercise of Patience run such an hazard of their Souls, how will the Ungodly, that wholly want the grace of Patience, avoid the utter loss of theirs? Upon two grounds, 1. Their over-prizing outward things, which they cannot be without. 2. Undervaluing their Souls, especially seeing it is their Souls that they least of all look after, and expose them to danger and loss rather than any thing else, deal with them as the Levite did with his Concubine, Judg. 19. 25. who, to save himself, did prostitute her to their lust to be abused to the very death, (as the Castror bites off and leaves that part of his Body which they most hunt after to save the rest.) Or, like a Forlorn, left to face and entertain the Enemy, whilst they draw off their Bag and Baggage, that they may secure Body, Life, Estate, Esteem, and
the like, leave the Soul at stake to be wounded and defiled with the foulst and most horrid sins, even to deny Christ, and utterly to apostatize from him, his Truth, and Grace, and so, merely for want of Faith and Patience, εὐκαίρα περιπληκύνα, in such a Luke 8. 13. simo and pinch of temptation such fall away: And so the best bargain they make of it is, but to gain the World, and lose the Soul.

But our Saviour in the place parallel to the Text faith, Ἡσιαν τῶν ἑσπερινῶν endures to the end shall be saved: Now ἡσιανοτικος, ἡ σωματική, ἡ σκιαῖς τῆς Ὁ. Patience is the induring Grace, and therefore is the saving Grace, at least saves the Soul, when it can secure nothing else; dare suffer, and thereby may expose the outward Man to danger and misery; but dare not sin, and thereby provides for the Soul’s safety, and so keeps possession, that it be not lost at last.

2. That it be not dis temper’d and disguised for the present, how distracting and intoxicating, however the exercise and affliction be, Εἰς συνθείριον brevis. As anger is a madness, so impatience is an angry Sore that swells and burns, (Semper eger caloribus impatieniae, as Tertullian speaks of himself) and so casts the Soul into a Burning Fever, and thereby brings the Man to a perfect μανίας, he is so dis tempered, that he knoweth not what he faith or doth. And so Asaph in this case by his own confession becomes like a Beast, Psal. 73. 22. And Heman, though he continues a Man, yet a distracted Man, Psal. 88. 15. David, when his Heart was hot, and the Fire burned, he faith, he spake with his Tongue, Psal. 39. 3. and (as some expound that place) more than his share. I am sure even Job himself, when his Patience began a little to be inflamed into Passion, spake over; he confesseth that he uttered that be understood not, Chap. 42. 3. And if these, that were of so sober and gracious a Spirit, were, whilst in this case, so much besides themselves, then how stark wild may you expect to find such, who have no such inward bridle to check such a wild Horse, but lay the Reins loose on the Neck of passion and rage? And what is it that you then see? A Man in his right wits? No: but a wild Boar foaming at the Mouth, a Lion sparkling with his Eyes, a very Bedlam in the height of his phrensy. And how is the Soul then kept in possession?

But Patience cools such hot Distempers, and being spiritualis incoluit, (as he calls it) the very health of the Soul, it either prevents or cures such phrenses; keeps the Soul in a due temp.r. that the Man is still himself; as our Saviour, That his Patience might have its perfect work in his sensible sufferings of the extreme.
mity of his torments, refused that ἐσμένης ἔδενεν τίνος, Mar. 15. 23. which some say was wont to be given to Men, when they suffered, to intoxicate and make senseless. No better Receipt than a Patient Spirit against a light Head under heaviest Burdens and Afflictions; though Job's Messengers trod one on the heel of another, and that so long, till at last they had nothing more to say, because he had almost nothing more to lose: yet, as long as his Patience received their Messages, and he heard them by that Interpreter (though indeed at last he started up and rent his Mantle, and shaved his Head, and fell down upon the Ground; and Satan that stood looking on, to see how his Train, that he had laid, took, it may be might now think that the distracted Man began his Anticks, yet he fell short of his Hopes.) It's added, that after Job had done all this, he worshipped, and said, Naked came I out of my Mother's Womb, and naked shall I return thither: The Lord hath given, and the Lord hath taken away: Blessed be the Name of the Lord, Job 1. 20, 21. Now, (as they said) these are not the words of him that hath a Devil: So those words of Job, have they the least touch or air of a Distraction or Distemper? παλύρα νευτεῖς. You hear not in them a distracted Man's nonsense, but rather a Man divinely inspired speaking Oracles: Such a full possession and enjoyment of a Man's Soul and self, that Patience put and keep him in; that if it have but its perfect work, it makes an all of Joy, when there is in view nothing but grief and sorrow, Jam. 1. 2, 4. So that when it comes to that πελεκεριών, a Man is round about beset with miseries and mischiefs, that another Man is quite-out exanimated and distracted, as Moses' faith, even mad for the sight of his eyes, which he seeth; yet even then a truly patient Christian is so fully and perfectly himself, that he can freely enjoy himself; with the Martyr, sleep as soundly the night before his Suffering, as at any other time, and with as much strength and freedom of Spirit pray and meditate, converse with God, and walk on in his way before Man, as if there were nothing to disturb and interrupt him; like an Archimedes, be hard at his Study, and intent on his Demonstration, when the Enemy hath now taken the Town, and takes away his life together; or rather as a Man in an impregnable Garison, may be every whit as quiet, and as little troubled, when the Cannons roar, and the Enemies fall on, as if there were none at all to molest him: But he may thank his safe Garison for it, which he is possessed of; and so must a Christian his Patience, which, as
our Saviour here sheweth, is that which keepeth both himself and 
Soul in possession.

3. The third enquiry is, How Patience doth this? I answer 
two ways. 1. As it's enabled to suffer. 2. As it's trained up 
to wait with expectation; and the word ἀναπόφασις hints both.

1. Patience is a suffering Grace, and therefore in Scripture 
joined with long-suffering, Col. 1. 11. 2 Tim. 3. 10. can bear 
much. So ἡγιάζωςς ἐκ, ἀναπόφασις ἔχεις, Thou hast born, and 
hast patience, faith Christ to the Church of Ephesus, Rev. 2. 3. 
as the patient Ox endures the Yoke without kicking or fainting: 
and so the patient Christian, because he can endure much; there-
fore it is that he is not much distressed. A cool Spirit doth 
not diffuse in greatest beats of Persecution: [In this like a Man 
that hath so strong a Brain that he can bear much Drink, is not 
so soon drunk;] so that, though with Job he possess months of Job 7. 3. 
Vanity, yet he possesseth his own soul, and keeps all safe and in due 
temper: For what's the reason that many Men in evil Times 
are so much besides themselves, mad with Rage, drunk and swal-
lowed up with Grief, and dead with Fear, come to deny Christ, 
to apostatize from the Profession of his Truth and Grace, stick 
at nothing, swallow any thing, though never so deadly and de-
structive? But only because they are either so weak, or so ten-
der and delicate, that they would ἐνεπεγετομένοι ἐν σαρκί, 
and so cannot suffer persecution for the Cross of Christ, Gal. 6. 12. 
The Cross is too heavy for them, and therefore they sink under 
it: They are impatient of Pain, and Shame, and Loss, dare 
not, cannot lose their Lives, and so cowardly, and yet despera-
tely lose their Souls.

But what said Christ in the former place? οὕτως ἐγέρσει 
and yet, ἐγέρσει, ver. 3. Thou canst not bear; and Rev. 2. 2. 
yet, Thou hast born. Patience cannot endure to sin, because it 
can endure to suffer; doth not betray the Soul and yield up pos-
session, because it's able to withstand the assault of the Enemy; 
Doth not sink under the burden, because able to bear it. And 
this in a double respect, 1. Because it lightens the burden, 
2. Strengtheneth the bearer.

1. It lightens the burden, which Impatience doubles and ag-
gravates; makes a Mole-hill, a Mountain, and a Day, a Year; 
looks at the wrong end of the Prospective, or through a Mag-
nifying-Glases, and calls Little, Great; and Short, Long; usual 
and light Afflictions, strange, and unsupportable: Like an evil 
Spie.

2 Cor. 4. 17.
Num. 13:28,
29, 30.
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Spie, makes itself a Grass-hopper, and every Enemy a ‘Son of Anak, whilst patience with Caleb stills the uproar, and faith, we are well able to overcome them. How doth the least weight gall a sore shoulder? And a drop of Vincer fret where the Skin is off? Whilst a sound part feels no smart, though never so much be poured on it. Mollies fit patientia, &c. Faith and Patience add weight to Mercies, but lighten burdens, and so better bear them. As patient Job, when Miseries fell so thick and heavy upon him, as might plane obvius animam, yet when he had lost all other his possessions, his patience kept him on his Legs, and in possession of his Soul, by suggesting to him alleviating considerations. Naked came I out of my Mothers Womb, and naked shall I return thither. I am but Naked, not Wounded: I am but reduced to my first condition of Nature; and such a motion, though seemingly violent, should not be troublesome, nor I be troubled to go as naked to Bed at night, as I arose from it in the morning. And again, The Lord bath given, and the Lord bath taken away. It's his Sovereignty, as Lord, to do what he will, especially seeing what he doth is nothing but common Equity, in his own time to call home his own, which he at first lent me: And therefore no cause for me to Curse God for taking it away so soon, but to Bless him, that he continued the Loan of it so long; and therefore, Blessed be the Name of the Lord. Thus Patience helps to lighten the Burden.

2. And strengthens the Bearer; so it's said to stablish the heart, Jam. 5. 8. that such a composed quietness is our strength, בושה נברשת, Isa. 30. 15. And so by patience we are enabled to run the race, Heb. 12. 1. as a long-breathed Man holds out to the end, when one that is short-winded is ready to faint and sink at every step. Great is the advantage that a patient considerate Man hath against his Adversary, either in a Dispute, or any other more rough Conflict. And great is the help that Patience affords.

Partly as it encourageth and comforteth the Heart, (as we read Rom. 15. 4. Patience and Comfort joined together) and that strengthens it. For the Joy of the Lord is our strength, Neh. 8. 10. Such a Cordial doth return (or bring back) the Soul, which in such swooning fits is going away, and keeps it in possession.

But especially as it hath the Company and Assistance of all other Graces, that are most reviving and strengthening: Ac-
cording to that of Bede, Idcirco possesso animae in virtute pati-
emque patientur, quia radix omnium, custodeque patientis est. It's
Mother or Nurce of all other Graces, Fidei munit, pscome gu-
bernatur, dilectionem adjuvat, humilitatem instruit, &c. as Tertul-
lian goeth on: And as he in * another place calle's Impatience,
Delitatum Excetram: There's no sin so horrid, † but Impatience
is ready to hurry a discontented Man into, makes him blasphe-
me God, wrong others, undo himself; so there is no Grace
which Patience doth not either receive life from, or give life to,
or both.

Faith begets Patience, Jam. 1. 3. and Patience back again
And the like I may say of Hope. Sometimes in Scripture Pa-
tience seems to be made the fruit of Hope, Rom. 8. 25. 1 Thes.
1. 3. and sometimes Hope the effect of Patience, Rom. 5. 4.
& 15. 4.

And so I might shew of other Graces: But that of Cypri 
in the general, may suffice. De unius quidem nominis fonte, profi-
ciseitur, sed exundantibus venis per multa gloriamur itineris diffun-
ditur. This one blessed Fountain spreads it self into many happy
streams. The patient Man, as such, believes and hopes, is Lo-
ving, Humble, Meek, Wise, Valiant, by it approved to be sin-
cere, and trained up to be Heavenly-minded: And so of the
rest, that the Soul, that is thus guarded, need not fear to be kept in
possession. How sweetly and fully doth that happy Soul enjoy it
self, while Patience takes time, and by what it suffers oppor-
tunity and advantage, to exercise all other Graces? And whilst
it's suffered to have its perfect work, so fully completes our hap-
piness, that we are as the Apostle expressteth it, Jam. 1. 4. Té-
leioi olóuligei, ev μηνει λειπόμενοι, Perfect, Entire, and
wanting nothing. And sure there is full possession kept, where
there is nothing wanting. And thus Patience doth first, as it is
a suffering Grace.

2. As it is a waiting and expecting Grace. So the Husband-
man εκδέχεται μακεχομακ, waits and expects a Crop - his Wait patient-
long patience, Jam. 5. 7. And so with Chriilians that sow for ly, Psil. 37. 7.
Eternity, though it be in tears of Affliction, yet it's with patience,
because with expediance of a better Harvest. Ει δὲ ελπιζομεν,
ση υπερων επεκδεχόμεθα. If we hope for it, then with pa-
tience we wait for it, Rom. 8. 25.
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Christian Patience, though it suffer much, yet is full of Hope, and thereby full of Heart: And so keeps the Soul in life, according to that of the Prophet, The just shall live by his faith, Hab. 2. 4. and he there speaks of dying Hours. Even in them the Heart may live, Psal. 22 26. and that it doth, as long as the Man hath in him that lively Hope the Apostle speaks of, 1 Pet. 1. 3. and in this a Christian’s Patience so much exceeds that of the choicest Heathens, as his Hope exceeds theirs. They sometimes with patience suffered much, it may be out of love of Virtue, and hope of Applause: But he may more patiently suffer more, when it’s out of love of Christ, and hope of Glory.

Nothing more exanimates and dispossesses a Man of himself than Despair: makes Cain run wild out of God’s presence, Gen. 4. And them, Rev. 16. 10, 11. gnaw their Tongues, and blaspheme God like Mad men: And he that you read of, 2 Kings 6. when he hopes for no relief from God, in stead of keeping possession, he gives up all for lost, is short-winded, and will not wait on the Lord any longer: But a patient Christian, though he sorrow, yet it is not as others that have no Hopes and here then invent the saying, Dum fures es, anima eis: Till he is Hopeless, he is not Heartless. He keeps possession of his Soul, as long as it’s possessed with a lively assurance of an happy close at last: εὖ τελέσθε θεός was said (you know) to animate some to patience and courage. Suitable to which, is that of the Apostle: You have heard of the patience of Job, & το τελέσθε κυψες έιδον, and have seen what end the Lord made, Jam. 5. 11. and his expectation of such an end, was that which helped him to possess his Soul with such patience. And well may the Soul be possessed with that patience now, which assures, that at last it shall be possessed of Glory. It’s through Faith and Patience that some inherited the Promises, as the Apostle speaks, Heb. 6. 12. Promises are of things to come; and therefore patience is put to stay and wait, but saints not away in waiting, because it’s joyned with Faith, and so is assured of inheriting it at last, and therefore mean-while keeps the Soul in quiet possession. And this, I say, in these two respects, 1. As it’s enabled to suffer much from Man. 2. To expect more from God. So that what the Apostle said of Charity, 1 Cor. 13. 7. that Charity beareth all things, endureth all things, and withal believeth all things, and hopeth all things, ver. 7. and thereupon in the very next words adds, that Charity never faileth; may fitly according to the former particulars be applied to Pati-
ence. Because it, 1. Beareth and endures all things. And,
2. Believeth and hopeth all things; it therefore never faileth, nor
will suffer the Christian's Heart to fail, that the spoiling of his
Goods, Heb. 10. 34. Shou'd come to the spoiling of his Soul, Psal.
35. 12. but that in greatest Directions and Depredations he may
in patience posses his Soul.

Which (for Application) calleth upon us for an earnest en-
deeavour after this Grace, and such a due exercise of it, that
whatever we lose, we may be kept in possession of our Souls by
it. The Apostle's word is strong, and very general, Let pa-
tience have her perfect work, that you may be perfect, and entire,
wanting nothing, Jam. 1. 4. Some Christians then were for-
ward and quick at the first Assaults; but when the Battery con-
tinued long, were too ready to faint, and so by giving out in
the Race, fell short of the Prize: For want of patience, too soon
plucked off the Pleasant: And so came not to a perfect Cure.
And therefore the Apostle's advice is, that they would but stay,
that it might have its perfect work; and then assures them, that
it will make them perfect, and to entire, that when come to
to the worst, it will come to a Nee habeo, nec. caro: that even
when they have nothing, they shall then want nothing. Such a
perfect and perfecting Grace, is this Grace of patience, that by
its perseverance it sets the Crown upon the head of all other
Graces: For Omnes virtutes certant, sola perseverantia vincit &
coronatur.

The Arguments, by which the Ancients much commend this
Grace to us, are many.

The Example,

Of God, who with much long-sufferance doth not only bear
his undutiful Children's manners, Acts 13. 18. but his professed
Enemies rebellions and insolencies, forbearing to punish them
when their sins would enforce him, and causing his Sun to shine, Fuitis simili-
and his Rain equally to fall on them, and on them that are dear-
est to him; intomuch that he suffers, because they do not, and
that even by them too, whilst they are ready to think, that he is
like them, or at least is not much displeased with them, because Cyprian.
he doth so much forbear them, Psal. 50. 21.

Of Christ, in whose whole Progress from his coming down
Rev. 1. 9.

D d d d 2

from
from Heaven, till his returning thither again, the Fathers are wont to observe a Signature of patience in every step all along in the Way: But especially in and towards his Journeys end, to induce a Traitor Judas in his Bosom, though fully known to him, yet not to discover him to others; and when he had betrayed himself in betraying his Master, to entertain him with the compellation of a Friend, who was to be reckoned amongst the worst of Enemies; to endure so much of the Jews malice and rage with so much meekness and love, notwithstanding all that pain and shame, those buffetings, scourgings, spittings upon, those railings and blasphemies; as the dumb Lamb, not to open the mouth, or if at all, in that heat of his agony to breath such sweet breath, as, Father, not my Will, but thine be done: And again, Father forgive them, for they know not what they do. That still voice speaks aloud Christ to be God, even a God of Patience, who was Water to those Sparks, to which the meekest of us would have been Gun-Powder.

Nor yet so, for us de supernis estimetur, as Tertullian speaks; as though this were so far above us, as nothing belonging to us; for (in the third place) they find Examples and Paterns of Patience, not only in God and Christ, but in the Servants of God, in Moses, David, Job, Jeremiah, Stephen, Paul: In the Prophets, Apostles, Martyrs, all so long-breathed, that we shall scarce approve our selves to be of the same piece, and to have the same Spirit, if we be shorter-winded.

They are wont also, the better to compose our Spirits to a meekned Patience under sufferings, to put us in mind of our condition, either as fallen in Adam, and so we are born to trouble, or as restored by Christ; and so it’s the Patience and Kingdom of Jesus Christ, Rev. 1. 9. An inraged Devil and World will have the Cross to be our Companion, which therefore we should not quarrel at, especially seeing it is such a Companion, as proves a very faithful Friend. It would be endless to go about to repeat all those benefits, which the Cross and our patient bearing of it brings in to us, whether for Grace or Peace here, or Salvation in Heaven hereafter: Affliction is very sharp, but a much improving School. And Faith and Patience help us to take out many an happy Lesson in it. It inherits Promises, Heb. 6. 12. brings Glory, 2 Thess. 1. 4, 5. And so whatever it meets with in the way, yet to be sure it ends well, Jam. 5. 11. And all’s well that ends well.

But

But I omit all other Particulars, as being sensible of what Cyprian faith in the beginning of his Tractate of this Argument, [De patientia locuturus, &c. unde potius incipiam, quam quod nunc quoque ad audiendum vestram patientiam video esse necessarium, &c.]. That our Hearers, whilst we preach of Patience, have need to exercise their Patience, and therefore I'll not tire out yours. And therefore shall touch only upon two things, which partly the Context, and partly the Text afford us.

1. And the first concerns the present time and season. It was, when Jerusalem was now near to be destroyed, and as a forerunner of it, that his Disciples should be hated, betrayed, and persecuted, in the foregoing part of the Chapter, that our Saviour prescribes this Receipt in the Text, that the Malady might not prove mortal, that in patience they possess their Souls. And of the same time and day (some think) the Apostle speaks, Heb. 10. 25. And after shewing how great a sight of Afflictions they incurred in reproaches, and spoiling of their Goods, &c. v. 32, 33, 34. he at last concludes, ἡμεῖς ἡμῖν ἐν βασιλείᾳ δικαίου ἐστὶν ἡ βασιλείᾳ ἡ βασιλείᾳ τῶν αἰωνίων, that they had need of Patience, v. 36. And so for certain have we now, or may have ere long, as Capito in his time to Fare, Durà patientiā nobis opus est in hac dissoluzione quâ versamur, &c. How near the destruction of our Jerusalem is, I dare not fore-prophesy. The God of Peace make and keep it a true Jerusalem; a Vision of Peace both now and to perpetuity. But if Wars, and rumours of Wars, if false Prophets, and false Christ's, if the betraying, and hating, and spoiling of the Ministers and Servants of Christ be the sad presages and forerunners of it, then (unless God be the more merciful) it may not be long before we hear of it, when it may come again to be said, as Rev. 13. 10. & 14. 12. Here is the Patience and Faith of the Saints; when no remedy but Faith and Patience; so that either already we have, or then may have very great need of it. And happy we, if, when the worst comes, we can but be able to possess our Souls by it.

2. And that's the second Particular in the Text, viz. the great benefit and advantage of it, that whatever other loss we sustain, yet the main chance may be saved; our Souls possessed by it. And God thought he allowed Baruch fair, though he did not grant him those great things he sought for, if he might have his life for a prey, Jer. 45. 5. Straits may be such, that it may be a great mercy, if we may but have our lives; but if so as withal to possess
poffes our Souls, that they be not endangered or loft to eternity, nor for the present fo affrighted or distempered, but that in great- est distractions we may be our own Men, and do, yea, and suffer like Christians. So to poffes the Soul, even when we have loft all else, is such a Mercy, that with much thankfulness and comfort we may lay with the Psalmist, Return unto thy rest, O my Soul, for the Lord hath dealt bountifully with thee, Psal. 116. 7. A rich bounty and largess, if through Patience keeping possession, we may be able to turn into our Souls, and they return to their rest in God, even when it comes to the Apostles ἀνεκτιμέν, 1 Cor. 4. 11. When cast out of all, we have no certain dwelling-place: but with the faithful of old, Heb. 11. 37, 38. we should wander in Deserts, and Mountains, and in Dens and Caves of the Earth: If it should come to that pafs, that (as you use to say) no Remedy but Patience; you will have no cause to complain, for it is a very sufficient one: even then we shall not be altogether har- bourless out-casts, as long as we can by Faith take Sanctuary in God, and by Patience keep possession of our Souls. For certain our Saviour thought so, when against all those animi deliquia, those sick fainting Fits in the former part of the Chapter, he prescribes only this Cordial in the Text, In your Patience poffes ye your Souls.

Superaddenda.

Should our Spirits sometimes grow hasty; and not willing pa- tiently to wait God’s leisure; Consider,
1. That God’s Retribution will be full.
2. The day of it certain, Hab. 2. 3. Heb. 10. 36, 37.
3. Though it stay, yet let this stay our Stomachs, That me- dium vindicatus est ipse qui vindicas: Christ himself, who hath been more wronged than we, and who will at last fully vindicate both himself and us, is not yet righted: but to this day he waits till his Enemies become his Foolish, Heb. 10. 13. And therefore be not so bold to desire, that the Servant should be served before his Lord, Nec defendi ante Dominum Servi ir- religiosa & inverecundá fessinatione properemus. Cyprian S. 15.

Dr. Ham-
Dr. Hammond on Matt. 10. Annot. f. makes not this a Precept, but an Affirmation or Prediction, that there was no such way to keep or preserve their lives from that common destruction coming on the People of the Jews, as persevering faithful adhering to Christ.

Patient Men are the only Freeholders.
Their Comforts forfeited to God their Lord,
Who can best keep them for them,

Surrendered by them,
Purchased by Christ.

And as the Philosopher's Scholar, who having given himself to his Master to teach him, when taught, was by his Master given back again to be his own Man.
SERMON. XXXIV.

GEN. 49. 18.

I have waited for thy Salvation, O Lord.

He dying Swan’s Song, though now found to be a Fable, yet if moralized of a dying Christian, may oftentimes prove a real Truth: for, whereas the dying Man’s Breath useth to favour of the Earth, whither he is going, the believing Soul, then especially, breaths Heaven, to which it is then ascending. Some Books, which contain Apophtegmata morientium, tell us how, when their Tongues fail in their Mouths, they are wont to speak Apophtegmes; but in God’s Book, we find them uttering Oracles. What a sweet Breath, and Divine Air was that in old Simeon’s Nunc Dimittis? Paul’s farewell Sermon, Acts 20. had such a ravishing échos in it, that they could not then hear it without weeping, nor can some yet read it heedfully with dry Eyes. Above all in that ultimum vale of our Saviour’s to his Disciples before his Passion, John 14. 15, 16, 17. The Sun of Righteousness a little before its setting, shone out most Gloriously. This in the New Testament.

And for the Old, what heavenly strain’s do you meet with in Hezekiah’s ultimis singultus? Isa. 38. in David’s verba novissima? 2 Sam. 23. in Moses his Songs a little before his death? Deut. 32. and 33. and in Jacob’s before his, as in this whole Chapter, so especially in this Text? in which the Divine Soul, as the Bird before fainting in the snare breaks through it, in an abrupt expression, and having got it self a little upon the wing, as it were on the sudden bolts up Heaven-ward in this Divine Ejaculation, I have waited for thy Salvation, O Lord.

Here in Jacob’s blessing of Dan we find it, but how it should come there, & what coherence it hath with the foregoing words, that’s the question; and some think a difficult one. So Perversion, Perobscura est hae sententia, & multiplex interpretandi ejus ratio.

Some
Some satisfy themselves with this, that the Spirit of God will not be tied to our Artificial Methods, as too low and pedantick for him to be confined to, who both acts and speaks like himself; like a God, i.e. with greatest freedome. And therefore as his Blasphemy are sudden, and his impulses strong, Acts 2. 2. so the ventings of them answerable, as the Spirit gives utterance. v. 4. and it may be never more abruptly, than when those μεγάλεια Θεος v. 11. are uttered, and so the Soul now full of God, and breaking for the longings it bath to him (as Psal. 119. 20.) cannot always keep rank and file, but breaks out to him, and is glad to get to him, though not in a methodical way. And so it is in all strong workings of Passion, Love, Fear, Joy, and Desire, &c. Expressions sudden, abrupt; for so Passions are, and their Expressions accordingly. So Judg. 5. 10. on those words [Then shall the People of the Lord go down to the Gates] Mais thus, Videur hie bipar, &c. ut non ex affectu dictum: affectus enim non servat ordinem, sed plerumque evagatur. In such a rapture Jacob’s Soul might here be caught & snatched to God, without being led to him by coherence, or the thread of the foregoing discourse.

Zwingius thinks that this Text might be versus intersalaris, and only added to make up the verse in this Divine Poem.

Others rather think, that after the manner of weak fainting old Men, or sick Men, who are wont, whilst they are speaking, sometimes out of faintness, and sometimes out of devotion, to pause, and to interpose sighs and prayers; so old Jacob here spent with speaking, relieves his spent Spirits, or rather pours out his fainting Soul into God’s Bosom, in this parenthetical ejaculation, I have waited for thy Salvation, O Lord.

But the first verse of this Chapter tells us, that the whole is Prophetical, of what was to befal them in the latter days.

And accordingly some apply it to Judas, whom they make that Serpent in the way, in the foregoing verse: Others to Antichrist, whom so many of the Ancients thought should be of the Tribe of Dan; and that Jacob foreseeing what havoc he should make of the Israel of God, (as they expound the former verses) cries out (in this) for Christ and his Salvation. But this conceit of this Dan-Antichrist (with due Reverence to those Ancient Authors) by some, of even the Papiists themselves, is held uncertain, by others of them, fabulous, and therefore, seeing they are sick of it, we have no cause to be fond of it. To omit other particulars, I insist on these two, that Jacob, Ecece 1. Fore-
1. Foreseeing both the sins and miseries, which his other posterity, and especially this Tribe of Dan should fall into, by Faith looks up to God for Salvation and Deliverance; which was especially effected by Samson, a Judge of that Tribe; and he very fully compared to that Serpent in the way, and Adder in the path, &c.

2. And yet foreseeing, notwithstanding this, that Samson should dye, and Israel should lye under captivity and affliction, and so Samson's but an half-Salvation: (he did but begin to free Israel, Judg. 13. 5.) After the manner of the Prophets, (who when they speak of any great Deliverance, or Deliverer, which did either typify or any way resemble the greater Salvation of the true Messiah, they were wont to look through one to the other, and so Jacob here looks above that Nazarin to the true Nazarene, from Samson to Christ; not resting in that partial and temporal deliverance, but in, and through, and beyond it, looking at, and waiting for Messiah's Salvation. In a word,

In their foreseen dangers and miseries he waits for deliverance by Samson, and there he rests not; but in and above that foreseen deliverance by Samson he looks and waits for Salvation by Christ: And so understand we these words, I have waited for thy Salvation, O Lord.

For the handling of them let me but premise this: That Salvation presupposeth danger and misery, and speaks deliverance; and then the Text will afford us these particulars.

1. That it's the lot of the Seed of Jacob to be in such straits, that they shall stand in need of Salvation, and so long, that they are put to wait for it.

2. That it's their happiness, that notwithstanding those straits, yet they shall be saved.

3. That it's by the Lord. It's Jehovah's Salvation.

4. That it's their duty in all their dangers and straits to wait for Deliverance and Salvation.

5. And in all outward and temporal deliverances by man to look and wait for spiritual and eternal Salvation by Christ. So we shall fully come up to Jacob's, וַיִּנַּחַם לָֽוָה, I have waited for thy Salvation, O Lord. The three former are more Doctrinal and often spoken to, which I shall therefore only briefly touch upon, that I may the rather insist on the two latter, which are more practical, and yet I fear but little practised, at least in a right way.
For the first, that the condition of the Israel of God is such, and so exposed to dangers and miseries, that they have need of Salvation, is so genuine to this Text, that it occasioned this expression. It was because Jacob foresaw the trouble and miseries that should betide this Tribe of Dan in particular, being with the last settled in its inheritance, and there sometimes grievously oppressed by the Amorites, Judg. 1. 3, 4 and at all times galled and infested by their fast-by-neighbours the Philistines. Nor did he only relate to the miseries of this Tribe, but also to the troubles and dangers of all the rest, who while in Egypt, were in a Furnace, after that in a Wilderness; and though after settled in Canaan, flowing with Milk and Honey, the very Eden of God, and the Glory of all Lands, yet it bounded on both ends with Wildernesses, and on both sides with Seas, and round about (from all quarters) compassed with malicious and enraged Enemies; a perfect emblem of the site and posture of the Church of God in this World, though supplied with spiritual and heavenly provisions, which Canaan’s Milk and Honey signified, yet so surrounded with all sorts of Enemies, Wildernesses of wants, and whole Seas of dangers and miseries, that it oft comes to the Disciples, Save Lord, we perish. And how near we now are to it, God knoweth, I do not. It would be mercy, if we could say with Jacob, we wait. I am sure, out case is such, that we may all say, we have great need of thy Salvation, O Lord.

More particularly it’s to be observed, that Jacob breathes out this sigh, whilst treating of Dan, the Tribe that is first in particular noted for Apostasy to Idolatry, that had first a Teraphim in the time of the Judges, Chap. 18. v. 30, 31. and after had a Golden Calf in the time of the Kings, 1 King. 12. 29. and therefore left out in the numbering of the sealed ones, Rev. 7. Of all Churches, such as prove Apostatical and Idolatrous, though they least deserve, yet they will most need God’s Salvation; as being most in danger of his fiery Indignation; it being a sin that desorcorth a person and people from God, and is wont to bring heaviest judgments upon Men, makes the Earth quake, as well as Heaven thunder. Their sorrows are multiplied, that happen after another God, Psal. 106. 4. When they chose new Gods, then was War in the Gates, Judg. 5. 8. So that God will rather lay Cities waste, than not make Gods desolate, Ezek. 8. 6. like the Devil (in the Gospel) that would not be cast out without tearing: that fretting Leprofe in the Law, hardly cured without
without pulling down the house that it is in. This desperate infection our Land hath been extremely sick of; the disease of it self deadly, and the cure so hard, that the Lord grant it prove not mortal. If the Ancients expound the Text of Antichrist, we may at least apply it to him as the Serpent by the way, and the Adder in the path; which by his Idolatries and witchcrafts hath so bitten the Horse-beets, that the Rider is fallen backward. And now between the Stirrup and the ground we all have need to fight and cry out with fainting Jacob in the Text, I have waited for thy Salvation, O Lord. Those words speak him so oppressed, ut non nisi divinitus servari posset, as one paraphrases it. For us, our sins have brought us so to the brow of the Hill, and such a precipice, that man's arm is too short to hold us; it must be an hand reached from Heaven only, that will be able to uphold us. And yet this but the lot of God's people, which was the first point: Their dangers and miseries so great, that they have need of Salvation. But is Salvation in that case to be had? To which,

The second point answers, Yes: for this word Salvation, as it implies danger, so it speaks deliverance, and he faith he waits for it; and God suffereth not Faith to wait in vain, and we will not wait for what we cannot expect. The point is,

As it is the lot of God's people to need, so it's their happiness to obtain Salvation. So Faith call's God the hope of Israel, and the Saviour thereof in the time of trouble; so that, be the case otherwise never so desperate, there is yet hope in Israel as long as God is both hope and Saviour, what ever comes, they are never either hopeless or helpless. Thus their title is the Redeemed of the Lord. Though thraldom, yet Redemption, and saved by the Lord. Though danger, yet Salvation. As God (in nature) layeth his beams in the waters, Psal. 104. 3. you would think but a sinking foundation, and founds the Earth by the Seas, and establish eth it upon the Floods, Psal. 24. 2. and that's as dangerous a situation: So in his Church, though seated nearest greatest dangers, yet farthest from being swallowed up by them, become ever at last either defended or delivered from them: a most bank near a most raging Sea: a sure Shield amidst the envenomed darts. So God is David's Shield-bearer.

Psal. 7. 10. my Shield is upon God, my Shield, Psal. 3. 3. nay more than Shield. It could on one side; but God is a Shield round about.
with favour as with a shield, Psal. 5. 12. I should be too large, if I should run out in such-like Scripture-proofs. Mark but out of one Psalm, those many and strong expressions, it's Psalm 48. They had lain among the Pots; but fly out of the Swallow as a Dove with silver wings, v. 13. See how God beautifieth them with Salvation, as white as Snow in Salmon, v. 14. Snow is white; but Salmon signifieth a steady gloominess. Behold, how there ariseth to them Light in Darkness! He is to them (v. 20.) a God of Salvations, multiplied deliverances in multitudes of dangers, to whom belong issues from Death; when round about besieged and begirt with extremities, v. 21. be will wound both head and hairy scalp of Enemies. The wound in the Head is deadly, and daibeth out the Brains of all their Counsels, and the hairy-scalp signifieth strength of Age, and constitution; and not weakened and made bald either with Age or Sickness. And (to add no more) v. 22. He will bring back from Babylon (out of Og's, the most Gigantean Enemy's Clutches) from the depths of the Sea. Even the depths of Hell shall not drown the Israel of God, whose Hope is anchor'd upward in Heaven. It's a Christian's comfort, that whatever his dangers and troubles in this World may be, yet the last Articles of his Creed are a Resurrection and Life everlasting; and when come to the last cast, he can with fainting old Jacob, lean on this Staff of comfort, and look up to God, and say, Lord I have waited for thy Salvation.

Salvation! But Lord it's thine, and that's the third particular before observed. It's the Salvation of a God, that the Israel of God is saved by. Jacob here put by all other Saviours, when he looks up to God, and waits for his Salvation. If it had not Psal. 124. 17 to beem the Lord, who was on our side, both then and now may Israel say, then the proud waters had gone over our Soul; as a Man in a Storm, that seeth nothing but Sea and Heaven, may cry out, if yonder Heaven do not save me, this Sea will drown me. And this may be for extremities of the Church, end partly from the Church oft de facto are such, that His Salvation ox none, so Jonah 2. 9. are so many and great, either to subdue them, or by their unless it be θεος and μυθεως, power or wisdome either of their

Not
Not their own, that they should prove Self-saviours. Indeed it's wont to be said, that Self-defence is held the first Maxime in Policy: But it's not so in Divinity. Enemies are so crafty and strong, and the Flock of Christ so simple and weak, that if the Sheep's strength be not in its Head, and it's security in the Shepherd's care, it would be soon either lost or worried. So Zeb-shepat cries out, we know not what to do, 2 Chron. 20: 12. and Aja (Chap. 44.) speaks as though he had no power, when he had almost Six hundred thousand fighting Men. It was not their own Sword or Arm, but thy Right-hand and thy Arm, and the Light of thy Countenance; Psal. 44: 3. Jerusalem may have Palaces, but God is known to be the SWSW, the Refuge in them, Psal. 48: 3. In Jer. 36: 19. they bid Jeremiab and Baruch hide themselves; but it's added, ver. 26. that the Lord hid them. It's not our own hiding, but God's, that must secure us. When we are in such deep Waters, it's the stretching out of our Hands to Heaven that must save us. Clasping our Arms about our Selves, is the certain way to sink us. If saved, it's not by their own might.

Nor by others help. They either do not help us, or it's only by and from God, if they do. They do not, because they will not or cannot. Some may have glorious Titles; as he is called Hadesexer, 2 Sam. 8: 3. which in its signification promiseth a magnificent help. But in the Apothecaries Shop very promising Titles are oft writ upon Boxes that have either nothing, or (it may be) Poison in them. The Horse (in which is the strength of the Battel, and therefore promiseth much) the Psalmist faith, is a vain thing, and that signifieth nothing. But the Reed of Egypt not only breaks, but also wounds the hand that leans upon it, and that's as ill as Poison: like him (in Austin) that in a Tempest falling towards a Mountain, light and split upon a Rock, Ubi non invenit portum, sed plantum. They that promise most, oft perform least, unless it be Mis-chief. The one of which is Vanity: And the other Vexation. In a word, every Man is a liar, the Apostle saith and of all others, Men of high degree, which promise most, the Psalmist, are a very Lye in the abstract. And if any at any time make good their Name, that in Scripture are sometimes called Saviours, it's only as they are Weapons in God's Hand, and in the alone Strength of this our Great Saviour. And so indeed, as he said to Gideon, Go in this thy Might, and show that save Israel. Otherwise, Truly in vain is Salvation hoped for from the Hills, and from the
the multitude of Mountains: truly in the Lord our God is the Jcr. 3. 23.
Saviour of Israel. Though Hills, Mountains, multitudes of Mountains, though Pelion Osse, though never so many Mountains be heaped one upon another, yet if they be but Mountains of Earth, they may not be high enough to set us above danger. A Deluge (as Noah's) may over-top them all. They are but Lying Pables, and contrary to Scripture, that tell of some sawed then on the tops of Paris, or Osilo. First the Extremities of the Church may be so great, that nothing under Heaven, or less than God, can rescue it. Experience proves it is so.

2. The good pleasure of God is such, that on purpose he will have it so. As for Instance,

For Time, though Christ's Disciples be in a Tempest, yet he Mat. 14. 25.
sayeth till the fourth and last Watch, that they are toiled out with Rowing, and faint with Waiting, that so he may say, Io Mark 6. 48.
is I.

For Pressure and Danger, not till the Cape be in a manner desperat, the Ship now covered with Waves, and now Consumatam est, when they cry out, Lord save us, we perish; or as the Church, Lam. 3. 54. Waters flowed over mine Head; then I said, I am cut off.

For Persons, most weak and helpless. He is the Orphan's Father, and the Widow's Judge, Psal. 68. 5. That is said with an Emphasis, Judg. 5. 11. The Righteous Acts of the Lord towards the Inhabitants of his Villages in Israel. They most subject to be made a Prey, Ezek. 38. 11. If he be a Safeguards, it's especially to his poor open unfenced Villages: And there, if his Spouse be a Flower, it's not one that's planted and preserved in the Garden by Man's care; but Ego sum flos campi, & Lilium convallium, Cant. 2. 1. the Flower of the Field, and the Lilly of the Valleys, exposed to every Hand to pluck, and every Foot to tread on; all to make out the truth in hand, Quad non hominum industria, sed soli Divina benignitate, & cali influentia floret, as Pineda observes. They say, It's a Royalty at Sea to join with in Job. 12. 4, the weakest. I am sure it's the Royal Bounty of Heaven, that God chuseth to help the weakest.

And that (in the last place) for present Condition, when they are at the weakest: When he seeth their power gone, and there is none stout up or left, Deut. 32. 36. When the Physicians had drained the Woman's Purse, and not stopt her bloody Issue, Mark 5. 26, and now given her over as a desperate Patient and a Beggar to-

gether
gether, then is the fittest to be our Saviour's Cure. And when
the Disciples themselves could not cast out the Devil, then bring
him to me, faith Christ, Mat. 17. 17. Who meeteth with the
Man, when the Jews had cast him out, John 9. 35. Takes up
David, when Father and Mother had cast him off, Psal. 27. 10.
is a Strength to the Poor and Needy; but it's added, and that in
his distress: A Refuge from the Storm, but then especially, when
the Blast of the terrible ones is as a Storm against the Wall, Isa.
25. 4. That heals Simon Peter's Wife's Mother in the Paroxism
of a Fever, and height of a Fit. Cum duplicansur lateres, &c. Makes Day break a little after it hath been darkest, and
brings to an happy Birth by the sharpest Throw: In a word,
that takes Extremities for fittest Opportunities for him to come
in with most seasonable Mercies and Deliverances, that it may
be said, What hath God wrought? Numb. 23. 23. That it may
be proclaimed to all, that Salvation is of the Lord, when his bless-
ing is upon his People; that, when none else can, the Lord Jebo-
vah, in the Text, both can and will save his People, command,
and rather than fail, as it becomes a Jehovah, create deliverance.
And all this,

1. To stamp an Impress of spiritual and eternal Salvation, even
on our Temporal deliverances: that as it's the same Saviour
and saving Love that effects both; so in the one we may have a
Glimpse, Representation and Specimen of the other. And hence
thou shalt be put into such Circumstances and Exigences, that
thou shalt see plainly that it was God only that saved thy Body or
outward Estate, the more to mind thee, that it was he only that
saved thy Soul. And if my case sometimes were such, that,
when all others gave me over, he himself saved me from Sick-
ness and Death, then it was none but He alone that saved me
from Sin and Hell; that Christ only trod the Winepress alone,
and there was none with him, and that when he looked, and there
was none to help, and wondered that there was none to uphold, then
his own Arm brought Salvation to us: And when Levite and Priest
left us, then our good Samaritan relieved us.

2. And therefore Secondly, To let us know how for both Sal-
vations we are more beholden to one God, than all the World
besides, when in our greatest straits it's He always especially, and
at sometimes only, saves us. Others never can without him.
But he oftentimes doth without them.
Be we never so much beholden to other Friends and Creatures for greatest Deliverances, yet then even in and for them we are infinitely more beholden to God. If the Inhabitants of Jerusalem be my Strength, it's in the Lord of Hosts their God, Zech. 12. 5. Though others may be Instruments, yet he only is the Author of Salvation. And therefore the Sword of the Lord and of Gideon, Judg. 7. 20. is but like Cesare & Bibulo Consulibus: God is the Figure, and Gideon is but the Cypher. The one but the Sword, the other the Arm that smites with it. My Physician may Curare vaeludinem; but it's my God that works the Cure. Counsellors may advise for us, and Soldiers may fight for us; but it's God that saves us: As they confess, We have wrought no Deliverance in the Earth; but thy dead Men shall live, Isa. 26. 18, 19. We may Sow and Plant, but Heaven's Shine and Showers give the increase: For else if the Heaven be Brafs, the Earth will be Iron. When others are and do most, Christ even then is All in all; Col. 3. 17, and if he be All, then all without him are just nothing. When others do most, it's all in and from God, and He then doth more.

But sometimes it must needs be God's Salvation only, and he do all, because all else are and can do nothing. When I am in close Prison, the best Friend cannot come; when in a Palf-House, he dare not; when on a Death-Bed, and I am bidding good night and adieu to all, my Physician gives me over, and some Friends take leave of me, others it may be, stand by me and weep over me, but cannot help me; Oh now none but Christ, none but Christ. It's none else but the Living God alone, who in that dying Hour can relieve me. In a word, think what is possible, and withal what is certain.

It is possible that in a more violent way, the Man may be stript as naked as ever Job was of all his outward Estate.

That the Town or City may be so straitly round about being, that none may come in or go out, and only Restas iter calo.

The whole Land, as God sometimes Threatens in the Prophets, may come to its completus uterque undae, to be utterly emptied and spoiled, emptied of Man, Woman, and Child, as Rome was sometimes by Totilus, or as the Prophet threatens Israel, no Man to pass through, no Voice of the Castell heard: Both Fowls of the Heaven, and the Beasts fled: Nothing of all that we
we had to comfort us left: But Zion left as a Cottage in a Vineyard, and a Lodge in a Garden of Cucumbers all alone, forsaken and desolate. Like a lone Lamb in a waste Wilderness, Hos. 4. 16. as a Beacon on the top of a Mountain, and as an Ensign on a Hill, Isa. 30. 17. This possibly (I do not say probably) may be.

And on the other side, in an ordinary natural Course, it's certain these outward Supports and Comforts will not abide by us always. The Flower will fade, the Shadow will decline, and the Sun set. When we are now to leave the World, (if not before) Friends, Estates, Honours, Health, Life itself will leave us. It's God and his Salvation only, that must then relieve us. And is not the good Samaritan then the Neighbour that comes in to us, when Priest and Levite pass away from us? And am not I more beholding to God than all the World, who then stands by me and saves me, when all the best Comforts and Conveniences I have in the World have cast me off and left me?

3. And as upon this account we are more beholding to God than all the World, so truly upon it too we owe more to Him, than to all the World beside: More Fear, and Love, and Service, and Praise, even our whole selves to God only, who whether with or without any else is our alone Saviour.

It's all Reason; and Self-love would teach us it, to be fearful to offend, and careful to please him, at all times, who sometime or other may be able to please us, when none else can. That Physician of all others I should be most loth to displease, who only can cure that sore Disease that I am subject to, and should I not then be much more afraid to offend God, who alone can be my help in all these Maladies, which none else can heal, or at least without him are Physicians of no value? It's not wisdom to provoke a Man, when we know not how soon we may be in his Lurch, and lie at his Mercy. Friend, how safe soever thy present Condition is, yet at best thou art always in Misericordia Domini; especially in some more eminent dangers, it's manifest that God only can or doth help thee: and how then do the Tyrians crouch to an offended Herod, when their Country is nourished by his? And how do they cry Abrek, bow the Knee before Joseph, when without him none might lift up Hand or Foot in all Egypt? Gen. 41. 43. 44. To be sure there's none in all the World, that can lift up either Hand to defend us, or Feet to make a step to relieve us, without our Joseph, our Jesus, and help
help from him. And therefore how should we bend the knees of our very Souls to him, without least lifting up of Heel or Head against him? O take heed of sinning, with the Prodigal, against Heaven, for such Droughts may soon be, which may quite dry up all Springs of Comfort that lie here in the Earth, especially in the Land of Israel, which hath few such, as Hierom faith, and drinks of the Rain of Heaven, depends more of Heaven's Showers, than these lower earthly Springs, as Moses tells us, Deut. 11.10, 11. If Heaven therefore being angry should shut up its Treasures from us, in Sannio Sannium, Canaan; would not be so self, a Land flowing with Milk and Honey; but, as now it is, a barren and burnt Wilderness. And therefore fear we God much, on whom we depend so much for safety and deliverance, always chiefly and principally; and at some times and in some cases, only.

And let this also persuade us to love him above all, who then sticks to us, when all else fail us. At my first Answer, faith Paul, no Man stood with me, but all forsook me; notwithstanding the Lord stood with me, 2 Tim. 4. 16, 17. Such failing Brokes are other best Friends, Job 6. who either, through weakness or fallingness then do least, when we need and expect most. Sub utro liques, as the Proverbs. But should not our hearts then lie close to the Fountain-head of Living-Waters, which as those presenues Fontes, retain an equal fulness in the driest Summer, and in the wettest Winter; and the only difference is, that in the greatest heat they are coolest, and so most refreshing? Let Jacob have Rachel's love and felt, who rolls away the Stone for her, that none other can. And let the lost Prodigal think at last of returning home to a Father, who will allow Children's Bread, when others cannot afford Husks. With Men it's equal, that they should have most of our love, whose bounty and kindness we most taste of. And therefore it's all reason, that we should love God with all our Heart and Soul, because he only in all our straits is our All-sufficient Saviour.

And upon that ground praise him too for whatever Salvation and Deliverance we are at any time blest with. Instruments may have their due, but not so as to rob God of his. And if Victories gained by the Souldiers valour be usually ascribed to the General, as matter of his praise, 2 Sam. 21. 22. who it may be only gave direction, and sometimes not that; how should the Captain of our Salvation, Cui nihil ex ista lande Centurio, nihil...
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Prefaceus, nihil coeors, &c. who either immediately, without the
subserviency of any Instruments, creates Salvation, Isa. 45. 5. or
when Instruments do most, he not only directs, but assists, and
commands Deliverance, Psal. 44. 4. & 71. 3. How should he
that is the God of our Life, Psal. 42. 8. and the God of our Mercy,
Psal. 59. 17. be the God of our Praise? Psal. 109. 1. It's not the
line cast out that saved thee from drowning; but the friendly
hand that cast it out, and by it drew thee out of the deep Waters.
It's not thy Meat that feeds thee, nor thy Physick that cures thee,
nor thine own Sword, or the greatest Champion's on Earth, that
defends thee. It's thy God that either with or without all these
saves thee! And therefore what they maliciously said, to the
blind Man recovered against Christ: Give God the Praise, for we
know that this Man is a Sinner, John 9. 24. Say we, humbly and
thankfully of and to Christ, Lord, we give thee the praise of
these Salvation and Deliverances: for these means which we
used were poor, these Instruments weak, these Men sinful, and
therefore might rather have hurt than helped us. And there-
fore through them we look up to thee, and both for them,
and any help we have had by them in all that's past, we bless
and praise thee.

And for the present, and for what's to come. In all straits and
occasions, when we have either most or least of the Creature's
help, we will trust thee, and cast the issues of all our Salvation
upon thee. At this Anchora Satis let us ride in greatest Storms
when all other Anchors break or come home. In desperate cases,
let not the Romans reliqu more on their Triarii, than we on a
blessed Trinity. Eleazar smote the Philistines, and wrought a
great Victory, when the Men of Israel were all fled and gone;
2 Sam. 23. 8. 10. and he but a weak Shadow and Type of Christ
our true Eleazar (the help of God, as that name signifieth) who
can recover deep Consumptions, help at desperate Plagues,
rescue us when all else have quite deserted and left us; Other
Props and Supports often fail us, sometimes ruine us, Jer. 2. 37.
Valus visum decipit, like the weary Man that leans his hand on
the Wall, Amos 5. 19. and it either totters and fails him, or a
Serpent in it bites him. But what Peace, Peace, perfect Peace
is there in staying the Soul upon that everlasting Rock! Isa. 26. 3. 4.
Safe standing on so sure ground. Good laying hold where there is
to good hand-hold. Good hanging on that Nail fastened in a
sure place, on which we may hang both Issue and Off-Spring, both
Cups.

Eliakim.

I. 38. 17. 19. 20.
Psal. 44. 3.
on Gen. 49. 18.

Cups and Flagons, Isa. 22. 23, 24. Our selves, and all our not only lesser, but even greatest wants and burdens. Jacob here did so both for himself and his Posterity; and though now fainting, and dying, yet he could quietly lay down his weary Head in his Father's Bosom, and there pour out his Soul in this sweet warm breathing, I have waited for thy Salvation, O Lord.

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Gen. 49. 18.

I have waited for thy Salvation, O Lord.

But this leads me to the fourth Particular at first pronounced.

That the Israel of God in all their straits should Dox. 4. wait for his Salvation. Yea, in the way of thy Judgments, O Lord, have we waited for the faith the Church, Isa. 26. 8. Wait on the Lord, Psal. 27. 14. And Jacob here by a Spirit of Luther. Faith and Prophecy, as he foreseeth the miseries of his Posterity, that they had need of Salvation, so he foreseeth also how God from time to time would raise up Judges and Kings, and others to deliver them, and so he comfortably and confidently waits for it, nay prevents the danger with expectation of deliverance, יְהִי in the Preter Tense, even long before, I have waited for thy Salvation, O Lord. So old Jacob here, which old Simon, Luke 2. 30: otherwise expressed, Lord, mine eyes have seen thy Salvation; which two Speeches of these two old dying Men, set out the difference of the two Testaments. The one faith, Lord, I wait; the other, I have seen; but both the same Salvation. So that now that our Saviour is come, we see that which they waited for. But because he is to come again a second time, and till then perfect Salvation will not fully be come, but mean while many difficulties and dangers will be coming between; as we shall have need, so it will be our duty in this present condition with Jacob here to be waiting for God's Salvation. Which waiting contains in it three Particulars: 1. An earnest desire.
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2. A confident expectation of it. And, 3. a meek staying of God's leisure, and attending upon him for it.

1. An earnest desire and out-going of the Soul to the Salvation that it waits for. The word יָרֵד here used.

In the rise of it (as Olesaster and Foster observe) hath an affinity with יָד, and so signifies an extended stretching and reaching out of the Soul: And in the use of it, is joined with others that signify a diligent seeking, Psal. 69. 6. an earnest desiring, Isa. 26. 8. an ardent breathing, as the heated Labourer or Traveller doth after the cool shadow, Job 7. 2. Such a breathing, and even breaking of the Soul there is in waiting, as the Watchman, that in a cold dark night waits for the Morning, Psal. 130. 6. with many a long look and longing desire, as David's Soul went out to Absalom in his long abence; and Sisera's Mother upon his long day looks out at the Window, and cries through the Latest, Why is his Chariot so long in coming? Why tarry the Wheels of his Chariots?

And such an ἀποκαρδια, as the Apostle calls it, Rom. 8. 19. such an out-looking and longing, such an out-going and reaching stretching out of the Soul, such breathing and panting, in most fervent Prayers and ardent Desires after God's Salvation, doth he work in them that wait for it, and expect from them, that being in straits stand in need of it.

And this,

1. That he may have the honour of the Gift, whilst all eyes with long looks are up to him, and all hands stretched out towards him, thereby proclaiming, that they expect all from him, as Psal. 145. 15.

2. That hereby also it may appear, that they are sensible of their need. This poor Man cried, saith the Psalmit, Psal. 34. 6: pointing at himself as a poor Beggar, whilst he is crying for an Alms. The dry Earth faith it's thirsty, when it gapes for Heaven's Rain; and so do we under pressures and burdens tell God, (as fainting Jacob here in the Text) that we are spent and out of breath, when we breath after his Salvation, as Isa. 38. 14. O Lord, I am oppressed, ease me, or undertake for me.

3. That so he may the more hasten the Mercy and Deliverance. When the Child crieth earnestly, the Mother comes running in speedily. Nor is our Heavenly Father oft wont, when his Children cry aloud, to stay long. When Israel in Egypt sighs, and cries, and groans by reason of their bondage; their cry came soon up
up to God, Exod. 2. 23, 24, 25. and it was not long before they came out of that Furnace: As it's said of that travailing Woman, Rev. 12. 2. which signifies the Suffering Church, καὶ πασχω\\rightarrow σαι: τὴν καρνὶ, she cried travailing in Birth, and pained to be delivered. Clamabat parturient. Her crying out in her Pains, was both a sign and a means of her delivery now at hand.

And truly for this very end God oft-times quickens throws, to force our cries, that so he might hasten the Birth. On purpose he multiplies and aggravates Afflictions and Burdens, that he might quicken our desires, and call out our more earnest Cries and Groans, the more to quicken the earnings of his Bowels towards us, and so the more to hasten our deliverance.

Which tells us in these times of our perplexities and dangers, use what bad Friends we are to our selves, and what Enemies to our Salvation, in our neglect of this first Particular of waiting for it.

1. In want of these stronger out-goings of the Soul, and these warmer breathings after that Deliverance and Mercy, which we stand in so much need of; not that our outward peace and safety were either in itself, or in our deliberate esteem less desirable, no less than Health and Life is to a Man in a Lethargy. But that Disease makes him less beloved, so as that, when he stands in most need of it, he is least of all affected with it, and so lieth still as dead, without desires of it, or any other way making out for it. O the deadness of our hearts! Such a Lethargy, I fear, hath too much seized on us. Our Straits are many, our Dangers very great, and yet our Hearts very dead, because of later years we have been accustomed to troubles, and now like a Man before tired out with labour and watching, fallen into such a deep sleep as he cannot be wakened. We are very far from an awakened frame of Spirit to look up to God, and to look out for Salvation; and the right way to come by it, as the Prophet complained, though we fade like a Leaf, and our iniquities like the Wind are ready to take us away, (as a blustering Wind doth the fading Leaves from the Trees in Autumn) yet there is none that calleth upon God, that stirs up himself to take hold of him, Isa. 64. 6, 7. We are very secure in the midst of danger. The drunken Man is asleep on the top of the Mast, in the midst of the Sea. And al-

Prov. 23.

though the four Winds of the Heaven strive upon the great Sea Dan. 7. 2. from all quarters of the World, nothing but Storms and Tem.-

pests,
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To us be it said, as Joshua 1. 6.

pefts, and our spirits are up in fierce blusters and contests one against another more than ever, yet those sweeter gales are very silent, a spirit of Prayer is very much down; and when the Wind is down, the Showr is wont to pour down. The Lord grant it may not be a Showr of Fire and Brimstone, that Sodom's sins may not bring upon us a Sodom's overthrow. But so much for the first particular of this waiting, viz. an earnest desire.

2. The second, was a confident expectation: For waiting is an act of Hope, and Hope the Daughter of Faith, and Faith is εμαθεσαι έλάβευεν Ηβρ. 11. 1. the very subsistence of things hoped for. Faith assures, and thereupon Hope expects, and thereupon also waits. My Soul, wait thou only upon God, for my expectation is from him, Psal. 62. 5. Waits as long as it expects, and no longer; as long as you expect a friends coming, so long you will wait, though it be very long: but give over looking for him, and then you will wait no longer. When that desperate Courtier in a pang of despair said, Behold this evil is of the Lord (which he will not, and we cannot remove, and so despair of remedy) then what followed but that desperate conclusion, why should I wait for the Lord any longer? 2 King. 6. 33. But a meekened Believer, because he expects much, is very willing to wait long, and in this patient waiting he continues confidently expecting, according to that Isa. 8. 17. I will wait upon the Lord, and I will look for him. Believing Waiters are men of great hopes and expectations. Mordecai is confident that enlargement and deliverance shall arise to the Jews, Esther 4. 14. Our God whom we serve is able, yea and he will deliver us, said Daniel's three fellows, Chap. 3. 17. and fainting Jacob here in the Text, though whilest he foresaw the strength and prevalency of Enemies, and the sins and sufferings of his posterity, and especially of the Tribe of Dan, which he now speaks of; yet (as old Simeon, having it revealed that he should not see death before he had seen the Lord's Christ Luke 2. 25, 26. So old Jacob here) seeing for certain a great deliverance by Sampson, and a greater by Christ, in the midst of all disheartning discouragements, whilest he expects be waits, and whilest he waits, he expects God's Salvation.

This did be, and this should we, and that in greatest straits, wait and look, wait and look to God, 2 Chron. 20. 12. may wait and look for much from God, as the Cripple, εχειν τους χορούς, looked on the Apostles expecting to receive something of them, Acts.
3. 5. Especially when Peter had before in the 4th verse said to him, *look on us.* And the very same word God faith to us, when we lay before him in a more miserable condition, *look unto me and be ye saved*, Isa. 45. 22. As the Stung Man looked on the Brazen Serpents in assurance of cure, and the Servant on the bands of his Master in expectation of a release: so our Lord and Master in this our waiting posture would have us by Faith look to him not only with desire, but with expectation of Salvation.

And this as very much making also,

1. For the Glory of God, which was much advanced (in the former particular) by having the Eyes of all Creatures looking to him in way of desire, but much more (in this) when they are fix'd on him in expectation. That spake him an insufficient Soveraign, but this proclaims him a gracious and bountiful one: for otherwise with men, some may be so able that much is desired of them, but withal so strait-banded, that it's but little which is expected from them. but how glorious is our God, that is as gracious as great, not more powerful than bountiful, from whom his servants may promise themselves as much as they ask? *My God will hear me, Micab. 7. 7.* yea, expect more than they desire, as being both able and willing to do more, than we can ask or think, Ephes. 3. 20. This glory of his free and rich Goodness, is his great Design, especially in the Covenant of Grace: and therefore it is that he makes choice of the recumbency and expectation of Faith, by which he will dispense not only eternal, but even temporal Salvation, as that which in so doing much sets forth this his Glory.

2. And secondly, as much further and facilitates our Deliverance: for great Expectations are great Obligations, even with Men of generous spirits to do much for them, that rely much on them, and promise themselves much from them, that the others good thoughts may not exceed their good nes, and this sometimes to those that can plead no Merit, that it might appear to be mere Goodness and Mercy. If thus with ingenuous Men, then much more than so with an All-Gracious God, who hath promised, that he delights in them that trust and hope in his Mercy, Psal. 147. 11. and therefore takes pleasure to answer and exceed our good thoughts of him with his better performances to us. Our good persuasions of God prove very strong persuasions with him to do us good, that it may appear that we cannot out-think his infinite Goodness, that our thoughts of him cannot be

G g g g better
better than his are towards us, nor our hearts more enlarged by Faith to hope and expect a mercy than his hand opened with bounty to bestow it. And therefore open thy Mouth wide, and I will fill it; so in the old Testament: and according to thy Faith be it unto thee, so oft in the New. Under both, God hath oftentimes in very unlikely cases gratified the Faith and expectations of his Servants with extraordinary mercies and deliverances.

And therefore for the application of this branch also, seeing the dangers are great that we may fear, and the Salvation great that we stand in need of; let not Sloth and Unbelief keep us from what we may have by asking and expecting. We strengthen our forces to fight with our Enemies; but it is (I do not say our cheapest, but I am sure) our safest and surest way to strength-en our Faith by expecting of much, to prevail for much from him. But we have low thoughts of God, and that keeps us from rising high: Misgiving hearts, which keeps God from being on the giving hand. Thou wouldst not so readily gratify another with that, which thou knowest he entertain'st so hard thoughts of thee about, that he thinks thou wilt not be so kind as to grant. God fully knows all our hard unkind thoughts of his unkindness; which discourageth him much from vouchsafing much of that which we need, &c be otherwise is ready to give. The Prophet wanted not Oyl, but the Widow Vessels. The Fountain, or River is full, but one carrieth away nothing from it, because he hath no Vessel to receive it, &c another but a little, because his Vessel is so. Thank, may blame unbelieving contracted hearts, that they hold no more of God's goodness; hands flunk up like Jeroboam's, and paralysis, can grasp no more, nor lay any faster hold on his bounty. Jacob strikes with his Arrows but thrice, and therefore he overcomes the Syrians no oftener. O thou of little Faith! That's 1. King 13. 18, the reason why thou receivest no more, either of Spiritual or Temporal Salvation: and therefore, seeing that God is so unwilling to disappoint the Faith, and frustrate the expectations, which his own Spirit hath raised in Believers, that it's but hope and have; let us in a way of God even in most dangerous times hope much that we may enjoy the more.

I said, in a way of God. And that leads us to the following particulars. That we may with Jacob wait on God for Salvation; with such expectation and confidence it's required, that,

1. Our selves be under Covenants: for though to others God oft grants
grants temporal Salvation, yet it's certain, that they, as such, have no ground with confidence to expect it. A Rebel may possibly be spared, but it's a loyal Subject that may justly expect his Princes Protection, whilst the other according to his demerit, may stand trembling at the Barr, and justly expect the Sentence of Condemnation. The Apostle speaks of a fearful looking for of judgment by some, Heb. 10. 27. But they are the Righteous, whose Hope is gladness, whilst the expectation of the wicked shall perish, Prov. 10. 28.

2. The Mercy or Salvation we would expect be under promise: for what God doth promise, we may confidently expect that he will assuredly perform, so that in doubtfullst times and cases, our Course and Duty is not so much to search into God's secret Will, what he will do, as into his revealed Word, what he hath there-in promised, either in general to his Church at all times, or particularly to his People in some special times and cases. So Daniel looks into his Book, and finds that there, which enables him to look up to God for the return of the Jews captivity, Chap. 9. 2. But our Self-love oft promiseth us Salvation, when God's Word, if consulted, threatens Destruction; as it was with Judah before their threatened Captivity, who looked for Peace, but no good came; for a time of health, and behold trouble, Jer. 8. 15. and 14. 19. Scriptures, Promises, and Prophecies, especially that of the Revelations should be much read, and studied in these doubtful times, that we may know what to expect or fear by what is therein promised or threatened.

3. Our present way and course be under the Condition of the Promise: for else though we be in Covenant, and the Mercy be promised, yet if our present habitude and posture be not according to that Condition, that either we are under the actual guilt and defilement of some provoking sin, or in the use of unlawful means, instead of the Mercy expected, we may meet with the Mischief which we looked not for: Though Israel was no Servant, nor born-again, yet be it spoil'd, when God hath that to say to him, And now what hast thou to do in the way of Egypt, to drink the water of Sichor? And what hast thou to do in the way of Assyria, to drink the water of the River? Jer. 2. 14. 18. as before that, Jer. 7. 13. though they were in Covenant with God, and had the promise of Canaan, yet, when they had an accursed thing in the midst of them, they received a repulse at Ai, instead of gaining the victory. Salvation from God is
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is only to be found in a way of God. Even an honest Man in by-paths may meet with Theeves and Robbers. Fuller sins put us out of God's protection, dast and frustrate expectation, whereas make but sure of these three, that the Mercy be found in a Promise, our selves in Covenant, and our way and temper within the Condition of it, and then we may not only with comfort desire, but also with confidence expect Salvation.

3. But yet so, as then in an humble and meek Patience silently to stay God's pleasure for it, which is the third particular, wherein this Waiting most properly and formally consists, as ever including some longer or shorter stay: and therefore expressed in the New Testament usually by μεν, or its compounds, ἐμεν, ἐμεν, πεπαρει, or πεπαρει, a staying, abiding and sitting down by it; and in the Old Testament usually expressed by this word in the Text, which (I said) signifieth an Extension or Pro-longation as of the desire, so often of the thing desired. In the first particular of it (as we have seen) it contained in it long looks, and longing desires; but not like Women's longings, that are so short-winded, that they cannot stay, or like short-winged Birds, that can make no long flight. No, ἡ ἃ δέλια τε μετα χωρίς ἀλοις. Even in the way of thy judgments, O Lord, have we waited for thee. Though the way be deep, a way of judgments, and long too, as the word ἡ ἃ δέλια imports, yet, ἡ ἃ δέλια, their line is stretched out to its length: and as long as God stayeth, they will wait. In waiting they will wait, Psal. 40. 1. Patiently they will wait, Rom. 8. 25. and this every day; continually, Hos. 12. 6. Ημέτερον, a Believer's Judge Sacrificium, which day by day he attends upon God with, and this all the day, Psal. 25. 5. and this, although it be a very Stormy Winter day, all the days of my warfare will I wait, faith Job. Chap. 14. 14. and Jacob here, though this Salvation which he expects was not till divers hundreds of years after his death, yet because he knoweth that God is so true and faithful, as never to forget his Word at last, and so wise and merciful, as to be sure to remember it at that time which shall be most fit: therefore although this Tribe of Dan was one of the last that was settled in its Lot, and therein very much molested by the Amorites, especially by their bad Neighbours the Philistines, yet, Dum Spiro, spero, as long as he lives, be hopes, and when he is now a dying, his Hopes die not with his Life: but he both liveth in hope, and when he dieth, rests in hope: he be-believes that his Covenant will be able to reach his Seed when he is
is dead to a thousand Generations, Psal. 105. 8. and therefore expects that now, which shall beside them then: Man while patiently waits God's leisure: And now being upon the point of Death, he layeth his Head in his Father's Bosom, and there quietly breaths out his Soul with this warm Breath, (And how sweet is it!) I have waited for thy Salvation, O Lord; which comes to this, that we are to stay God's Leasure, and to wait upon him for Mercy.

1. Though intervening Occurrences come crofs, as it was in the Danites infestations from Amorites and Philistines. I acknowledge this puts Faith to it, as it did David's; who, after that he was promised to be King, was pursued as a Traytor; whereupon he sometimes thinks it long, and crieth out, O when wilt thou come unto me? Psal. 101. 2. And sometimes grows very quick and haftly, and in that haste faith, All Men are Lyeers, Psal. 116. 11. even Samuel himself, who promised him a Kingdom, and behold, nothing but Misery and Tribulation. But let Israel, even when the Sea is before them, and the Egyptians behind them, and so nothing in view but eminent Destruction in stead of the promised Deliverance and Salvation, let Israel, I say, even in that posture stand still and wait, and see God's Salvation, Exod. 14. 13. The Man may be taking the greatest Leap, when he goes most backward, and God may be then about to do most for his People, when there is the least appearance of any thing but of the quite contrary. Israel at last shall be settled in Canaan, though, when now upon the Borders of it, they are driven back in the way to the Red-Sea again. Stay therefore God's Leasure and wait upon him, though intervening Providences seem crofs.

2. Though delays be very long. The Danites had their Lot with the laft, and yet in reference to them Jacob's Faith could rest on God, and lay, I have waited for thy Salvation, ויהי מחיימה, Hab. 2. 3. Though it tarry (and the word is in forma duplicata, to express a longer double delay) yet wait for it. The precious Fruits, that the Husbandman with such patience waits for, lieth sometimes long under ground, and so it is oft with God's precious Mercies: Oftentimes they have but slow beginnings, and no hafty progress (it may be) afterwards, but ripen very fast towards the latter end, like a natural motion, slow at first, but quick in the close. After God's Promife of 1. c. multiplying Abraham's Seed as the Stars of Heaven, Gen. 15. 5. for
for above 200 Years of the 400 mentioned, ver. 13. The holy
Seed were no more than Seventy. Chap. 46. You will say, It was
but a backward Spring; but yet for all that, proved a very plen-
tiful Harvest: Though their beginning was small, yet their latter
end did greatly increase: When that Seventy in a less time, grew
to six hundred thousand Men, beside Children, Exod. 12. 37. And
of Dan, one Hushim, Gen. 46. 23. comes to Sixty two thousand
seven hundred, Numb. 1. 38, 39. As single Numbers may be but
few, but soon rise to vast Sums, if you go on to multiply them.
And the same People in their last year in the Wildernesses, ad-
vanced as much towards Canaan, as they had before done in all the
former thirty nine. As he that runs fair and easily in the begin-
ing of the Race, puts on space, and makes all speed when
now towards the end of it. And so God tells the Prophet,
that the Vision is yet for an appointed time, but at the end it will
speak and not by: Though for the present you hear nothing
of it, yet at the end it will speak out to purpose, and proclaim
God to be True and Faithful; and therefore he might well add,
though it tarry, yet wait for it. When the Master tarry, the
Servant waits: And therefore, if God tarry as a Master, Faith
should teach the Believer to wait as a Servant.

And this not only in fair Way, and the lightsome Summer's
Day of Peace and Prosperity, (for, if so only, our meaning is,
that God should wait on us rather than we on him) but even in
deepest Ways and foulest Weather, and darkest Winter-nights of
Adversity and Afflictions, יָאָשׁ, Yeat, even in the Way
of thy Judgments, have we waited for thee, O Lord, IIsa.
26. 8.

An irksom task, I confess, and to Flesh and Blood intolreable,
which thinks it's for Melancholick Fools to sit so long waiting and
starving in the Dark, and to be looking for a late Morning-light
in such long Winter-Nights. It's very hard meekly to tarry
God's leisure, especially when he tarry long, and not one of
these three ways to miscarry, and yet all contrary to waiting.
After a longer sighing under Pressure, and breathing after Eafe,
not, 1. Either to sink in Discouragement, Lam. 3. 13. Or,
2. To rise up in Discontent, as Job, 8 & Psal. 39. 3. Or, 3. To
Start out in some unwarrantable Way, so to make a shorter cut
to our Freedome, 1 Sam. 27. 1. For we are naturally,
1. Sensual and Bratish, extremely affected with present Pain
and Eafe, Wants and Enjoyments. Want the wisdom of a
Man,
Man, to foresee what may be best for hereafter, and the Faith of a Christian, which is the Substance of things hoped for, and so are impatient of waiting upon even God himself, of whom we will have present Payments, and will give him no more time (though he always allows for it) especially if it be something that we are so greedy of, that with Eli's Sons, we will rather have it raw, than stay for it.

2. We are very Weak: And a weak Body cannot stand long under an heavy Burden without sinking. How much to do hath a weak sick Man to get over a long Winter's Night without fainting? Job was half at that pass, when he said, What is my strength that I should hope? Job. 6. 11, 12. And my strength and my hope is perished, said the Lamenting Church, Lam. 3. 18. When her Strength is spent that she can bear no more, her Hope is also gone with it, that the can wait no longer.

3. Unbelieving. As he that believeth maketh not haste: So Isa. 28. 16. nothing sinks the Heart sooner than Despair, which gives over hoping and waiting together, 1 Sam. 27. 1. They wait (Isa. 26. 8.) when the desire of their Souls by Faith is carried out to the remembrance of his Promises.

4. Not more Weak than Froward, as the sick weak Man useth to be; and the froward Child crieth fiercely, if you stay long. A Burden on a galled Back frets, and makes the Man go fretting, that he cannot stand still.

5. And very Proud too. Now waiting, as it puts Honour upon him that is waited on, and therefore great ones affect it, so it debases the Waiter: And therefore the proud Man cannot endure it, is bashful, cannot wait; no, not upon God himself, 2 King. 6. 33. It's not so with us, when we are humble; but ever some stirring of Pride, when we cannot quietly wait, and sit still.

6. And lastly, We are very full, as of Self-love, so of Self-conceit. The one concludes for our Safety, and the other consolts for Means of it of our own, which usually are next hand, and so we cannot stay to wait on God's Counsel, Psal. 106. 13. This we see in Saul, who cannot stay for Samuel's coming, when he apprehends present danger, 1 Sam. 13. 11, 12. and so restrains Course and Conscience together, and Chap. 14. 19. he cannot tarry to wait for an answer from God, when he conceives he hath thought of a better Course than God could direct him to. Which even David also had a strong touch of, Chap. 27. 1.
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consulting with his own Heart about the best way of his Safety, he cannot stay and wait upon God, who had so constantly preserved him: But he must needs both dangerously and dishonourably run away to the Philistines. No greater Enemy to our trusting and waiting upon God, than leaning to our own understandings, Prov. 3. 5. Thus Weakness and Unbelief sink us, Pride and Forwardness make us swell, and hastily rise up against God; Self-love, and Self-conceit, make us in unwarrantable ways of our own start out from him; all feverally and joyntly keep us from an humble, meek, faithful, self-resigning Waiting upon him. Which yet there is all reason we should endeavour and practice, if we consider:

1. Who, and how great that God is, that we are to wait on: O shame we our selves, whilst we think how long we can endure to dance Attendance on great Men, and have not the patience to wait half the time on the Great God. How blasphemously irrational was his reasoning? 2 Kings 6. 33. This evil is of the Lord: What should I wait on the Lord any longer? The Prophet teacheth us a better and a quite contrary Inference, Hosea 12. 6. because he is Eloliea, the Great God, and ours, we should therefore wait on him continually.

2. Who, and how Mean we are that do wait: poor Beggars; and Beggars may well be Waiters: The poor of the Flock waited on me, faith the Prophet, Zech. 11. 11. We are Poor, let us not be so Proud, as not to be willing to wait, but so Ingenious as to blush, when we think how long we let the Beggar wait at our Doors, and yet have not our selves the patience to wait any time at God's, who yet are but Beggars.

At best but Servants: And dost thou expect that thy Servant should wait on thee, and not thou on God? Especially seeing Waiting in Scripture is put for Service, Prov. 27. 18. So it's that piece of Service, which God sometimes only calls for, only to wait on our Master, when we cannot work for him: That which both fits us for Work, and which God expects (even Waiting upon him both for Pardon and Acceptance) after all our Working, Luke 17. 7, 8.

3. As Great as God is, and as Base as we are, yet consider, whether in waiting God hath made us stay long:

Either absolutely, when sometimes he hath prevented our Prayers and Thoughts, Isa. 65. 24. So that as it is Chap. 30. 18, 19. He hath waited, that we might not wait: Not we so much
much, as He hath waited to be Gracious. And have we so much cause to be thankful to God, that He hath oftentimes rescued us so speedily, and can we see no cause then to be content when (always for some good Cause) He sometimes comes in more slowly? Oft-times absolutely it hath not been long that God hath made us wait.

At least comparatively, not so long; as Our Betters have waited on him. Heman from his Youth, Psa. 88. 15. and David, all the day, Psa. 25. 5. Our selves have waited on Men for lesser Matters: Have made others wait on us for Trifles.

Nay, have made God himself wait on us, (1.) For first Conversion; Hand held out all the day long, Rom. 10. 21. (2.) Afterwards for further Entrance and Communion. Christ stands and knocks at His Spouse's Door till His Head be full of Dew, and His Looks with the Drops of the Night, Cant. 5. 2. for that which after all His waiting he hath gone away without, (as in both those places); and 1 Pet. 3. 20. His Long-suffering waited One hundred and twenty years in the days of Noah, and yet was disappointed.

4. Though never so long, yet not longer than till we be once fit for it. Though till then it did tarry, yet then it will not, Hab. 2. 3. Till then God waits, and not we.

5. Fifthly, for the most part we have not used to wait so long on God for Mercies in our want of them, as God hath waited upon us with Mercies in our enjoyment of them. Many of us must say, that our Fevers have neither been Quotidian, nor Heb'dick; our Good days have been more than our 10 days; as with us in this Climate, our longest Winter-nights are not longer than our longest Summer-days: Our Peace longer than our War, and our Plenty than our Penury; and therefore either absolutely we have not waited long, or at least in all the former Particulars not so long comparatively that we have cause to complain of it.

And though it should be longer, yet not longer, if we consider the weight and worth of the Mercy we wait for. It's sometimes no less than Christ and Salvation thou waitest for; assurance of God's Love, the mortifying of an habituated Lust, like the healing of an old Sore, and curing of a Chronical Disease. It may be it's now the Rescue of a whole Land from Destruction.
A right Settlement of Church and State upon safe and lasting Foundations. *Lament only after the Lord,* and be not too hastily to fret against him, though the time be long, 1 Sam. 7. 2. It's a great Load; think not much that it comes not in galloping, but be drawn on heavily and come in slowly: a rich Freight and Lading; think not a long Voyage long. The Husband man waits with much Long-suffering, for the precious Fruit of the Earth, James 5. 7. And shall we have no patience left in waiting for the more precious things of Heaven? Say not so much, that the Evils are great, which we therefore would make haste to be rid of: But argue, and think withal, that therefore the contrary Mercies are proportionably great, and therefore should be quietly stayed, and in God's Way and Time waited for.

6. And the rather, because humble and silent waiting at last will never be in vain, and wholly disappointed, Psal. 99. 18. *As the end the Vision will speak and not lie,* Hab. 2. 3. God bids us wait, Psal. 27. 14. and if we mean not to disappoint them, whom we bid stay, far be it from us to think God so unfaithful, as to let his People's Eyes quite fail with waiting. No, their Experiences and Praisers bear witness for him to the contrary, while they can say, Lo, this is our God, we have waited for him, and he will save us: This is the Lord, we have hasted for him, we will be glad and rejoice in his Salvation, Is. 25. 9.

7. I might add, that this Salvation, the longer and the more patiently it hath been waited for before it come, it will be most reasonably and fully, with more Comfort and Blessing: Though, whilst deferred, it made the longing Heart sick, yet when come, it is a Tree of Life, Prov. 13. 12. An Isaac, a son of Laughter, that was long waited for. Thus, it will not be in vain at last.

8. No, nor for the present, were there nothing but what the faithful Soul meets with in the Interim, and whilst it stays waiting, even a Lamenting Church may truly, and feelingly say: The Lord is good unto them that wait for him, so the Soul that seeketh him, Lam. 3. 25. And therefore, ver. 26. It is good that a Man should hope, and quietly wait for the Salvation of God. Truly, so good, that for many a Mercy it's better with us in the waiting for it, than in the rejoicing of it. More of God's glorious Power (as some observe) manifested to Israel, waiting upon him in the Wilderness, than when settled in Canaan: And more of God's Grace and left Sin, expressed by David,
David, whilst he waited upon God for a Kingdom, than when he was possessed of it. The waiting Soul is all that while kept more awful, humble, heavenly, closer to God in Prayer, and Spiritual Communion. Faith, Hope, Love, Meekness, Patience, Wisdom, Courage, are Ingredients in waiting into the very Substance (and not only in the Infusion) and in liveliest, strongest Exercises and Operations. Whilst they wait on the Lord, they renew their strength, they mount up with Wings as Eagles, they run and are not weary, and walk and yet not faint, Isa. 40. 31.

And therefore upon these and the like Considerations, in greatest either outward Dangers, or inward Faintings, let us live by Faith believing, and even die in Hope, then Waiting; and with dying Jacob, in the Text, even breath out our Souls into our Fathers bosom with his I have waited for thy Salvation, O Lord.

Which was the fourth Point, That all in straits we should after his Example wait for God's Rescue and Salvation. But that's not all. Something yet more which a Fifth Point held out, and that (as some think) according to the special meaning of the Text.

Hhhh 2 SER-
I have waited for thy Salvation, O Lord.

That in all outward temporal Deliverances by or from Men, we should look and wait for Spiritual and Eternal Salvation by Christ. So very many both Jewish and Christian Interpreters upon the Text agree, that although Jacob here looked and waited for a temporal Salvation to be wrought, especially by Samson, Israel's Champion: (of which we spake in the former point) yet this satisfied not his desire, nor terminated the Eye of his Faith, for that was but a temporal Salvation: and after it, Samson himself dyed, and Israel were oppressed, and carried away Captives, and therefore after the manner of the Prophets (as was before said) who when they spake of any great Deliverance or Deliverer, which did either typify, or any way resemble Jesus Christ and his Salvation, they were wont to look through the one to the other; so he looks at God's mercy in Samson's Deliverance, but rests not there, but from the Nazarite looks to the Nazarene. Non sufficio Samson, venisti Schilo, as Gordonius paraphraseth it; or rather as the Chaldee more fully. Non expetio redemptionem Gideon filii Joas, quae est salus temporalis neque redemptionem Samsonis, quae est transitoria: It's not the temporary transitory Salvation of Gideon, Jepthah, Samson, or any of the rest of those Saviours that I so much look for, or at all rest in; but in, through and above all them, it's the Salvation of Jebovaab, the Spiritual and Eternal Salvation of Jesus Christ, the Son of David, the Son of God: It's He, which I wait for. This was dying Jacob's last Breath, and this the lively breathing of every true believing Soul, that in all straits waits for delivery from God, but in all such Deliverances looks further for a greater Salvation by Christ with this I have waited for thy Salvation, O Lord. All other outward Salvations thou workest, and they are truly thine; but this Spiritual, Eternal Salvation thou alone workest, and its every way...
way only thine: which whether without or with them. I look and long for especially, and in a manner only.

For the better clearing and pressing of which Duty, it will be useful for us to consider,

1. The Example of God himself, who, though the whole World be his, and what content the whole Body of the Creature can afford is at his command, yet it's not the flesh of Bulls that he eats, nor the Blood of Goats that he desires to drink, nor the strength of the Horse that he delights in. But he proclaims from Heaven, that it is Christ his Beloved Son, in whom he doth acquiesce, and is well pleased, Matth. 3. 17. That therefore which repleniseth the Ocean, should fill the Cistern. That in which God rejts, we should, and in nothing else. Till we come to it we would be restless; and as God in the Creation rested not in his making all other Creatures till he had made Man; so answerably in our recovering or enjoying all other contentments, we should not rest till we enjoy God in Jesus Christ.

2. The practice of the faithful, who of all Men best know what Christ and his Salvation are. And here we find the Spouse Cant. 3. 2, 3. when she is at a loss for her Beloved, going about the City in the Streets and in the broad ways; and in that goodly City, especially in the fair Streets of it, was there no gay light, or precious commodity, which might entertain her Eye and Heart, and bid her stay, and stand still and sit down, and give over her so earnest pursuit and inquest? No, if one would give her all the substance of his House, all the riches of the City, all the Glory of the World for her Love, יִנְבֹּק לְתוֹלִיז it would utterly be condemned Chap. 8. 7. You find her in the biggest Streets, pressing through the greatest crowds of other friends and contentments with her. But saw ye him whom my Soul loveth? Saw you him whom my Soul loveth? Why? May it thou not see in such a City so many friends and contentments that thy Soul may not disdain to love, that in the midst of them, as bereft of all, thou makest such enquiry after him that thy Soul loves? Indeed, the Daughters of Jerusalem, Chap. 5. think it strange, and the Children of this World account it little better than distracted non-sense: But whatever they think or say, the must still on in her pursuit, till she find him whom she seeks, and that's her Beloved, whilst she is thus sick of love. So when Daniel had prayed for Judah's Deliverance from the 70 years Captivity in Babylon, he rests not there, but goeth on to enquire after (at least God doth to promise)
mice) a greater Salvation by Christ after 70 weeks of years, Dan. 9. 23, 24. Thus the Believers in the time of the Law, though in that Dispensation they were much entertain'd and even trained up with Temporal Mercies and Deliverances, and pompous outward Services, yet even then they lived and walked by Faith in that valley of Vision. Through those Vails they looked at Christ, and waited him afar off, Heb. 11. 13. and under those leaves they felt for the Fruit of the Tree of Life, were not satisfied with those present outward mercies, but looked long for Christ, and waited for the Consolation of Israel by him, Luke 2.

Psal. 119. 81. 25. as Ambrose upon that of the Psalmist, Defecis in Salmare tuam anima mea, My Soul fainteth for thy Salvation, sheweth how earnestly their Souls went out to the Messiah, that the more their Souls fainted, the more lively and vigorous was their love: and the longer he was deferred (so expectatis desideria maioris sanc, & quoddam vi amoris ignescunt) the more were their Souls and desires kindled and inflamed with an Ob that thou wouldst rent the Heavens, and come down, Is. 64. 1. Inasmuch that Bernard when he thinks of it, is not more grieved than ashamed at our deadness and sluggishness. Comperor & confundor in memet ipso, pudet torporis & reportis miserabilium temporum horum, &c. that Christ and his Grace should not be entertained with so much Love and Joy now that they are exhibited, as they were with desire and expectation of them then when they were only promised. Cui namque nostrum tantum ingerit gaudium gratiae exhibitis, quantum veribus Patribus ascendebat desiderium promissum? So little did their temporal Deliverances and Mercies, which they were trained up with, satisfy their Souls, or flat (but rather quicken) their longing desires after Christ and his Salvation. Answerable to which is that of the Apostle; for whom I have suffered the loss of all things, and do count them but Dung, that I may gain Christ, Phil. 3. 8. Gain Christ: it seems therefore that Christ only was his Gain; and that whatever else he had gained, till he had him, all that gain he might put into a wet Eye, as being a very great loser: or, at best, at a very great loss, and therefore (v. 9.) he desires to be found in him, &c.

But withal, in that he suffered the loss of all for Christ, it affords by the way a further strong proof of this point; for he that could be content to suffer the loss of all for him, could not be content with any thing without him. The Merchant in the Gospels, that sold all he bad to buy the Pearl, was not satisfied with
with all he had, to go without it. A South Country will not satisfy a thirsting Soul, without upper and under Springs. Whilst Rachel was barren, she said, Give me Children; or else I dye: when she had them, and was after deprived of them, whatever other comforters she had, yet she could not be comforted, because they were not. Till a Christian have Christ, what ever else he hath he cannot be satisfied: and if afterward, in any manner he lose him, whatever else he keeps safe, he cannot be comforted. So Austin on that place of John 6. 68. Lord, whither shall we go? &c. brings in Peter, speaking thus, Repellis nos a te? Quae nobis trad. 27. in alterum te. Lord if thou put us away from thee, thou must give Faun. us another that is the very same with thee, for we cannot be satisfied, without thee, and as he elsewhere adds, Da omnam, da desiderantem, da esurientem, da talem, & scire quid dicam: si autem frigidus locum, nescis quod locum, &c. To a dull dead spirit this is a riddle; but one that knows and loves Christ feelingly, understands it, as being his inward heart's language: To such an one all else is nothing besides him; and therefore nothing can satisfy without him. If Christ be all in all, Col. 3. 11. then all besides him, if without him, is nothing. As in God we live and move as Creatures, Acts 17. 28. so in Christ, as Believers. The Needle toucht cannot leave trembling, till it pitch North: Were it but the Soul of a Man, it's unquiet till it rest in God, but let it be an Heart truly toucht with sense of saving-Grace, whatever else it hath, it's yet unsatisfied without Christ.

3. And great reason for it, if we shall consider, Thirdly, who and what Christ and his Salvation is; and this without other things, this one thing necessary, Luke 10. 42. It's not necessary that we should have Health, Wealth, Worldly Honours, or outward Deliverances, but it's absolutely necessary for us to have Christ and Salvation by him; else we are utterly undone. And therefore to be satisfied with them without him, is to be content with trifles and superfluities, and want necessaries. For so in Scripture we shall find him called by the names of such things, which (what ever else we either have or want) we cannot be without; of Father, Husband, Captain, Shepherd, Head, Bread, Sun, Light, Life it self, and the Breath of our nostrils, as divers expound that, Lament. 4. 20. and if all this, we may well ask Bernard's question, Ubi bene est sibi te? Ubi male potest esse cum te? Lord with thee, how or where can it be ill with me? Who
who in thee have Father, Husband, Captain, Shepherd, Head to guide, protect, and provide for me; the Staff of Bread to feed and support me, the Sun, Light, and Life to enlighten and invigorate me. But alas! how? where will it, can it be well with me, if without thee, without whom all this, all else is nothing? What forlorn Orphans are we, if we have not him to be our Father? What desolate Widow Souls have we, if divorced from this Husband? Folly helpless stray lost Sheep, and only for a Prey, though fed in other never so fat and green Pastures, if not under this good Shepherds care! Though a Sampson should be my Champion, yet a miserable in thrall'd Captive I shall be, if not under the protection of this Captain of my Salvation; pined with all other dainties, if not fed with this Bread of Life; benighted in blackness of darkness for ever, though other Starks shine, and all other Torches be lighted, if not enlightened with this Sun of Righteousness; a senseless trunk if not united to this Head; a lifeless Life, if not enlivened with this quickening Spirit and Life. Sine Christo vanum est omne quod vivimus, what good will my Life do me, if Jacob marry with the Daughters of Heth? said Rebekah, Gen. 27.46. and what good will mine do me, if I be not married to Christ? None but Christ, nothing but Christ. Whate’er ground I stand on, my foot sinks till set upon this Rock. And therefore what ever other mercy or Deliverance I have, still with Jacob in the Text I will wait for thy Salvation, O Lord. Which leads to

4. A 4th. Consideration to this purpose, and that is, of what all other Mercies and Deliverances are, besides Christ & his Salvation.

1. They but pledges of this. Outward mercies of Christ and his Grace and Salvation. Indeed, they are not this in themselves, so as either wicked Men that have their share in them should thereby have any Evidence of interest in Him, or that the Godly from their want of them should doubt of their part in Him. For in both these respects, Solomon’s rule holds, By them no Man knoweth either Love or hatred, Eccles. 9. 1. But yet because as to Believers the same elective Love, that designs Heaven and Eternal Salvation to them in Christ, doth in and by him dispense also outward Mercies and Deliverances (and therefore the Apostle from the one argueth and ariseth to the other Rom. 8. 28, 29, 30.) therefore they in their enjoyment of them should so improve them, as Israel’s Deliverances from the Iron Furnace in Egypt and Babylon were types of their and our Salvation by Christ from the
the fiery Furnace of Hell and Damnation; so still that temporal Favours and protections should be tafts and pledges to us of spiritual and eternal Salvation by Christ, as it was with Paul. 2 Tim. 4. 17, 18. I was delivered from the Mouth of the Lyon, and the Lord shall deliver me from every evil work, and preserve me unto his Heavenly Kingdom. But if so, then the thirsty Soul cannot be satisfied with such tafts, but by them rather hath its appetite further quickned after those fuller draughts of Grace and Mercy in Christ. And these lesser pledges draw it out in more earnest longings after those greater matters, and which it far more looks after. For although in some other cases the pledge may in worth equal, yea and exceed the thing insured and expected, yet here it's far otherwise. This pledge is scarce an earnest penny, and therefore will not satisfy the wary Soul instead of its full payment. And so, though it hath this Earnest, yet it looks still for the Principal. Though delivered by Sampson, yet still waits on God for his Salvation.

2. These outward Mercies and Deliverances are given and intended by God in a sanctified use of them, to be as means, and as it were under-steps to lift up the Heart to higher desires and enjoyments of Christ and Salvation: As Zacheus by getting up into the Sycamore-Tree, gets a sight of Christ. In these more favourable and liberal entertainments in our way, God never intended that with the drowsie Disciples, we should dream of pitching our Tabernacles, and say it's good to be here; but that,

These Accommodations on the one hand should be as our viaticum and encouragements.

And these Deliverances on the other hand remove discouragements and stumbling-blocks in our way to Salvation.

The one build our Scaffold, that we might better edify ourselves in the Faith of Christ; as Act. 9. 31. when the Churches had rest and peace, they were edified, walking in the fear of God, and in the comfort of the Holy Ghost. And therefore the Lord by his Prophet Joel, Chap. 2. after he had promised plenty of other food, v. 26. adds a Promise of pouring out his Spirit, v. 28. The other are but to free us from incumbrances, that we might vacare Deo, and serve him with less distraction, as Zachary sings, being delivered out of the bands of our Enemies, might serve him without fear, in Holiness and Righteousness before him all the days of our Life, Luke 1. 74, 75.
Indeed we are too subject so to abuse and pervert such outward helps, that on the contrary they too oft prove hindrances, Snares and Thorns to intangle us in our advance to Heaven, so that sometimes we never had less of God, than when we had most of the World, and our being set free from trouble is but the opening the Cage or Prison-door for loose hearts to run further from God.

Who thereby is inforced, that he may recover us out of those wild vagaries, to bring us into some narrow deep Lanes beset on both sides with Thorns, the better to keep us in our way, and to break those Crutches, which we too much rested on, that we may be taught to lean upon our Beloved in a Wilderness, Cant. 8.5. and so we come to make more speed to our journey's end, when lightened of that Luggage, which so much loaded and hindered us in our way.

But that is from God's Grace. Mean while it's a great part of our folly and perverseness to turn our helps into hindrances. He at once both wrongs himself and his Friend's courtesy, who having a Stool lent him to reach something he hath great need of, when he hath gotten upon it, only stands strutting upon it, and braving over others that are under him, till instead of reaching what he wanteth, falls down headlong. He is a foolish Passenger, that when the Master of the Ship puts him ashore for his refreshment, or to take in something for his accommodation, stayeth so long gathering Shells on the Sand, or Flowers in the Meadow, that he loseth his Voyage; Nor is he the wise Traveller, who for the more comfort and speed of his Journey, being by his Friend led in a plain fair way, and through pleasanter Meadows, is so taken with them, that he lies down to sleep in them, forgetting his Errand, and so loiters as loth to part with them, as that he is benighted and falls short of Home. A good Traveller is of another mind, and takes another course; faith, the Coast indeed is clear and free from Theives and Robbers, the way pleasanter, and Inns and other Accommodations by the way commodious; but yet for all that (as it is in the Proverb) utinam domi esset, I would I were at home: And so, the fairer the way is, the more haste he makes and puts on. It is or should be so with every true Traveller Heaven-ward. If in his way he meet with trouble and danger, he faith I would I were at Home in Heaven, where there is none of this: but if safety and prosperity, yet would I were at Home in Heaven, where there is much
much better than this: Heaven is my Haven, and these are but fair Gales to carry me on with more speed thither. Christ is the End I aim at; and therefore as Aelfin upon that Title of the Psalm: In suum cum audis, in Christum intende, ne in vita Psal. 55. remanendo non pervenias ad suum: When I hear of the End, I must think of making after Christ, and not stand still in my way, lest I come not to my Journey's end. Quicquid est ubi infra litteris, antequam ad Christum perveneris, nihil aliud Divinum sermo dicit, nisi Accede. How firm soever the Ground be that I stand upon, on this side of Christ, though Sense and carnal Reason say, stand still and abide by it; yet Scripture hath nothing else to say to me but this one word, Arise, this is not thy resting place, Mic. 2. 10. There is a Plus ultra: Get nearer to Christ, advance further to Heaven, and when a Sampson hath delivered thee from the Philistines, and other such-like Enemies, let not this be all thou lookest for, but still say with Jacob, O Lord, now that I am thus saved, yet still I wait for thy further and greater Salvation.

3. And this Thirdly, By reason of the little advantage of the one, if we fall short of the other. Though we should be saved from Bodily danger by an Arm of Flesh, if our Souls should not be saved from Hell and Wrath by Christ; What wilt thou give me, (said Abaabam to God) seeing I go Childless? Gen. 15. 2. And in that Child he looked at Christ: And so a right Heir of Abraham's faith, Lord, what good will all else that thou hast given me do me, if I go Childless? We are indeed unworthy of Crumbs, less than the least of God's Mercies, and therefore should be thankful for them: But yet because they are amongst those τοι ἐκλεξίματα, Luke 16. 10. those least of Mercies, it's but little good we shall reap by them, if we have not Christ and his Grace, and Salvation, that great Gift of God with them. It's not an half-Mercy where Christ is wanting, who is All in all. As here Consider,

1. On the one side, how wretched we may be with all other Mercies and Deliverances without Christ. Indeed, do we may account our selves as Happy, as he accounted himself Perfect: And therefore made the boasting Question, Mat. 19. 20. What lack I yet? And Answer here may be made, It is lackest thou one thing, and that's Christ the one thing necessary, in whom only we εν μεγαλε complete, Col. 2. 10. Happy the World may account, and call us, Psal. 49. 13. if with Judas we bear the Bag: But yet I i i 2

for
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for all that so Happy, or Miserable rather, that with him, if we have nothing else, it had been better for us that we had never been born, raised from a Sick-bed, and upon it fall more desperately Sick to the very Death of Wontonness and Lust. Prison-Door set open, and then run wild from God, as it was usual with Israel, delivered to all those Abominations, Jer. 7. 10. set free from Oppressors and Enemies that fought against the Body, and then more than ever inflamed and inthralled to Satan and those Lusts, that fight against our Souls. As God told Israel, if the Canaanites should be suddenly destroyed, the wild Beasts would devour them. Wild Lusts are these wild Beasts, which raven most in the quiet Night, when the scorning Sun of Persecution is set: And like Vermin, breed fastest when the Weather is warmest. And is there not then need of a further Salvation?

2. And so secondly, On the other hand, when God completeth an outward Mercy and Deliverance, he is wont to do more for the inward than for the outward Man; in Mercy to Hezekiah's Soul draws his Body out of the Pit of Corruption, and casts his Sins behind his Back further, than he leaves his Sick-bed behind him. A blessed thing to have a good Uprising from a Sick-bed, that we Relapse not. Mercy is to be taken with a trembling Hand. When he plucks David out of the miry Clay, then sets his Feet upon the Rock, and orders his going, Psal. 40. 2. To delivering Mercy adds guiding Mercy, as to Jerusalem, 2 Chron. 32. 22. when an Out-gate from Misery is an Inlet to Grace; and so to Heaven: And the same good Hand that drew me out of the Water, leads me to the Rock that's higher than I; that is, a full complete Deliverance. And therefore (as some of our Divines observe) it's usual with the Prophets, when they made largest Promises of greatest Prosperity to Israel, to ground them upon, or to close them with something of Christ, as in whom both such Promises and Mercies had their full accomplishment: All our Good being so far indeed good, as it leads us on to Christ and his better Salvation.

Use. 1.

Which, in the Application of it, shews us (First) a broad difference between a Right-born, and a Bastard Israelite. The Sons of the Concubines were put off and satisfied with Gifts, but Isaac, the Son of the Promise, must have the Inheritance. The 1 Chron. 4. 23. Carnal Jews sit down by it in Babylon, but those that were more Spiritual returned to Zion; as the Raven takes up with the Car-
rion, but the sole of the Doves foot cannot rest but upon the Ark.

It's on the one hand a plain evidence of a carnal worldly Heart to rest satisfied with Prosperity and Safety without Christ and his Salvation. A sign of an Harlot, to be contented with the Love-token without true desire of the Lover. As of the Mungrel-Cur in the Fable, to leave the Game, and to take up with the Gobbet cast before him: Unchaste Soul, that committest folly with the Gift, and neglectest God the Giver; fastnest upon the Bait, and art not drawn to Christ, who would draw thee to himself by that Cord of Love: Like the Romish Fisher, that casts away the Net when he hath caught the Fish he fished for; openeth the Door of the Heart so wide, as to take in an outward Mercy from the Hand of Christ, and then shuts it against him, who thereby would have made way for himself to enter in; nay, (it may be) with those Husband-men in the Gospel, will kill the Heir, that they may have the Inheritance; shakes hands and quits Christ with Demas, to embrace the World: At least, when he hath grasped the World, careth not to reach out to a Saviour, as Adam of old satisfied his Appetite with the pleasant Fruit of the Tree of knowledge of Good and Evil, but cared not to taste of the Tree of Life. Foolish People and unwise, but do we so requite the Lord, to forget him in those Tokens by which he would be remembered? To lose Christ in the Crowd in the midst of those Mercies, in and by which he would be found: To make the End, the Means, Christ as a Bridge only by which we would get over to what we would come to; and on the contrary, to make the Means and Way the end of our Journey, which we mean to sit down and rest in. Remember that as Christ calls it bating of Father and Mother, when we under-value them in comparison of him, so he calls it bating of him, Prov. 8. 36. when we prefer any thing before him, or rest in any thing that is short of Him and his Salvation. But Drexel, horolog.

what? (As he said) An Calum desperasti? Wretched Man, dost thou despair of Heaven, that thou thus liest groveling on the Earth? Now Sussum Corda. And when shall our Hearts make the Responsal, Habemus Domine? When we have all, have we an Heart hungering and thirsting after Christ, who is all in all, without whom all else is nothing?

For so on the other hand, a Jacob's, and every true Israelite's heart that is touched with sense of the emptiness of all else, and the only All-sufficient fulness of Christ, after fullest draughts of all
all other Contentments, thirsts everlastingly till satisfied with him; with Mephibosheth bids the Zibaes of the World take all, may but the King return to his Soul in peace; Bids others much good do them with their Corn and Wine, whilst he still cries, Lord, do thou lift upon me the Light of thy Countenance; is content to part with them all for him, and therefore cannot be content with them without him. With the Martyr faith, Valeat Pecunia, valeat Vita, veniet Christus: Farewell Money, farewell Life, farewell all; only come Christ, who is more than all, who is All in All. And though too oft in perfunctory Duties, he puts off Christ with skins and shells of Performances, yet he meaneth not to be so put off by him with these husky and shells of outward Contentments. No, Christ is the Kernel which his People hunger after, and is only satisfied with: And therefore the hungry Child is not put by with such Toys and Rattles, but cryeth earnestly till it be fed with this Bread of Life: Like Ruth, and Elisha; the one is not shaken off by Naomi, with a Go return to thy Mother's House; nor the other with an Elisah's saying, Tarry here. But on they will, and nothing but Death (as it is in your English) may, not Death is self shall separate them, as it is in the Hebrew, Ruth. 1. 17. So a true Christian, whose Heart is indeed touched with the Love of Christ, though he might have Chains of Gold to bind him down to sit still by what the World can afford him, yet he cannot rest but in the Bosom of his Saviour. He cannot be safe in the greatest security that falls short of his Salvation. I, this is an Israelite indeed, in whom is no guile, and let this be his Character, which we may judge both of him and our selves by, and not be beguiled.

Use. 2.

1 Cor. 7. 39.

This, Secondly, instructs us what is a right Spiritual Use and Enjoyment of all outward Mercies and Deliverances, if it be (as the Apostle speaks of Marrying Wives) only in the Lord. If they do not terminate our thoughts and desires so as to take them off from Christ, but rather (as it was here with Jacob) prove as a Rife to lift up our Souls to him: And as so many Illicia, and Prolethives, to draw them out more earnestly towards him. The Earth is indeed an opaque dense Body, which we stick in; and our Eye cannot penetrate and pierce through, and so are earthly Contentments to earthly Hearts (like thick dull Glafs) which intercept the Light, and dull, and almost terminate our Eye and Heart: But if all were right, they should be
as *Media diaphana*, as clear Chrystal Glass, that might transmit the Beams of the Sun of Righteousness to our Souls: Looking-Glass, in which we may see Christ; or as so many Shadows, that better commend and set out to us the Beauty of Christ, that by these Streams we may be led up to the Spring-Head, and by these Rivers led out to the Ocean. This is the right Spiritualizing and Sublimating these low and gross earthly Enjoyments: Not a Rosicrucian Philosophica Theologia; nor the Libertine Familist high-flown Allegorical, Mystical Divinity; Or the Enthusiasts crying up the Spirit, whilst he wallows in the Lusts of the Flesh: But a plain Honest-hearted Christian's taking advantage from outward things, to be raised up to Spiritual and Heavenly: As a Man from the rise of a Hill makes a greater Leap, and as the Bird, which from the Tree takes a longer flight; so from the advantage of the higher Ground of an outward Exaltation and Deliverance, instead of being lifted and put up in Pride, to have the Heart raised up to diviner thoughts, and more ardent desires of God and Heaven; as he, Luke 14. 15. whilst sitting at Meat with Christ, raiseth up his thoughts to the Blessedness of him that eats Bread in the Kingdom of God. This Meat is pleasant; but Oh! what then is the Bread of Life? This Garment comely; But how Glorious then the Robe of Righteousness? This House a very good Dwelling; But Heaven is better. O sweet Friend! But O sweeter Saviour! When thus these outward tastes do not dull, but rather quicken the Spiritual Appetite, and make us more hunger and thirst after fuller Meals and greater Draughts of Christ and his Salvation: This is a right, (not so much seeming as) improving them, which God would have us ready at, and have a holy Skill and Dexterity in. Their Anagogical Interpretations of Scripture are often vain, but here τις ἀναγωγικός is truly Divine, when an holy Heart out of Terrean and Corporal things extracts the Elixir of Divinest Contemplation and Affections to Christ and Heaven.

To this purpose God even in Paradise would have some Trees Sacramental and Mystical, that Adam in that Garden might rise higher than Philosophical Speculation, and not perish by a Tree of Knowledge, but be fed and live by a Tree of Life.

And for this end likewise, Christ as he useth so many Parables, and spiritualizeth outward things, so he is set out by the Name of some of the Chief and Choice of all kinds of Beings. The Angel of the Covenant amongst the Angels; the Sun and
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Morning-Star in the Heavens; The Rock and Precious Stone among the Inanimates; The Vine and Apple-Tree amongst Vegetables; and both Lion and Lamb amongst Sensitives. And so of the rest; that as quaelibet herba Deum, so in every Creature we see and feel after and find Christ; and that as all of them were at first made by him, so by all we might be led to him.

Which therefore (in the last place) is that which we should all be seriously exhorted to:

1. That we would not have our desires terminated, and so take up with any or all such outward Mercies and Salvations which in the World we may be entertain'd with, but still to seek on, till we find a better Saviour and Salvation, which we may safely and quietly rest in; as Joseph and Mary stay not with their Kinsfolk and Acquaintance, till they find the Child Jesus, Luke 2. 44, 45, 46. and mean while they seek him sorrowing, ver. 48. The Beggar that is ready to die for Hunger, though he have never so much else given him, if not Food, waits still as wanting that which he came for, and had most need of. When Christ said to the Blind-man, What wilt thou that I shall do unto thee? His answer is, Lord, that I may receive my sight. A Sinner that hath his Eyes so far open as to see Christ's Worth, and his own want of him, would have said, Lord, that I might receive Thee. A poor Believer hath a further and greater Errand to Christ, than for Corn and Wine, or outward Safety and Prosperity, which those in Hos. 7. 14. bowled upon their Beds for. He hath a Soul to be both saved and satisfied; and nothing can do either of them, but Christ only. O that we had such hungering thirsting desires after him, that nothing might stay our Stomachs without him, much less take away our Stomachs (as too too oft they do from him). Nor is this all that Speech of Jacob calls upon us for; not only not to be taken off or hindered in the out-goings of our Souls to Christ, by being satisfied with those outward Mercies and Deliverances: But

2. By them (as Helps) to be drawn out and raised up in our desires after him. It's great Mercy, if by any means our Hearts may be led out to him, though they be the Horrors of Conscience that prick us, the Terrors of the Law that whip us, outward Wants that drive us, or Dangers that affright us: It's well if any thing will bring us, even Chains of Affliction will draw us to him, but yet not so well as if they were thse Cords of Love: If we might be preserved in Sugar, rather than in Brine.
comfortable Supplies and Deliverances be not as Seats to sit down, but as Foot-stools to get up to Christ by.

In times of Want and Danger to seek Christ, may be rather to seek our selves than him, and to make our selves our End, when we only make use of Christ as a means to it. Such may be shaken off with Jepsab's check: Ye did thus and thus unto me, and why are you come to me now that ye are in distress, Judg. 11. 7. more out of love of your selves than to me. And the like also may be said, if

In times of enjoyment of Mercy and Deliverance we rejoice in God, and seem to love and praise him. This also may be Self-love rather than the Love of God. They might rejoice in God's great Goodness, Neh. 9. 25. who yet did not serve him in his great Goodness, ver. 35. And he might say, Blessed be God, for I am rich, Zech. 11. 5. who yet never truly praised him. This may be but the following of Christ for Loaves, John 6. 26. as the Roman Emperours did Populum annonam demereri.

But thus to love God and Christ in his Mercies, that He is the Oyl of Gladness, swimming on the top of all; that we are no way satisfied with them without him, and best satisfied when we enjoy Him in them and by them; this shews the ingenuity of our Love, and that it's not the World or Self; but Christ that is the Object of it: That as Paul said to his Corinthians, I seek not yours, but you; so it is not our selves, but Christ that we love and desire; and not his Portion, but his Person; and not so much Man's, as his Salvation.

And therefore (to conclude) as in all our gettings, we are to get Wisdom, Prov. 4. 7. So, in all our seekings let us seek after Christ: And in and above all our Enjoyments let us enjoy and eye Him. As Jacob here in Sampson's salvation had a further longing look at His. And so Hannah, 1 Sam. 2. in a Samuel looks at a Saviour. And therefore (as it hath been observed by some) her Song at his Birth, and Mary's at the news of Christ's, in many Passages of both very much agree, and are perfect Unisons. And this further that Song of Hannah will to our present purpose inform us, that the Eying of Christ in all other Mercies will,

1. Make little Mercies great. As the Diamond adds Value to the Brass-Ring. And the Figure added makes empty Cyphers vastest Numbers. And so you shall observe that Hannah

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in that Song for her gaining a Son, and prevailing against her Adversary Peninnah, as concerning their Household-talk, and Womens Brabbles, speaks of greater Matters, carries it in a very high Key, in the strain of a Triumphant Song of some glorious Conquerour: And such indeed Christ was, whom she in that looked at; and where ever Faith seeth him, it seeth Magnum, though in Parvo, which will make little Mercies great.

2. Will not (be they never so great) let the heart rest in them, which would be a dangerous Disease of a vain love-sick Soul, like those Obstructions in the Body, when those Vessels, that should convey Spirit and Nourishment to the other parts, stop and intercept them by the way; but like the Tennis-Ball toucheth upon the Ground, yet thereby rebounds upward; so it from the Earth mounts up Heaven-ward; as Jacob here from deliverance by Sampson, riseth up to Christ's. Though Sampson as the Serpent by the way so bites the Horse heele, that his Rider falls backward, and so he is saved from him, yet that's not enough, not all that he looks for: And therefore he adds, I have waited for thy Salvation, O Lord.

'And so Lord do thou ever wait to be Gracious,

Amen, and Amen.

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SERMON XXXVII.

MAT. 24. 45, 46.

Who then is a faithful and wise Servant, whom his Lord hath made Ruler over his Household, to give them Meat in due season?
Blessed is that Servant, whom his Lord, when he cometh, shall find so doing.

In the Parallel place of St. Luke upon our Saviour's Exhortation there (as here) to Watchfulness Peter makes bold to ask him, Lord, speakest thou this Parable unto us, or even to all? ver. 41. Which Question of his our Saviour answers with another Question in the words of the Text, Who then is that faithful and wise Servant? &c. By which he gives him and us to understand, that although in part he meant all + others, yet especially + them and their Successors, to whom he committed the Government of the Church: for if the ordinary Soldier must Watch, then much more he that stands Sentinel. The Text therefore, and the Auditory suit, and in it you have these Four particulars.

1. Your Office. Servants, but yet made Rulers over the Lords Household.

2. Your Work and Employment, to give them Meat in due season.

3. Your Qualifications requisite for the discharge of it. You must be Faithful and Wise, ver. 45. and so sincere, constant and instant about it, that the Lord, when he cometh, may find you so doing, ver. 46.

4. Your Reward. Happy Men if you be such, and do so, it's no less than Blessedness; Blessed is that Servant, whom his Lord, when he cometh, shall find so doing. You see I have much way to rid in a little time. I must therefore make the more haste, and view some things only in transitu, and stay upon nothing long, nor need I in so Pious and Judicious an Auditory.
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I begin with the first, viz. their Office, which may be considered in a double reference. 1. To God in that word ἀσλος they are but his Servants. 2. To his People. They are άςετερεγώμεις, They are made Rulers of his Household.

1. The Governors of the Church are but Servants of Christ. Moses a King in Jeshurun, Deut. 33. 5. and yet but the Servant of the Lord, Josh. 1. 1. Faithful in God's House, but as a Servant, Hebr. 3. 5. Paul, not inferior to the chiefest Apostles, 2 Cor. 11. 5. and yet acknowledgment himself to be the Servant of Jesus Christ, not only as a Christian, but as an Apostle, Rom. 1. 1. Though (as Aristotle observes) Nature makes them that have but weak parts to be Servants to Men, yet Grace teacheth Men of greatest Gifts Graces and Places to be Servants to Christ, who in the Government of his Family will be sure ever to be the Lord over his own House, as the Apostle speaks, Heb. 3. 6. whilst highest Church-Officers but Servants, and set over it, not as their House, but Christ's.

And in this, differing from Kings and other Civil Magistrates, that Church-Government and Governors are not Despotical, but merely Ministerial.

That whereas Princes κατακατεκάςει & κατεξεγερθησει, Exercise Lordly Authority over their people, our Saviour's peremptory interdict is vos autem non fac. In his Church he permits no such Lording it over his Heritage, διάλονος ἡ ἀσλος, Matth. 20. 26. 27. a Minister and a Servant is the highest title he suffers them to aspire to.

They, though Servants (Ministers of God, Rom. 13. 4.) yet are permitted to be such Lords, as to create Offices, and to enact Laws for all things in their Government, provided they be not against the Law of God. And so both are ἀνθρώπων Κύριουs, Ordinances of Man, 1 Pet. 2. 13. Here, though whilst observing the general Rules of the Word, the persons may be designed and chosen by Men, yet the both erecting of Offices and the enacting of Laws is the Prerogative of the supreme Lord and Law-giver. They must be the Ordinances of Jesus Christ, which we as Servants must administer, and he only as Lord institute.

No dogmatizing for us here, Col. 2. 20. The servants of Christ must not be Lords of his peoples Faith; the Lord make us helpers of their Joy, 2 Cor. 1. 24. As Church-Governours we are Servants to Christ, and in some respects to his Church, 2 Cor. 4. 5.

Be not therefore higbminde, but fear. If God be a Master, upon
upon that account he expects Fear, Mat. ii. 6. and if we be Servants, though we have cause to be thankful, yet I am sure we have none to be Proud; and yet Men's Servants often are, and were well that Christ's Servants never were. There is one that styles himself Servus servorum, who (the Apostle tells us) exults himself above Dominus Dominantium: and therefore we had need be very wary; and the rather,

1. Because as Pride is a spiritual sin, so it's through our corruption very subject to breed in Spiritual transactions. Liquor full of Spirits soon set on a bright flame.

2. Especially in Novices; νεόφυτος τυφώδεις, 1 Tim. 3. 6. not a Novice, lest being put up be fall into both the sin and condemnation of the Devil. Whence some conclude the Devil's first sin was his being proud of his Office. A Novice, whether in Christianity or in Office, either is new, or be newly put into it, is subject to be proud, as the Child of his new Coat. We had need therefore be the more careful.

3. And lastly, the rather, because to be sure many will be very watchful. New things are much viewed, and strangers most looked after. When Austin and his Company came first into England, the direction given to discover whether they were the true Servants of God, or no, was to mark whether they were proud or humble. Look for the like eyes upon us now. Some have been so quick, or rather maliciously evil, that they could foresee, that in the managing of these affairs we would be proud, as the Devil foretold, that Job would be a Blasphemer; O that our humility, as well as Job's Patience, might make the Devil and such devilish malice a Liar: and no better way than by knowing our place, and the Text tells us, it's to be Servants; and that place and relation tells us our duty.

That what the Scripture requires as due from our Servants Use 2. to us, we owe much more to God: calls for Subjection, Obedience, Fear, Fidelity, not with Eye-service, as Men-pleasers, but with singleness of heart, as unto Christ, waiting upon him to appoint you your work. Consult his Word and Providences, and say as, Acts 9. 6. Lord what wilt thou have me to do? And for direction, assistance, and acceptance in your doing of it.

And then, because a Servant is but ὁγγασον εὐλογος, a rational tool in his Master's hand, to be ad nutum Domini, resigning up our Reason to his Wisdom, and our Will to his Commands, doing it willingly, cheerfully, fully, without contradiction, or exception.

Fre-
Frequently and sadly thinking of our Account, Heb. 13. 17. which will be very great, when we have so many besides our selves to reckon for, and yet most certain, and cannot be avoided, Luke 16. 2. Matth. 25. 19.

And yet comforting and encouraging our selves in a faithful and joyful expectation and assurance of a faithful and bountiful Lord's reward. From Enemies, Strangers, yea from Fellow-Servants (it may be) envy and hatred, derision, opposition, and the greatest injuries and mischiefs they can reach us: but what's all this to our Master's last Euge, well done good and faithful Servant, enter into thy Master's Joy?

Thus much of your Office, as in reference to God in the word ἄγγελος. You are but his Servants.

2. Secondly, Consider it in reference to his People, so you by it are made Rulers of his houseold. In which words, two things: 1. The place it self, It's ἐν τῷ θεσμῷ τοῦ ζητοῦ, Rulers of the houseold. 2. The Institution of it, and the investiture, or putting them into it, in the word ἡττήσαν ὑπὸ βούλησαν, he hath made or constituted Ruler of his Household. I shall briefly touch upon both.

1. For the Place or Station, Rulers of God's Household, as he, 2 Chron. 31. 13. is called, הלוי הַנַּגֵּד הַגֵּד הָגְדֶס, the Ruler of the House of God. I confess, the word is not here in the Original, as it is there: but

1. The Phrase in this place implyeth it ἐν θεσμῷ ὑπὸ τῶν ἁγγέλων (οὐν θεσμῶν) over the Houseold, i.e. in place of Rule and Superiority over the Household: as Gen. 41. 43. its said, Pharaoh made Joseph סַךְ נִפְרָד אֶל עַל יָם מֶשֶׁךְ over all (i.e. as our English rightly expresseth it, Ruler over all) the Land of Egypt, according as it's expressed, Act. 7. 10. ἴησαν κυρίων τοῦ γύρου ἐν ἡγεῖται ἰδίως ἐν Σερίπου.

2. Other places in plain words and full titles express it, where they are called ἱερεῖς, ἱερεῖς, ἱερεῖς, ἱερεῖς, ἱερεῖς, ἱερεῖς, ἱερεῖς, words partly in Scripture, and partly in other Authors, given to Princes in Common-Wealths, to Generals & Captains in Armies, to Governors in Families; in all which there is an authoritative power of Rule and Government over them that are set under them. They are called Rulers, and that word commands Obedience.

Fathers, and that speaks Authority.

Elders, and such a γερσον, such a Senate hath power.

Were it but only Shepherds and Stewards (as he that is here called ἄγγελος is in Luke called ἀντωνόμος, that tells that although like the Centurion, Matth. 8. 9. they be under a Superior Authority,
on MAT. 24. 45, 46.

...Yet as such, they have others, under theirs. Called θυγατέρης, Mark 13. 34. but not taken for an ordinary Porter, but σερβος ατριενσις, a Steward that hath the Keys of all, as Isa. 22. and yet as Porters, to let in and keep out of the House of God, and from his Table. Even they who most of all raise up the Authority of the whole Church, as the immediate and first Subject of Church-power, as totum and sum, do freely grant the Exercise of that Power in some things, as only vested in the Officers, and in some other things in them especially. But the Duty of this place, especially of this day, is not to dispute Controversies, but to exhort and urge Practicals.

And therefore, in that God by this Office hath advanced you so high, as to set you over his Household, be exhorted so far to know your Place, and the dignity and worth of it, as not to be ashamed of it, nor to be babished in the Execution of it. Take heed of such an height of Spirit, as to grow proud of it; (of which by and by) but yet pray and labour for such a generous magnanimity of Spirit, as may in some measure answer the worth of it, and may help you with a Holy ἀγαθοσκευη, a free boldness of Spirit, to manage it. Great Men expect it in their Stewards: and the great God requires it in his. This Masculine Ingenuity was in Jephthah in his Temple-work. It's said, his Heart was lifted up in the ways of the Lord, 2 Chron. 17. 6. and Nehemiah, that unwearied and undaunted Repairer of Jerusalem's Ruins, when the breaches were many, and the rubbish that hindered their work much; the strength of the Labourers little, and yet decaying, and the scorns, insolencies, and oppositions of Enemies very great, and yet increasing; how did he by Faith and Prayer, raise up his own Spirit, and by encouraging both Words and Actions endeavor to do as much for his Fellow-Labourers? Chap. 4. and 6. Tricubitalis Paulus, a low little Man for stature of Body, and yet for lowliness of heart yet lower, in his own Eyes less than the least of all Saints, Ephes. 3. 8. yet there was magnum in parvo. With what an Heroick Spirit doth he carry on the work of his Ministry? How doth the little Man stand as it were on Tiptoes, when the Pride and Malice of false Apostles and others, would have debased that Fastigium Apostolicum, with a δοξάζω τίν Dianolían, I magnify mine Office? Rom. 11. 13. Yours is nothing near so high, yet whilst it is over God's Household, too high to be trampled upon by the foot of Pride: which yet it is, and will (on pur-
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pole) be more, if Enemies once perceive that their Scorn and opposition can baffle you into a degenerate Despondency, whom this height of your Office should set above any such Indignities. A Luther's Courage with a Melancthon's Meekness make between them a fit temper for a right Church-Man.

Although what I have herein said, perhaps is not enough to raise some of our Spirits, yet it may be to some is too much, who will think I preach that Pride, which (out of their Charity) they say we will practice.

And therefore because it is a Duty of Humiliation we are now upon, I shall rather press Humility.

And that as from the former Particular, because by our Place we are Servants, so also even from this, because that by it we are set over God's Household: For, though the Station be High, yet be not high-minded, but even therefore the rather fear. Lower thy Sail, the higher the Wind is. In Ezekiel's Vision we read the Rings were so high that they were dreadful, Chap. 1. 18. As the higher we are, the more we tremble when we look downward: The height and weight of your Places, though it may make an empty pragmatic spirit Proud, yet (when well considered) strongly engage them that are better advised to be Humble, Watchful, Fearful.

As for Instance. Are we over God's Household?

1. It's an High Place, but withal it's a great Charge, which will bring at last to a great Account, Heb. 13. 17. If we be Overseers, Acts 20. 28. then (as Nebemish, contended with the Rulers, Chap. 13. 11. so) we shall be accountable for whatever miscarriage in our Charge is occasioned by our over-sight (As Diogenes struck the Master for the miscarriage of his rude Scholar). By our Offices we are made Debtors, Rom. 1. 14. And shall we be proud of such engagements? I that cannot answer for one of a thousand of mine own sins, Job 9. 3. How shall I for the sins of (it may be) thousands that I have the Charge of?

2. The higher the Place, the more in view. (As a blemish in the Face, in the Eye most visible). Our Saviour told his Apostles, that they were as a City that is set on an Hill, set high; but therefore could not be hid, Mat. 5. 14. We may be sure to have many Eyes upon us, and, it's to be feared, too many of them evil enough, and what care (then) need we have that our Nkedness be not discovered in this our ascent to God's Altar? Exod. 20. 26.

3. The
3. The higher the place, the lower and heavier the Fall, if we tread awry: And no Precipice so dangerous, as when Satan prevails with us to cast ourselves down from the Pinnacle of the Temple. The instances of Korah (in the Law) and of Judas (in the Gospel) and of many others since, say plainly; that, as God in a way of Judgment, begins at the Temple, Ezek. 9. 6. so none heavier than such as have been inflicted on evil Church-Men. And justly: For of them it's especially spoken, the Servant that knoweth his Master's Will, and doeth it not, ἄρειος τοῦ νοοντός τοῦ κυρίου, shall be beaten with many stripes, Luke 12. 47.

And therefore, if the higher my Place is, the greater is my Charge and Account, the more Eyes upon me, and the more desperate will be my downfall. How should this prick the bladder of my swelling Pride? How should it compose our Spirits to an humble, meek, awful, and watchful frame in all our Walkings, and especially in our Church-Administrations? When Christ the Master of the House was Meek and Lowly, how should we learn of him, who are but Servants, and at best but Stewards, set over the House, but not to be on the House-top, presently in Passion when at any time we are crossed! St. Paul teacheth us a better Lesson; The Servant of the Lord must not strive, but be gentle unto all Men, apt to Teach, Patient, τάξιν ἔχειν, τὴν ἀντίδρασιν ἀντιπαθημέναις, 2 Tim. 2. 24. 25. Let not this Superiority be corrupted into a proud Superciliousness. Some say it will ruine us. I hope they will prove false Prophets; I am not in telling you that it will very ill becom us. For,

In the third place, This Height in being over God's Household Ufe 3. calls upon us (as I said before) not to be ashamed of the Office, so not to be a shame to it. But as we are herein much Dignified, so to walk worthy of this high and holy Calling, and to labour to be as much above others in Grace, as we are in Place. Is de nobis omnibus judicet, qui omnibus melior, was once the Vote of the People in the choice of their Censor. Think that it's the expectation of our People in each Pastor, or other Church-Governor and Censor. This εἰσοδήμων, this Superviourship of ours in the name and nature of it, speaks more of Care and Labour, it will be a than of Honour and Preferment. And therefore let it be our labour and care with Paul, to magnifie our Office, as in a vigorous affenting it against such as oppoze it, so in calling Beauty and Glory upon it in our holy, just, wife, grave, and faithful Ma-
management of it. The Law admitted of no Blemishes in their
Priests, Lev. 21. 17, 18. &c. And would it not look very ill-
voured, to see greater Deformities in the Gospel's Ministers?
But what a sweet Note is that of Paul's, 1 Thel. 2. 10. Ye are
Witnesses, and God also, ος δεσμος και δικαιος και ἀμήντως, how
holyly, and justly, and unblamably we behaved our selves among
you that believe. I, that was for a Paul, for a Scholar of the
highest Form, who (as Chrysostom faith of him) as for his Di-
vine Contemplations was ἐν θεοῖς ἀνθρώπους, so in regard of
his heavenly Conversation ήτις γις ἄγιος. Yea, and for
us too to aspire unto, and labour after, that our Abilities, Graces,
Carriages, may in some measure, if not answer, yet suit with
our Offices, that when the one is high, the other may not
be low; in the one, over others, and in the other under all. I
say no more, but with Solomon, The Way of Life is above to the
Wife, that he may depart from Hell beneath, Prov. 15. 24. The
Lord help us in this kind, both to be Wise our selves, and to be
a means of making others also Wise to Salvation.

2. Having thus considered your place, Servants; and yet Ru-
lers over God's Household: We come secondly, to take notice of
the Institution of it, and your Investiture in it, and both held out
in the same word Καστεῖον, whom the Lord hath made Ruler
over his Household. Quem constituit: A word in the signifi-
cation and use of it holding forth an Institution, and accordingly
here signifies Christ's Instituting the Office, and Constituting the
Person; as here being compared to a Master taking a far Journey,
and in his absence appointing, 1. That one of his Servants
shall be in his place. And, 2. Chusing whom of them he pleaseth
to look to the House, and to be over the rest of the Family. The
Institution of the place, and choice of the Person being both at
the Master's appointment, and both necessary, that that Servant
may take it upon him, and act in it with Warrant and Author-
ity; which holds here likewise, but only that the former (the
Institution of the Office) is immediately and only from our Lord
and Master: But the latter, viz. The calling and putting of fit
Persons into it, though in extraordinary Functions, as of Apo-
stles and Prophets, &c. that also belongs to God; yet in ours
of Ministers and Elders, and such like, which are ordinary, he
admits of an intermediate Call of the Church: But yet so ac-
cording to general Rules prescribed by God, as that we may
say, that both Places and Persons are Appointed of God, and
that
that he hath made them Rulers over his Household.

Which I earnestly desire, that all of you, who take upon you this Office, do heedfully take notice of, that (for your Encouragement whilst you are at your Work, and for your comfort when you are to give up your Account) you be grounded assured that your Office is of God; and your Call to it, by God; that in both respects, whether you be Ministers, or other Elders, it is God that hath made you Rulers over his Household.

1. For us that are Preachers, that our Office is of God, I hope we are not in doubt, nor to seek for proof of. No. As long as we understand and remember what the Apostle saith, Ephes. 4. 11, 12. Ye apostles, prophets, &c. And he gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, &c. No Socinian, or other Sebastian, will ever make us call it in Question.

You that are assisting Elders, have had your Place and Employment formerly decreed, and to this very day questioned, as for a long time forgotten in the Church, nor so fully and clearly held out in the Word; and therefore as the Man, in whom the evil Spirit was, said, Paul I know, and Apollos I know, but who are ye? Acts 19. 15. So some almost out of a like evil Spirit are ready to say, Pastors I acknowledg, and Teachers I allow, but who are ye? And therefore you have the more need to be fully grounded in this main Point, that your Office is not only Permitted and Allowed, but directly Instituted by Jesus Christ. For whatever others hold, I for my own part must freely profess my Thoughts, that if by your Place you have, as Officers of the Church, a Share and Interest in the Government and Censures of the Church, in ordaining Ministers, admitting Members, and in casting out and Excommunicating scandalous Offenders, things all of them so material and essential to Church-Communion, and so purely Ecclesiastical, nothing lefs than a Deus Divinum, and a true and proper Institution of Jesus Christ, will groundedly Warrant you to take upon you such an Office, and to manage such an Employment. Nothing is to be at the Master of the House his Appointment, if the great Officer and their chief Employments, upon which all the Government and Welfare of the whole Family depend, be not. Neither the Time, nor the Duty in hand will permit at present, a clearing of your Title: But it doth call upon me to call upon you to get it cleared in your own Consciences. The

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Priests,
Priefts, the Children of Hobajab, who out of Ambition had married into Barzillai's flock, and would be called by his Name, when they sought their Register, and it could not be found in Aaron's Genealogy, they were, as polluted, put from the Priesthood, Nehem. 7. 63, 64. And left such a Non est invenitus be returned, you have great need to search the Scriptures, the Rolls and Registers in which all such of God's Charters and Commissions are recorded; and if in 1 Cor. 12. 28. in that Vv. 28. in that Vv. κυβερνητας, Governments, you can distinctly spell your Ruling-Power, you have in the beginning of that Verse God's εξωκορονηθεν, God hath set in his Church; and that speaks plainly an Institution; or if in 1 Tim. 5. 17. you can truly and satisfactorily make out Elders that Rule well to be distinct, both Persons and Officers, from them that labour in the Word and Doctrine, you have that which your Faith and Practice may safely build up from that place, in which God provides for their Honour and Maintenance, and that in a Church-way, which he would not do, if they were our Creatures, and not his own Ordinances: for how should we dare to think what I am (though in way of abhorrenency) afraid to utter, that our heavenly Father should keep our Bastards? Thus, make sure in the first place, that your Calling and Office be of God.

2. And as sure that your particular calling to it be from God also; that he made the Seat, and then set you in it, that you did not run before you were sent, that neither greedy desire of gain in Ministers, or a busy pragmaticalness, or a tickling Itch after applause and domination, to be accounted some great doxologists, do prickle on them or other Elders, but that God, after he had in some measure fitted them, hath inwardly inclined them and brought them to Paul's το παρουσια, Rom. 1. 15. Or in case of a Moses, Jeremiah's, and Zephaniah's averseness, either some overpowering work of God's upon our Spirit, or over-ruling providence in our way hath thrust us out to be Labourers in his Harvest, Matth. 9. 38. and the wants of our Brethren have with the Man of Macedonia to Paul cried to us, Come and help; the vote and mission of some, and the welcome reception and giving of the right band of fellowship from others, have drawn us ab-inferos sarcinulas, as once Saul, (though in another sense than he was) to be Rulers of his People.

In this Exhortation, I am the more serious:

1. As on the one side, because of our very uncomfortable walking in this way; if we abs in this particular. It's error in
fundamento, a fault in the first Concoction. Were it no more than an unsettled hesitancy, or a scrupulous doubtfulness of our Minds, that either the Calling is self is not of God, or that we are not called to it by God, it will be like Gravel in a strait Shoe, will pinch, and make us tread very gently, and tenderly, when we walk fair and easily in evenest ways; but will make us half quite down, and give out wholly, when we are put to it in rough and hard ways; will make us fall short of that ἐργασία or free boldness, which is requisite for the through carrying on of our work. When we seem to have the most assistance from God, and least opposition from Man, yet δει τιν' αυτ' ειναι, the Man that hath some inward defect, is faint within, by the warmest Fire, and in the cheariest Sun-shine: as the Man, though at a marriage Feast, yet when he could not answer that queftion, Friend how camest thou in hither? is said to be left Speechless, Matth. 22. 12. But suppose, at some special times, and in some heavy pull, and great strait of our employment, God should seem to frown, and the World and Devil should indeed rage (as the former we may often deserve, and the latter we may be sure of) what cheer is like to be then, if as it was with Elijah, now in a Wilderness, and (as many think) out of his way, the Angel again and again haunt him, and ask, but what dost thou here Elijah? 1 King. 19. 9, 13. If in such a strait our own Conciences gagg us, and such misgiving thoughts rise up within us, I fear my work is not the work of God, or, that I am not the workman appointed to it by God; and so, though Men blame me, yet God doth not thank me; though they unjustly oppose me, yet he may most justly desert me with a quis requisivit hæc? who required these things? or at leaft, of your hands? The discouragement and despondency of mind in this case would be very great, and the Event hath sometimes proved very dreadful, but not more disheartning.

2. Than on the other side, the Conscience and clear Evidence that our errand is from God, and that he hath sent us on it, will be encouraging and strengthening, and as good as Elijah's first and second Bait, with him to walk, though it be in a Wilderness, many a hot Summers-day, and cold Winters night, till we come to the Mount of God. If it be a way of the Lord, it's Strength to the upright, Prov. 10. 29. and if I be called by him to it, my Call is my Comfort, my Commission my Warrant, which therefore Jeremiasb (Chap. 17. 16. & 20. 7.) Amos (Chap. 7. 14.) and
SERM. XXXVII.

and our Blessed Saviour, and his blessed Apostle Paul, had often recourse to, and still held out and pleaded against all Objections and Oppositions. For who hath more Authority in the House, than the Lord of the Household? And if he have appointed and employed me, what hath any Enemy or stranger, yea or fellow-Servant to do to oppose or hinder me? When I can without wrong make use of the Apostle’s plea, whether it be right in the sight of God, to hearken unto you more than unto God, judge ye, Acts 4. 19. it’s a Back of Steel to my Bow, and a full Gale in my Sail, strongly engageth the heart.

To be ready and earnest to do our utmost in our Duty. It was before the Lord that chose me, faith David, when he dined before the Ark with all his might, and he would therefore be more vile, though so vile already in Michal’s Eyes, that she despised him. The Lion hath roared, who will not fear? The Lord hath spoken, who can but Prophesy? Amos 3. 8. We cannot but speak, Acts 4. 20. et seq., for a necessity is laid upon me, and woe unto me if I preach not the Gospel, 1 Cor. 9. 16. It engageth and encourageth the Heart to duty.

And in doing of it, to expel and wait for God’s Mercy. If I be sure that my work be God’s, and that he hath called me to it, I dare not but so far honour him, as notwithstanding all discouragements to trust him, and confidently to rely upon him for Acceptance: For if in both my Place and Employment I be his, in accepting of me, he owns himself; else I may say, Lord thou hast deceived me, Jer. 20. 7. Assistance, which other Masters are wont to afford their Servants in their work, and our best Master is not wont to be worse in this kind to his Servants in theirs, who never suffered his Servants to do his work by their own strength, but first bespeaks Gideon’s might, Judg. 6. 12. and then v. 14. bids him go out in it, and promiseth he shall save Israel by it. Which adds a third thing.

Blessing. Common Adulteries use not to be fruitful, and so Bastard Ordinances are barren; but as we love our own, so God, who hath more cause, useth to love and bless what’s his. When Isaac sends Jacob to Padan-Aram, he blesseth him, Gen. 28. 1, 2, i.e. he prayed for it: but our Master, when he sendeth us, he so blesseth, that he bestows it. Because the false Prophets ran on their own heads, they therefore went on a bootless errand. I sent them not, therefore they shall not profit this People at all, Jer. 23. 32. but bad they stood in my Counsel, they should have conversed my People,
People, v, 22. How do we go again, when we have the Wind as well as the Tide with us? the Gale of Heaven, as well as the current Stream of our Brethren's votes and desires?

Reward. For whatever Man may do, yet God never suffered his Servants to serve him gratis. The same virtuous Woman that set her Servants their Task, gives them also their portion of Meat, Prov. 31. 13, 14, 15. and that God which sets you on work, will be sure Mr. Moor of to pay you your wages. For the outward Man, Gainers many of you cannot be, and it's well that it is so; and you might scape well, if you were but gainers in the sense of that Phrase. Acts 27. 21. where Paul speaks of gaining harm and loss, that is, in preventing and avoiding it. Injuries and Losses may be all our gains from Men: but there will be nothing lost by what we lose for God, when we come to our last reckoning. When God sends us of his errand, he bids us indeed be stedfast and unmoveable, always abounding in the work of the Lord; but for our encouragement withal, he tells us, that our Labour shall not be in vain in the Lord, 1 Cor. 15. 58.

[What follows was prepared, but not Preached.]
SERMON XXXVIII.

MAT. 24. 45, 46.

Who then is a faithful and wise Servant, whom his Lord hath made Ruler over his Household, to give them Meat in due season? Blessed is that Servant, whom his Lord, when he cometh, shall find so doing.

But that Reward is the last part of my Text. We are before that to consider of our Work.

And that is the 2d: Which (having dispatched our Office, Servants, and yet made Rulers over God's Household) we come to in these words, τὰς ἀνδρὰς αὐτοῖς τὴν τροφήν ἐν καλῷ. It's to give them their Food in due season.

I will not insist upon that, which yet some observe from the word ἀνδρὰς, that it's a giving, and not a selling of this Food to the Household. Christ once whipt Buyers and Sellers out of the Temple: but after-ages complained much that they were gotten in again. This Food for the Household is the Masters Provision, and only put into the Stewards hands for his Households use. All thy Grace, Wisdom, Ability to dispense the Word and other Ordinances, to govern the Church, &c. are God's Gifts, which he never betrusted thee with to enjoy, or make a Mercat of for thy self, thine own gain or applause, but for the Glory of thy Master, and the service of his Spouse: and therefore although the Labourer be worthy of his hire, Luke 10. 7. yet neither be thou on the one side ever so mercenary, as to account thy maintenance such an hire of thy Labour as which thou aimest at, and puttest off the Ordinances of God for: No, in this sense freely thou hast received, and therefore freely give.

Nor let the People be ever so mean as to think, when they have paid their Pittance, they have bought you for Slaves, and like good Chapman have made a fair purchase of the Word, and
the rest of God's Ordinances, which they hereupon claim as their due, and in case, though by their own default, they come short of, you shall fall short of yours. But how unworthy are such base Simoniacal chaffings of thee, as thou art either a Minister, or Christian? something akin to Judas selling, and the Jews buying of Christ for thirty pieces of Silver: and a goodly price, wherewith I was prized of them, faith the Lord, Zech. 11. 13. The Apostle would lift us up to higher thoughts, when he calls the Church Officers maintenance, not Wages but Honour, 1 Tim. 5. 17. to be freely honorably allowed, not as a recompense of their Labour, but as an honorable testimony of our love and respect, not as the price of the Gospel, and all that either we mean to give for it, or the Ministers should look at in dispensing of it. Theres's much more that God expects for it from the People, and which his Ministers should look at in their administrations of it. They are first paid to give the Household their Food in due Season.

2. The second thing observable is, what they are to give, expressed in the word τροφή, their Food and Nourishment, by which Hierom means Cibaria doctrinarum: others, verbi & Sacramentorum pabulum, the sacred Food of the Word and Sacraments; not excluding either the wholesome Phisick of Church-Censures, for it's Phisick as well a Food, which we pray for, when we begg our daily Bread, Matth. 6. 11. or the due administration of any other of the parts of Church-Government, for as Christ τωμάλως feeds whilst he rules, Matth. 2. 6. (Kings are τωμάλωσιν λαον) so we may properly be said to Feed, by Governing as well as Teaching. In reference to both which, Paul in his charge to the Elders of Ephesians calls upon them τωμάλωσιν τιν ἐκκλησίαν τῷ Θεῷ, to feed the Church of God, Act. 20. 28. That's their Task, nor can you conceive otherwise, if you consider,

1. Either the Master of the House his Royal Bounty. He would not have his Family starved, and therefore takes order that they shall be fed. In our Fathers House there's Bread enough; Luke 15. 17.

2. Or his Servant's Office and Duty. They are elsewhere stiled Shepherds; and a Pastor's work is to feed the Flock, Zech. 11. 7. Nurses; and they suckle and cherish their Children, 1 Thes. 2. 7. in the place of Luke parallel to the Text ὁμονομάζων, Stewards, whose whole work both here and there is summed up in this
this comprehensive expression of giving Food to the whole Family. And for your quickning herein, the Application of this,

Proclaims the People of God their great need, even greater of these Spiritual supplies, than any can have of those corporal, the fainting-Soul standing in more need to be plied with Promises and Encouragements, than the swooning Man with Cordials; the careless and foul Sinner, of Threats and Admonitions, than the foul diseased Body of stronger Purges; and the obstinate Sinner more to be call out, than the gangren'd Member to be cut off: all of us as much and more of this Spiritual Food, than any, than all of us do of our Natural-Food, and Job called that necessary Food, Job. 23. 12. and therefore no wonder if Paul said, a necessity is laid upon me, and wo unto me if I preach not the Gospel, 1 Cor. 9. 16. God and Nature is not wanting to thee in necessities: Let not Grace suffer thee to be wanting to thy charge in their necessities. Christ was willing to bleed, that of his Flesh and Blood he might make the Provisions, wilt thou be willing, to be at the Cost, though it be of thy Sweat, to set them on the Board? Let thy People's hungrying defires bespeak thy pity. It was one of the saddest Notes in the Church's Lamentations, that the Children asked Bread, and there was none to break it to them, Lament. 4. 4. Or should their Desires be silent, yet let their Wants cry for thy Compassion. Cogita de cibo et potu animalium tuorum, saith Bernard, nam esuriant, & non perunt; they oft are Hungry, and yet so weak, sullen, or shamefaced, that they will not, or cannot ask; nay (which is worse) inedia languent, et tamen non esuriant, they too oft are half famished, and yet are not an hungry, are ready to die, not so much for want of Food, as of a Stomach, as it is with too many of our Flock at this day. And therefore (in this case, if in any) if there be any Consolation in Christ, if any Comfort of Love, if any fellowship of the Spirits, if any Bowels and Mercies, let our Bowels earn over them. Starved Souls will be frightful Ghosts to us, when they and we at last shall stand together to give up our account, and to receive our doom. Let this make us think of our charge and mind our work, it is to give Food to God's Household.

Which calls for a second part of our care, that it be indeed ΤΕΟΦΑ, nourishing-Food, that we give them. If they ask Bread, give them not a Stone; or if Figs, let it not be a Serpent, (Matth. 7. 9, 10.) in hard and harsh usages.

It's
It's Food, not the Poyson of Heresies and corrupt Doctrines, or destructive Administrations. Your Power is given to Edification, 2 Cor. 10. 3. and not to Destruction.

It's ἄρτος, solid nourishing Food, not the Froth of Airy Notions, or our fine-spun high-flown Speculations, not the Trash, Hay and Stubble of our own Fancies, Humors, Passions, nor the rarest Flowers of our great Readings and curious Elegancies. The Sheep of Christ's Pasture use to feed on more wholesome Herbs, whilst they let such Flowers stand by. The Word is the immortal Seed, that begets us, 1 Pet. 1. 23. (These too dilute to be prolific, as of the Philosopher's Books, animum non dant, quia non habent) and the sincere Milk Chap. 2. v. 2. to nourish us. From these we can suck nothing but Wind, which makes us swell, and that's all. What's the Chaff to the Wheat? Jer. 23. 28.

It's ἄρτος, the solid nourishing Bread of Life, and therefore away with all such Kickshaws.

3. The third thing observable in this second part is, that what Matthew here calls ἄρτος, their Food, Luke in the parallel place, calls σῶμα τὸν ἐαυτοῦ, their portion of Meat, which Agath phraseth (though in another sense, תְּנִיָּה וּנְהוּ (Prov. 30. 8.) Food convenient for me. The same Dispensation will not either for kind or measure suit all. There are in God's Family young Babes as well as grown Men. Some sick and weak, others healthy and strong, some sick of lighter Fevers, others of more putrid, it may be Hetical or Malignants. That which will feed the Child will pine the Man; and what's Food to him that's healthy, may be poyson to the Sick: and that which will heal a Wound, will not cure a Gangrene: As therefore God in his greater House of the World, hath such both store and choice, that he answers the want and desire of every living thing, Psal. 145. 16. So this Presence-Chamber of his Church he hath so fully fitted and furnished, that in his Word, Sacraments, Censures, and other Administrations, his Manna is answerable to every Palat: he hath a fit Medicine for every Malady; both a Rod and a Pot of Manna in his Ark. But now to know which of them to use, and to whom. This ἀριθμότομος, this right dividing of the Word of Truth, 2 Tim. 2. 15. so as the proud Sinner may not presume, nor the fainting Christian drop, the right Administration of the Keys, that no false Pretender, notwithstanding his greatest shews, may be let in, nor the weakest Believer, notwithstanding his many weaknesses, kept out, that we do not on
the one hand, in too rigorous a way kill a fly on our Brothers Forehead with a Beetle, nor on the other, through ignorance, in adversity, Interest or the like, blow whole a corrupt Ucer a little skinned over. This is one of the hardest pieces of our work; hic labor, huc opus, & ris πειχος τωνα; Lord who is sufficient for these things? 2 Cor. 2. 16. This would call for in Ministers a more diligent inspection into, and Knowledge of the state of our Flock (Prov. 27. 23.) than I fear we have any of us attained to, or many of us endeavoured after; which we had need this day to be greatly humbled for our want & neglect of. This requires all the qualifications, which Christ here mentioneth, of Faithfulness, Wisdom, Sincerity, Constancy, Instancy, which (I said) are contained in the third part of the Text, so worthy to be sought, and yet so hard to be found, if all of you should be like some of us, that in both respects Christ may here ask the question, Who is that Faithful and Wise Servant, whom his Lord shall make Ruler over his Household, to give them their Food, or due portion of Meat, in due season?

4. Which last words, εν Καισο in season, is the fourth particular in this second part of the Text.

Food is to be given, and that in a fit proportion, and also in a fit Season. It's so with orderly Men, and in well-ordered Families, Eccles. 10. 17. and God would not have his House worse ordered. The wise Physician as he weighs the Dose he gives, so he calculates the time in which he should most seasonably give it. It's the Wisdom of God as Governor of the World, that as he satisfies the desires of his Creatures in giving them their Food, so that it is in due season, Psal. 145. 15. and accordingly as the Lawgiver of his Church you shall observe how punctual he is in the Law to require his Ordinances to be observed, but in their season, Exod. 13. 10. Levit. 23. 4. Numb. 9. 37. 13 & 28. 2. He is now no whit less careful of it in the dispensation of the Gospel. ἕνωκις ἀνακύλος, is the Apostolical Precept, 2 Tim. 4. 2. Be instant in season: He adds indeed, and out of season too, though that is out in some Copies: but if you take it in, you must understand it of that which the wisdom of the Flesh accounts out of season, as that it will not stand now with the Ministers profit, or the peoples occasions or humors. For otherwise it's both faithfulness and wisdom of Ministers and other Church-Officers heedfully and watchfully to watch and catch all fittest opportunities, in which they may act most seasonably:

1. Hard
on PHIL. I. 21.

1. Hard to be hit on, and therefore the more carefully to be heeded. Much good lost because the opportunity is slipt: because to every purpose there is a time and judgment, therefore the misery of Man is great upon him, Ecclef. 8. 6.

2. Most Successful usually, if observed. The thing is then Beautiful, Ecclef. 3. 11. and therefore taking: upon the Wheels then, and therefore goeth on smoothly. I am no Arminian, to make the Efficacy of Grace to consist in Moral persuasions applied tempore & modo congruis, in the fitness and seasonableness of such Applications. No: I know that God to shew the freeness and prevailing Efficacy of his Grace, sometimes works it (as in Paul and others) when the Sinner is most indisposed, as Christ the Physician came when the World was most Corrupted, who, otherewise than other Physicians, can to purpose give Physick in the height of a Fit, as he cured Simon's Wife's Mother, In eftu Febris, in the very Paroxism of her Disease. Nullum tempus occivis Regi.

SERMON XXXIX.

PHIL. I. 21.

For to me to live is Christ, and to die is gain.

Accoring as our Nature is, so proportionably is our Life and Practice. It is so with us, as we are Men; and so it should be with us, as we are Christians. As such, in my former Text lately handled, Peter told us that our Nature is Divine; and Paul telleth us here, that his Life is such: To me to live is Christ, and to die is gain. When Christ first is our Life, then even Death at last proves our advantage. In the two following Verses, the Apostle telleth us, he is in a strait between two, and knew not which of them to chuse. Happy strait! Not such an one as David was in, 2 Sam. 24. 14. when he was to chuse which of three Evils, but of two Good things, and both so Good, that he knew not which to make choice of. Such a proffer whether to live or die to a condemned Malesfactor would not be accounted a Strait, but an happy Enlargement, when all his hopes are in Life, and he hath no assurance.
assurance of any Good after Death; Skin for Skin; and all he
would give for his Life. Indeed such an Option (whether of Life
or Death) was once by God tendered to Adam, and by Moses and
Jeremiah afterward to Israel; and Death was by them unhappi-
pily made choice of, not as sometimes * it is out of present an-
guish and weariness of Life, but from desperate preferring of
Luft to Life, and a careless, if not wilful Ignorance or non-attend-
ce of what Death and its consequents come to. But
Paul's both Case and Temper here was far better. Because
Death would have been his own gain, so he could willingly
have made choice of it: But because his Life would be Christ's
and the Church's advantage (which he must prefer before him-
self, and therefore deny himself rather than them) so; as Christ,
when Nature simply would have desired Life, out of Obedience
to his Father, chose Death; so, on the contrary (but from the
same Spirit) the Apostle Mortem habet in desiderio, vitam in
patientia. When Self-interest would have made choice of Death,
Christ's Interest makes him choose Life. And happy he, that he
might so well do either, seeing to him to live was Christ, and to
die was gain. Christ, (as other Interpreters and Translators
render it) being to him both in Life and Death advantage.
This latter reading Calvin preferreth, as containing a less forced
Sense, and a more full Doctrine, and best agreeing with the
words foregoing in the precedent Verse, in which the Apostle
expressed himself confident, that Christ should be magnified in him,
and that he was indifferent whether by Life or Death, because
(as he addeth in this Verse) both in Life and Death Christ would be
gain to him. Which not only Beza, and Bullinger, and Hemmings
follow, but also some of the Papish Expositors, taking leave to
forfake their own vulgar Interpreter. For my part with Zanchy,
and Piscator, and the joynct concurrence of Antiquity, I take
leave in this to follow the old Interpreter, and our last Transla-
tion; which I do not find clog'd with the fore-objected Incon-
veniences.

The Doctrine contained in the words thus read being full, as
we shall afterwards see in the handling of them, the Sense no-
thing forced (as was Objected) but easy, and obvious, and
exactly agreeable to the words as they are placed in the Greek
without the harsher Transposition of them, and Addition of
some not expressed in the Original Text, which the other read-
ing is incumbered with.

And
And lastly for the Coherence, much more agreeable to the words foregoing, to which they relate, as appears by the causal for. And they are not those, ver. 19. For I know that this shall turn to my Salvation: But those immediately preceding (ver. 20.) Christ shall be magnified in my Body, whether it be by c. a. Lapida. Life or by Death: For to me to live is Christ, and to die is gain.

In which words he giveth an account, how Christ would be glorified both in his Life and Death, as Aquinas observeth, the two parts of the Text answering the two Expressions in the end of the two foregoing Verses. To me to live is Christ; that is, if I live, the aim and business of my whole Life shall be to promote his Honour and Service, and so he shall be glorified by my life, this expressly: The other Piscator thinks more implyingly, I conceive expressly enough: Thus; If I die a Martyr in his Cause, he will be as much if not more magnified by my Death, and so far he will be a Gainer, and my self also to boot, for then I shall be with Christ, which is πολλα μαλλον πρεισσον, much more better, even best of all.

And so in the words of the Text (spoken by Paul, both as an Apostle, and as a Believer) we have these two Observables, 1. A good days Work. 2. A good evening Wages and nights Rest. The Work and Business of a true Christian's Life, and the Happinesse of his Death, the one is Christ, the other is Gain: For to me to live is Christ, and to die is gain.

The first then is this, That Christ is a true Christian's Life: Or rather in the words of the Text, To a true Believer to Live is Christ: For so Zanchy observes, that the Apostle doth not say, Christ is his Life, as the efficient cause of it, but Ipsum vivere, his very Life was Christ, as the final cause of it, the whole that he did and aimed at in it. So that Christ is not the Subject of the Proposition, as Calvin and Beza would have it, but the Predicate, so that whatever he, either projected or acted, Christ might be predicated of it, it had the Signature of Christ, something of Christ, as the Principle or Effect, End or Object of it was stamped and found upon it; But herein I lift not to be over-curious. Take it (if you please) according to the former Expression as more plain, Christ is a Christian's Life. But that you may know in what Sense it's here meant, Christ may be said to be a Christian's Life two ways:

1. On Christ's part, as he is the Efficiens, Procreans, and Conservans, the Author and Preserver of a Christian's Life even Natural.
Natural, John 1. 3, 4. but especially Spiritual and Eternal, who is both the Way, the Truth, and the Life. John 14. 6. But this is not here intended, though in the prosecution of this Point we shall have occasion to make use of it.

2. But secondly, On the Christian's part, 'Christ is his Life, in that he desireth and endeavoureth to make himself so, that although he live in the Flesh, (as he speaks in the following Verse) yet he liveth not to the Flesh, but to Christ. His Natural Life he looks at as a Mercy, as in which he hath opportunities and advantages to honour and serve God, and to do Good to himself and others: Otherwise to live, only to live, though it be with ease, content, and pleasure, it's not worth the while, as that which Beasts as much, it may be more than we, attain to; but if (as oftentimes it falls out with many) which we see (as we are wont to say) labouring for Life in Penury and Infamy with bodily Pains and Sickness, and inward Horror and Anguish, Death hath by many been desired, rather than such a Life: It is Vita minime vitalis: But τὸ ἡμῶν χριστός, the Life, that vital Life which a Christian (as such) desires to live, without which a Man, though otherwise never so lively, is dead whilst he liveth, is Christ only.

But how and in what respects doth a Christian thus make Christ his Life?

1. First as the vital Principle from which he acteth: For that life is in every living Creature, and so Christ is to every living Christian. Paul liveth, but not so much he as Christ in him, because he in and from Christ; as Dionysius Areop. makes it the top of the Souls perfection in Praying, Working, Suffering, Pons passive quam active se habere: The life which I now live, I live by the Faith of the Son of God, Gal. 2. 20. It's a Life of Faith, and Faith fetcheth all from Christ, πάντα ἐγώ, I can do all things, Phil. 4. 13. Great words you will say, and may be ready to think spoken by some Thracondal Bradocio. What! All things? Can he both do and suffer all Things? (For that is his meaning) And that with an ἰχθύς, with full Strength and Ability? Yes, but in the very next words with the same Breath, he tells you, whence his Bow had such a back of Steel: It's ἐν τῷ ἐνδυνάμενῳ με ἰχθύς, it was all in and from Christ that strengthened or enabled him: In which Expression, take notice of this multiplied Emphasis. 1. It's not I, but Christ. 2. Qua potestiam, for the Power, Faculty, and Ability of it. It's ἐνδυνάμενῳ.
on Phil. 1. 21.

It's his ἐνέργεια, which is the cause of my ἰσχύς. It's his Power that works in me this Ability. 3. *Quod autem, for the Act, or my actual exerting and putting forth this Ability, it's again εἰς τὴν ἐνέργειάν, it's from his actual Influence, by which he actually strengtheneth me. 4. *Quod continuationem, for the continuation of it, 'tis still εἰς τὴν ἐνέργειάν, which Participle expresseth a continued Act, it's from Christ still enabling me, for should he leave off never so little, I should presently stand still and do nothing. And lastly, it's not ἐνέργειαν, but still ἐνέργειαν, which signifieth not only a lighter outward touch, but an inward enacting and enabling, as from a Vital Principle, which *David phraseth by God's strengthening him with strength in his Soul, Psal. 138. 3. And *Paul by being strengthened with Might by the Spirit in the inward Man, Ephes. 3. 16. All this our Apostle feels and acknowledges that he hath need of from Christ in his living to him, and acting for him, as being very sensible of the truth of what he before had said, Ephes. 1. 19. that it's no less than the exceeding greatness of his Power, according to the working of his mighty Power, which is to usward who believe. The Expression according to our Translation is most full: But the Greek far more Emphatical, which runs thus: το ἐνεργεάλαβον μεγας το ἐνεργεϊς αὐτος κατα την ἐνεργειαν το μεγας το ἰσχυς αὑτος, in which Piscator observeth, and admireth a wonderful heaping up of very many most Significant and Emphatical words, and all too few to express that unconceiveable Greatness of God's Power, which we need, and he puts forth in his People. It is, 1. The Power of God. 2. The ἐνέργεια, Greatness of that Power, μεγας το ἐνεργεϊς. 3. The exercitatoress of that Greatness, το ἐνεργεάλαβον. And, 4. The Energie ἰσχυς. or effectual Working of all: And all this every faithful Soul finds κατα την and feels it hath need of from Christ to any spiritual vital operation, and therefore accounteth the Motto of the Spider (if applied hither) to have deadly Poison in it, *Ego debeo nulli. No: It oweth all to Christ, and judgeth that a moxt profane and blasphemous saying of Mezentius, *Dextra mihi Deus, My Right-hand is my God. Oh! no; but on the contrary, *my God is my Right-hand, my Christ is my Strength, my Life, my All, I depend for all upon Him, I receive all from Him; my Head, *Root, Life, *the Strength of my Life, Psal. 27. 1. *The Fountain of Life, Psal. 36. 9. which if by my sin obstructed and intercepted from me, I can do nothing; am nothing, but dead, dry, empty, *Deut. 30. 20. N n n n

*Col. 3. 4.
1 John 5. 12.
John 6. 53.
Deut. 30. 20.
as some Allegorize that of the Psalmist, Psal. 74. 15. If thou dividest the Fountain and the Flood, then thou drifft up even the fullest and mightiest Rivers.

2. Christ is a Christian's Life, as the Causa exemplaris, as the Sampler and Pattern, which (as you use to say) to the very Life he desires and endeavours in his Life to imitate and express, so as it may both be like him, and besem him. Christ is my Life, when in my Life I am not a Counterfeit, but as it were a lively Picture of Christ, καθὼς Χριστόν, after Christ, or according to Christ, as the Apostle's phrase is, Col. 2. 8. As a dead Parent may be said to live in his Child that is like him, and Christ in us, when we live after his Example.

1. When (as I said) we imitate him, and follow his steps, as the Apostle speaketh, 1 Pet. 2. 21. he speaks there of like-patient Suffering, which Paul calls the filling up of the χαρὰς ζωῆς τῆς ὑπερμοχῆς, of what was behind of the Sufferings of Christ: Not of Christ personal for Satisfaction, but of Christ Mystical for Edification, and so from our Union with him and Affiliation to Him our Afflictions are called Christ's; Christ is as it were seen suffering in us, and so in our Christian Christ-like walking, Christ is seen walking, and working, and living in us; that when some say, Lo, here is Christ in this way, and others say, Lo, here is Christ in another, it may be truly said of us, Lo, here is Christ indeed, where is to be seen so much of Christ, and when Christians are τὰς μυμπυντεῖς τοῦ οἴκους ἁξιωμάτων, Imitations and Transcripts of Christ's Holiness and Humility, and Love, and Meekness, &c. when I say we thus imitate Him,

2. And thereby lively express Him, shewing forth not our own weakness and corruptions, but his Virtues and Praises, 1 Pet. 2. 9.

And this especially when our former Customs, or natural Tempers, are or have been more unlike and crost, and contrary to Christ, proud, froward, malicious, revengeful, &c. If now such a former sinful self disappear, and in stead thereof on the quite contrary more of Christ look out, in our or rather his Humility, Meekness and Love, truly then Christ more eminently is our Life, when He looks out so much in our Lives, and liveth more in us, than we in our selves, that the World may know what Christ is whom they do not see, by beholding what we are and do whom they do see, that He is Holy and Harmless, and separate from Sinners by finding us so. Christ is then our
our Life, when in our life we thus imitate and express Him.

And,

3. Thereby thirdly, Take care so to live as may be worthy of Him, Phil. 1. 27. may become and be seem Him, be a Praise and Honour to Him, and so what the Apostle, 1 Pet. 2. 9. faith of the Faithful (who are like to Christ, living Stones, ver. 5. as He is, ver. 4.) that they show forth his Virtues: The Syriack (whom our English follow) renders it His Praises, the Son of Righteousness shining out gloriously, as reflected on the lives and graces of his Servants. Whereas on the contrary, for professed Christians to live viciously and scandalously, whereby he is dishonoured, and his Name blasphemed, Rom. 2. 24. as the Apostle said in another case, this is not to eat the Lord's Supper, 1 Cor. 11. 20. so truly, this is not to live the Life of Christ, or Christ to live in us; this is not that Christ which the Apostle meaneth, when he faith, to him to live is Christ. No, this is a false Christ, or rather an Antichrist, when the true Christ is thus disfigured and dishonoured by us; as when the Jews had muzzled and tied upon Christ, then for Pilate to bring him forth, and say, Behold the John 19. 5: Man, was rather in way of Derision than any thing else, and no better do we yet deal with him, when whilst we profess Him we thus dishonour Him.

3. But thirdly, Christ is a Christian's Life, when He is Causa Finalis, when He, his Honour and Service is the main End and Scope, at which in the course of his Life he chiefly aimeth and labours to promote, as knowing or designig no end of his Life than to live to God, according to that, Psal. 119. 17. Deal bountifully with thy Servant, that I may live and keep thy Word. This is that, which Interpreters generally agree in to be the principal thing intended by the Apostle in this Expression, which divers of them diversly paraphrase, but to the same purpose. If I live it is to Christ, so the Ethiopick reads it. Non alia causa si vivo, Christi volui vivere, nisi Christi, I would not live for any cause else, but causa viva; si Christi. So Hierom, I have consecrated my life to Christ and his Gospel. So Etsius, He is the scope of my life. So Pilcator, Sicut vivero, nihil aliud mibi propositi, non alia mercedie vivo, &c. I in promovenda propound nothing else in my whole Life, I desire no other Stipend or gloria Christi. Wages for all my Work and Warfare, but only to honour and serve Christ in the Gospel. So Calvin. Aquinas (methinks) well resolves it. Life importeth Motion, and is the active Principle in locum. of it; and therefore as in other Cases, the end that moves the

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Agent
Agent to act he properly calls his Life (Ut venatores venationem, amici amicis): So Christ and his Glory (as being that, which as his main end, setteth the Christian on working) may well be called his Life, in which he liveth, and in the Design and Prosecution whereof the strength of his Life is speut and exercised. Christ is his A and Ω, All he hath or is, he hath from Him, and all he is, hath, or can do, is all for him. All manner of pleasant Fruits, new and old, I have laid up for thee, O my Beloved, saith the Spouse, Cant. 7. 13. The Best, the All of a Christians Abilities, Gifts, Graces whatsoever, and how precious soever they be, they are all for Christ, ready prest to serve Him, paid in as a Tribute to Him. As of Him, so to Him are all things, Rom. 11. 36. As there is one God the Father, of whom are all things, and we are, &c. for Him, so one Lord Jesus Christ, by whom are all things, and we by Him, 1 Cor. 8. 6. yea, and to Him and for Him: for of Him it's else-where said, Whether we live, we live unto the Lord; or whether we die, we die unto the Lord; and so whether we live or die, we are the Lords, Rom. 14. 8. And these last words give a sufficient Reason of the former: if we are the Lords, then we should live to the Lord; if we be not our own Men, but Christ's ransomed Servants, then, as the Master's Service, Honour, and Advantage, is or ought to be the Servant's aim and scope in his whole Employment, so Christ's should be ours, and so He becomes our Life. For we live much in our Ends and Designs which we project and endeavour to promote, and according to them, though not only yet especially, our Lives are to be judged of; as in other Cases, so in this Particular, if the constant Tendencies and real Intentions of our Souls be seriously for Christ, to please, honour, and serve Him, this is to have Christ for our life, and thus to live (in the Apostle's Phrase here is Christ, when (as he spake in the Verse foregoing) our διακρισθήσονται, the earnestest out-lookings of our Souls are, that Christ may be glorified by us, whether by Life or by Death. And this is best, when it is in our more frequent actual Thoughts and Intentions of it; however it must be in our inward general and habitual Disposition, Frame, and Purpose of Heart, and constant course of Life, as a Traveller's resolved intention of his Journey end at his first setting out, and after progress in the way to it, though at every step he maketh he do not actually think of it. In a word, when we own no other Interests but Christ's, or at least none that are
contry, but only such as are reducible and subordinate to it, when we neither start nor pursue any other fall: Games, which (adversa fronte) broadly look and run counter contrary to him, no nor with a squint Eye look aside to these golden Apples of Pleasure, Profit, or other Self-advantage cast in our way, when we seem to take never so speedy and straight course to him: but when our Eyes look right on, and our Eye-lids look straight before us, as Solomon speaketh, as they Jes. 50. 5. who asked the way to Zion with their Faces thitherward, and as it's said of our Saviour, το ης δικη σου αυτος νυν, δοενοενενων, that his Face was going, or as though he would go to Jerusalem, Luke 9. 53. so when with a single Eye and Heart we directly and indeclinably eye and look at Christ and his Glory, so that all that observe us may well take notice which way our Eye and Heart look, this is to have Christ indeed fully both in our Eye and Heart; and so Christ is our Life, when thus in our Heart the seat of Life.

Otherwise to drive a Trade for our selves, whilst we profess our selves only Factors for Christ, to seek our own advantage (as Paul, Phil. 2. 21. faith most do) and not the things of Jesus Christ, or if at all, yet only in subordination to our own Ends and Interests, this is Self, not Christ; to seek and find the Life of our own hand (as the Prophet's phrase is, Isa. 57. 10.) not to express Christ living in us, as its said of God, Deut. 33. 21. that he provided the first part for himself, and as Pharaoh said, my River is mine own, and I have made it for my self, or I have made my self, Ezek. 29. 3. as the vulgar Interpreter reads it, and both the words and the sense of the place will bear it, and so proved his own both Creature and Creator together. But the Creature, whose Life Christ is, knoweth that God hath created all for himself: and therefore in the Apostle's sense here in the Text, makes his Life to be Christ, Si quidem vita mea, mea (inquam) Christus est, as the Syriack renders it, Christ is all the Life, which is any way mine: because nothing I own as mine, which is not Christ's, and which I do not enjoy or pursue in a tendency and subordination to Christ. For none of us liveth to himself, and no Man dyeth to himself: but whether we live, we live unto the Lord, or whether we dy, we dy unto the Lord; whether we live or dy, we are the Lord's, as the Apostle speaks in the place before cited.

4. Fourthly, Christ is a true Christian's life, as he is the subject or Object of his Life, for so we are said to live, not so much in
in our selves, as in those things which our Hearts and Lives are either wholly or chiefly taken up with. And so the Christian if true to his rule, lives not in himself, but Christ in him, and he in Christ. When the whole Man is fully taken up with Christ, as to fear God, and keep his Commandments. Is the whole Man, 

Col. 3. 11. 

the whole Man, Eccles. 12. 13. So Christ, who is Ἰησοῦς ὁ Θεός, all in all in himself and to all his, is the whole of a Christian, whilst he dwells in his Heart by Faith, Ephes. 3. 17. and so as to take up all the room there, that the whole Soul is full of Christ, as that which it liveth upon, and the Object which he is possessed, entertained and taken up with,

1. In his Thoughts and Meditations, and we live much in our Thoughts, as being the first out-goings of the or emanations and Issues of a rational Life, which Solomon speaketh of Prov. 4. 23. and those, וינוש those Possessions of the Heart, Job. 17. 11. which the Soul of a Man is possessed with. Job there speaks of the thoughts of other things: but to a true Christian, as such, Christ is that which his thoughts are chiefly possessed with, and which the first natural Issues of his Spiritual Life go out to, the Gospel (not a Crucifix) being that Glass which he is ever looking into, to behold in it the Glory of God in the Face of Jesus Christ. It's made the black Mark of an ungodly Man, that God is not in all his thoughts.

2 Cor. 3. 18. 

Psal. 10. 4. but it's the lively Character of a true Christian, that Christ is ever in his, whom as God ἐξελεηθή, hath set or held forth as a Propitiation, as a Brass Serpent for him that is stung to look upon and be healed, so a long-looking with Eye of Faith is intently fixed upon him in faddest and sweetest, most constant and serious Meditations: amidst all other most beautiful Objects chuseth out Christ to pitch his Eye on, as they. John 12. 21. to Philip, Sir, we would see Jesus, and as Status of Domitian, Ipsum Ipsum cupido tantum spectare vacavit.

Rom. 3. 27. 

Then, then Christ is our Life, we live very much in Christ, and Christ in us, when our most serious and least interrupted thoughts are pitched, fastned on him, as the Eyes of his Hearers were sometimes on him, when he Preached, Luke 4. 20. and his Disciples, when he ascended, Acts 1. 10. where the word αὐτοῦ is used, which signifieth a steadfast and earnest beholding, such a steady contemplating of Christ is the Life of the Life of a Christian. We live (said Paul to his Thessalonians) if ye stand fast in the Lord; and how happily should we live, if our Thoughts and Hearts were more fast fixed
fixed on Christ? If the Philosopher was born to look on the Sun, truly the Christian's Life may well be in a steady eyeing and contemplating the Sun of Righteousness. It is the happiness of the glorious Angels in Heaven always to be beholding the Face of his Father, Matt. 18. 10. and it will be ours in that beatific Vision at last, constantly to behold Christ's Glory, John 17. 24. But alas! It's here too often hid, vailed, and overclouded, and more often such Pools are we, that our Eyes are in the ends of the Earth, wandering here and there: our thoughts of Christ broken off, and shamefully interrupted by others sinful and impertinent crowding in. In contemplationis altitudine libere vo- lantis angelis, sed saltantis sanitum hominum miseric, as Bonaventure speaks. Angels and glorified Saints are upon the Wing, and make an even and steady flight: but alas! we poor Grasshoppers here on Earth do but hop and leap, bolt up sometimes, it may be, in a holy Meditation or Ejaculation, but are presently down again, and then so intangled and insnared with other multitudes of thoughts (as the Psalmist calls them) that the Rabbins account may be too true, who so cast it up, 'that they say that all the time of Methuselah's idle thoughts being defalked and taken away, of the 969 years of his Life, he lived but 10 years. And truly a great deal of precious Time, and of our Life, is often spent, and little or nothing done through the intercurrence of vain thoughts of other things, which if pitched upon Christ, would help to make up the best part of our Life, whilst Christ thus more fixedly looked and thought on, would animate and enliven it. This the Apostle in the narrow compass of four Verses expresseth and urgeth with great variety of words very Emphatical, τῶν θελεῖα, με κατ' ἐπανέκρ. προσέκεις ἐπεκε- εν τῶν 101, neglect not, take heed, give attendance, meditate: on these things, give thy self wholly to them, be wholly in them, 1 Tim. 4. 13, 14, 15, 16. Were Christ and the things of Christ thus heeded and studied; so to live, and think, and live thinking, were to live Christ, Christ would so be our Life, when our thoughts (which take up so great a share of our Lives) are constantly buses about him.

2. When our Hearts and Affections, Desire and Love, Content, Comfort, Joy and Delight, do as fully and constantly clofe with him, and act towards him and upon him, and rest in him. Such warm breathings argue Life: And as the Party loving lives in the Beloved, and the Beloved back again (yea though
though dead) may be said to live in him: So here, a Christian even lives to love, and lives in loving. Christ is his very Life, when he is the constant Object of his Desire and Love, Delight and Comfort. The lamenting Church called Josiah the Breath of her nostrils, Lam. 4. 20. typifying out (as Interpreters observe) what Christ is to a Christian, νεριον ζων ζωον φασι, as Theophylact upon my Text, Light, and Life and Breath, and all things, whilst he breathes in from Christ Comfort and Joy, and breathes out Love and Praise. O Lord by these things Men live, faith Hezekiah, Isa. 38. 16. and in these things is the Life of my Spirit, faith a true Christian, I cannot live without them, without Christ, and Interest and Comfort in him; I am weary of my Life, as Rebeckah said, and what good will my Life do me? Gen. 27. 46. Sine Christo enim vanum est omne quod vivimus. (Hierom) It's vain and to no purpose, not worth the while, not worth all the vanity and vexation we here meet with to live, if we live out of Christ, or not to him, or not in communion with him. Indeed our Riches and Possessions and outward Enjoyments are usually called our Livelihood or Living in the World's Dialect, and according to it the Scripture sometimes so stiles them, Luke 15. 12, 30. and 21. 4. but withal, it elsewhere tells us that which our Experience finds to be most true, that a Man's Life consists not in the abundance of such Possessions, Luke 12. 15. I am sure a Believer's doth not, notwithstanding the greatest affluence of such Livelihoods, if he want Christ, his is bios & μοιρα, a lifeless Life. As the Spouse in Christ's absence is sick of Love: so the faithful Spouse dyeth away, and cannot live without him. The whole World is not a Paradise, but a Wilderness without this Tree of Life in it. And although they told Naomi, that Obed her Grandchild would be the Restorer of her Life, Ruth 4. 15. yet it is neither Child, nor Father, nor Friend that is either Giver, or Restorer, or Preserver of a Christian's, but Christ only, and he alone all sufficiently. Quamdiu Christi gloria incoluntur perstat, &c. (as he faith) as long as Christ's Glory and my Interest in him is intire and whole, I am well, I live, and am lively, amidst all other cool fainting Qualms and Swoons. This is the Life-Bloud of my Heart, which keeps it warm, and alive, whilst my Desires, Loves, Joys, close with him, and are animated by him.
SERMON XL.

PHIL. I. 21.

For to me to live is Christ, and to die is gain.

And as thus our Life is seated in the Heart, so (as I may say) it breaks forth in the lips. And so,

3. In the third place, Christ is our Life, when in the course of our Life we much breathe Christ, making him the Subject of our Discourse, and ever frequently and freely setting forth his Truth, Grace and Praise; when whatever we do in the Word, all is in the Name of the Lord Jesus, as the Apostle speaks to this purpose, Col. 3. 17. This I rather mention, because it's a great part of the Apostle's meaning here in the Text, where, when he saith to him to live is Christ, he meaneth, that if be live, his Life shall be spent in preaching, and setting forth of Christ in the Ministry of the Gospel, as Calvin and others jointly interpret it. And he was as good as his word, his Practice herein being very observable for our imitation in these following particulars:

1. In delighting very often, and upon all occasions to make mention of the Name of Jesus Christ, above 450 times in his fourteen Epistles, hoc patiebatur Paulus ex nimio amore Christi, ut quern diligitat superflue & extraordinarie nominaret, as Hierom expresseth it. It seems Christ lived much in his Heart, when out of the abundance of it he breathes him so fast, and his Mouth so abundantly speaks of him, and that so very often, that by Heathen Elegancy it would be counted a Tautology, but yet no Popish Battology, which appears in some of their superstitious Prayers, too too affectedly repeating the Name of Jesus to make as it were a Charm of it, and with the upfart Sect of Jesuits would be known by their continual both at home and abroad naming the Name Jesus. But Paul, that had none of their Superstition, had more love of Christ in this his so frequent (not affected, but) affectionate naming of him.

2. Observe
2. Observe likewise, that to this purpose he studiously taketh, (nay, often in his Writings maketh) occasions to make mention of him, and as it were cauls about to bring him in, as we often do to meet with a Friend, or to give occasion of Speech of that which our Heart is set upon. So the Vain-glorious Man is wont to hook in a Discourse, which may give occasion of speech of that, by which he might fan to himself his own praise: But humble Paul so, as that thereby he might take opportunity to Exalt the Honour of Jesus Christ.

3. Take notice also, when he hath so gotten an Opportunity of mentioning Christ, how then he runneth Descent upon it, and, as though he had left and forgotten what formerly he was speaking of, what large and long Excursions he makes into this happy Laisfandum, even to Hyperbatons and Ananapodoton, *which an Heathen Orator would reckon Inter vitia Sermonis, and even Hierom notes in him as Solecisms. But our holy Apostle chose rather to forget himself than Christ, and to be esteemed rude and barbarous in Speech, than to be tongue-tied, nay not exuberant in the Praisies of his Lord and Saviour.

*Which make sometimes the coherence and sense of his words more difficult.

4. To this purpose in the last place observe, when speaking of Christ, and the things of Christ, how he delights in most emphatical and superlative Expressions, in augmentative Compositions of words, heaping Comparatives upon Comparatives, and Superlatives upon Superlatives, when the word signified Eminency, adding an augmentative Particle to heighten it, as though he could never speak enough, or high enough of Christ and his Excellencies: in which, though something is to be given to that Fervidum ingenium, which is observed to be naturally in him; yet more to that transcendent high Admiration, that Fervour of warm, zealous, lively, vigorous Love of Christ, which so abounded in his Heart, that it thus burst forth in these Superlative and almost Hyperbolical expressions of it. Of this sort are his ἐκεῖνος, Ephes. 1. 2. & 4. 10. ἡσυχίας, Rom. 8. 37. ἐνεργήσας, Phil. 2. 9. ἐνεργεῖται, 1 Tim. 1. 14. πολὺ μᾶλλον πρεσβυτός, Phil. 1. 23. καθ' ἐνεργείης ἐν ἐνεργοῖς, 2 Cor. 4. 17. ἐνεργεῖται ἐν Εφες. 3. 20. as Grotius observeth upon that place, and on Rom. 5. 20. We need go no further for this, than to the 3d. Chapter to the Ephesians, in which we have a full constellation of these Emphatical and Transcendent expressions. There you meet with ἀνεξίχνιας.
on Phil. I. 21.

And so πυτία ἀνεκπεπεριστάτη, above all we can ask 
summa cum 
or think, ver. 20. Blessed Soul! indeed full with all the Fullness 
of God, and with the Love and Life of Jesus Christ! so 
indeed to live was Christ, when he as it were only lived to 
preach Christ, and to speak of him so frequently, so fully, so 
affectionately and emphatically: in which many holy Men since 
have closely followed him; amongst others Mr. Fox, whose 
Advice to his Friend was, Brother, Preach Jesus Christ, Preach 
Jesus Christ; and his complaint was, that Christ was not, as He 
should be, Preacht in England then: and I wish he were more 
now, that instead of so much said of Nature and Reason, we 
had more of Christ, and Faith, and Grace. But amongst others 
in this kind eminent, few exceeded Mr. Dod, that Man of God 
now with God, in conversing with Christ, who made it his 
very Life always and in all Places and Companies upon all occas-
ions to be speaking and discoursing of Him.

Such, as they should be our Examples, so they may justly 
shame us for falling so short of them in this particular, while 
at our Meetings and in our Companies (which here in the 
University, we have the happy opportunities and advantages of, 
had we Hearts to improve them) amidst much other Talk, so 
little of matters of Learning, but much less of Christ, but an 
altum silentium of him, as of one either unknown, or unloved, 
unremembred, or one that we are either afraid or ashamed to 
make mention of, whilst our Mouths are filled either with 
Froth, or Poyson, either with foolish Vain talking and 
Festing, the Scholars, the Universities great sin both in private 
Companies, and publick Exercises; or (it may be) more corrupt 
Communication, in lascivious Speeches, which under Edward 
the Fourth were accounted Court-Elegances; Reviling and 
Back-biting of others, compared in Scripture sometimes to 
Swords that cut deep; to sharp Arrows which wound at a di-
stance; to sharp Razors, which take hold of the least Fault, as 
they of the least hair: And by Plutarch, likened to Cupping-
Glasses, that draw out the worst Blood, and to the Scavenger's 
Dung-Cart, which carries the Filth of the City, or that which
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carries the Malefactor (it may be with us, the Innocent) to Execution.

\[\text{In somn. Scip.}\]

I wish God and Men might not over-hear things of yet a higher and worse nature, that whereas Macrobius tells us, that the Heart and the Tongue a Gracis nigra membra vocantur, were wont to be called black Members; it were well that some of us did not make ours so by hellish Thoughts and Lusts, and black-mouthed Blasphemies.

But whilst we are thus sitting, or walking, and talking, should Christ come and join himself to us, as he did to those Disciples going to Emmaus, Luke 24. 17. and ask us on the sudden, as He did them, What manner of Communications are these that ye have one to another, as you walk and are sad? (It may be we then are too merry) How should we stand speechless? But is Christ our Life, if in all our life, unless in danger, or on a Sick-bed, our first unforced savoury word of Christ is yet to be spoken? Solomon sometimes calleth a righteous Man's wholesome Tongue, a Well of life, Prov. 10. 11. and sometimes a Tree of life, Prov. 15. 4. And faith, that the Roof of the Spouse's Mouth, is like the best Wine that goeth right to her Beloved, causing the Lips of those that are asleep to speak, Cant. 7. 9. Holy Conference and good Discourse is like the best Wine that moves aright, and that is, directly up to Christ, which as it awakens others, and with God's Blessing, may be a Well, and Tree of Life to them; so (as speech in Nature) it's a sign and evidence of Life in us; and that that Life is Christ, which is thus busily and constantly employed in speaking of Christ to his Praise, and our own and others Benefit. This is part of Solomon's meaning, Prov. 2. 3. in that Phrase בְּתֵרָם, where he calls upon us to give our voice to Wisdom, as it were to dedicate and consecrate it (as Cartwright expounds it) to Christ's Service. This was that which David made the very end and product of his Life, Let my Soul live, and it shall praise thee, Psal. 119. 175. John Baptist could neither make or name himself any thing else, but Vox Climantis, the voice of a Crier in the Wilderness, to prepare the Way for Christ, John 1. 23. And Paul here, another of His chief Heralds, can make nothing of his Life but Christ, because wholly in a manner spent in Preaching of Christ, as the full object of his Thoughts, Desires, Words and Speeches.

4. But
But withal, in the last place, of His Works and Actions: For that's also a great part of his meaning in these words, To me to live is Christ, i.e. The Interest and Service of Christ, is the Business of my life, Vita mea non nisi in Christi rebus occupatur, as Grotius paraphrased it. As though he had said, I profess my self a Servant of Jesus Christ, (for so he often stileth himself) and so my whole time and life is not my own, but to be spent in his Service: I have no other Interest or Business in the World, but to mind and promote His: And this with all diligence and seriousness, and when it is once done, I desire to live no longer, but then to go to Him, and rest in Him in Death, which is far better, and my greatest Gain and Advantage.

But more distinctly,

1. More generally it holds forth a Christian's Work. Christ is his Life, because his Service is the business of his Life To live to him is Christ, because the business of his whole Life, is to serve Christ, Totus in illis, in totum ! Tim. 4. 15. Totus in hoc Give thy self wholly to them. And this according to our Saviour's own Example, Luke 2. 49. will you not tot in totis tâ pòramon, Teis mo di teivai me, that I must be about my Father's Business. Or if as some will have it read, in my Father's House, it's Syriack. Yuller. Miscel. Grotesus. Grotesus. Or (as the word is) to be in it, and wholly employed in it, to give us an Example, that as Hammond, He was in his Father's, so we should be in his: for although our life is said to be hid with Christ in God, Col. 3. 3. viz. as to its being safely laid up with Christ, and what it will be at last in Glory, yea here in Grace not always clear to our selves, and much less to others in the World through our own Infidelity and their Prejudice, yet not so but that others may see, we are alive by our Working, and our Works wrought in God and for God, and that we are not so much about our own Business, as God's and Jesus Christ's. This the Apostle calleth for, Col. 2. 6. As ye have received Christ Jesus the Lord, so walk ye in him; as you have received Him for your own comfort, so walk in him to his Glory. If you have received Jesus Christ as a Lord, you must walk in him and to him, as his Servants. But what is it to walk
walk in Christ? To persevere and proceed, to continue and increase in the Faith of Christ. But that is not all, signification vitæ ex fide Christi & ad ejus prescriptum æt., ex ejus Spiritu traditiore, so Zanchy, to lead our whole Lives and wholly to act from the Faith and Spirit of Christ, that that be the business of our Life.

And this walking in Christ makes Christ to be our Way, as he stiles himself, Job. 14. 6. in which we are to walk and ever to be found, so that so much as we act and move, not from him, and to him, though we, bestir our selves in the World busily, and run swiftly, yet (as we have it in the Proverb) this besides our work and way, per de viis, so that without better aid and guidance, as we have left our way, so we may come small to lose God and our selves to Eternity. In a word, there, Christ is our way which we must walk in, here, our Life: and the main business of it, which before all other things we are chiefly to be taken up with.

This in general.

2. But more particularly,

1. This, directly & immediately in our frequent and constant more immediate Applications to Christ, and so living in him, and upon him: for what is more immediate to a living Creature than its Life? And therefore this includeth and holdeth forth the first and most direct emanations of our Life, like that Wine before mentioned, Cant. 7. 9. which more directly and immediately to our Beloved, as in Prayer, Praises, Meditations, and the like outgoings and outstreamings of the Soul in Faith, Love, Delight, desire, and such other immediate Addresses to Christ. It's Heaven and the Angels happiness in nearest and directest view, to behold the Face of God there, Matt. 18. 10. and it's the Porch and Gate of Heaven to have much of our Life spent in like blessed interviews between Christ and our Souls here. It's a pleasant thing to see the Light, to have our dark hearts gilded with the Golden Beams of the Sun of Righteousness in such nearer Approaches, and more happy and benign Aspects. It is good for me to draw nigh to God, said the Psalmit, Psal. 73. 28. It was so cheerfulness and enlivening to the Apostles in his Transfiguration, that they would have pitched down Tabernacles, and sitten down by it, Matt. 17. 4. but it's not so fully to be enjoyed here in our Tabernacle-condition, being reserved for our Mansions-state hereafter, when being caught up to meet Christ in the Clouds, we shall for ever be with the Lord, 1 Thess. 4. 17. and
and to behold his Glory, John 17. 24. When Christ who is our Life shall appear, and we shall appear with him in Glory. And therefore Col. 3. 4. although I cannot allow of such Monkish Devotion, as (upon pretence of endeavors after uninterrupted converse with God and Christ) neglecteth such other services of God and Man, as they are necessarily called to, much less of such as under this pretext give themselves over to Idleness and Luxury; how contrary is this to the Life of Christ? at least how little of the Life of Christ is to be found among such unfruitful and unprofitable ones? Whereas Paul (v. 22.) doth joyn his abiding in the Flesh, and the fruit of his work together; so I must needs account them the most happy Men living, and that they have an Heaven upon Earth, who in their even treading in the ways of general and particular calling, (which some say, was meant by the cleaving of the Hoof in the Law) do walk and abide under these more full and direct Rays and Influence of this Sun of Righteousness, whilst they can either step out of the crowds of other avocations into this more free Air, as Psal. 116. 7. Return to thy rest O my Soul, O even in the midst of them can (with Stephen) look up and view Christ, and converse with him. This will be the happiness of the Elect at the last dreadful day, to be able with joy and without hurt to look up and lift up their Heads, when the Elements shall be melting and dropping down. And next to it is this, for Believers here in the midst of all other incumbrances of doing and suffering to be vacant for God, and to have free and immediate converse with Christ and even in the Fiery Furnace, with those three Worthies, Dan. 3. 25. to have the Son of God walking with them. Thus; Oh, thus to live is Christ, this would be most eminently to have Christ to be our Life: and happy we, if we had more of it, in these more immediate addresses and enjoyments.

2. But Secondly, Christ would be our Life, though not immediately, yet reducibly, if in all busineses of this Life, and our particular Callings, we did direct and subordinate all to him, that they do not, as an opaque dense Body, terminate our Eyes and Heart so, but with them and through them we may look to Christ, for in that we live much, that (notwithstanding other things, yea and in them) we mind most. So the Apostle would have Servants in doing their Masters work, to serve the Ephes. 6. 5. Lord Christ, Col. 3. 22, 23, 24. So, as we are Scholars, with our Books we are to study Christ too, and how we may be most and best
best serviceable to him; and so in all other Callings and Employments, as we are Men, so we are to remember we are Christians; and so not to be content in them to serve our selves and live to our selves, but to think and design how we may live and be subservient therein to Christ. His Interest should direct, determine, subordinate and qualify all. As the Box smells of the Musk that is in it, so should all our designs and undertakings of Christ; and as the Artery goeth along with the Vein, so should Christ with whatever our warmest Life-Bloud runneth in; and therefore our thoughts should run much in this Channel. Jacob said to Laban, thou knowest how I have served thee, but when shall I provide for my own House? Gen. 30. 29, 30. I have lived thus long, and thus much to my self, but how much mean while to Christ? By all these Employments and Attainments, I have exalted my self, but have they been so many understeps to lift up Christ the more, and me nearer to him? I have other ways gained so much, and so much, but how much, or rather how little have I gained to my Lord and Master by them? This were a right Anagogical Sense and Interpretation of our Lives and Actions. And thus to live were Christ, whilst we reduce and subordinate all to him.

3. And this, if with all diligence and seriousness, earnestness and liveliness, for we do not loiter it, when we labour for Life. Then Skin for Skin, and all that a Man hath, will be given for it. And so when Moses told Israel, that their obedience to God's Commands was not a vain thing, but it was their Life (as much as their Life was worth) he thinks he hath cause to bid them set their hearts to it with all seriousness, Deut. 32. 46, 47. and indeed Life is active and lively. I am sure a Christian's should be so, if Christ be his Life, for he was not idle, but still in his Father's business, ever going up and down doing good; and Paul, who laboured, as he said, that the Life of Christ might be manifested in him, how active and serious and unweariable was he in Christ's service? He in another sense said to the Corinthians, so then Death worketh in us, but Life in you: but it was Ironically, for he was very far from being a dead-hearted Servant. No, the Life of Christ was exceedingly operative in him, according to that Coloss. 1. 29. in which almost every word hath a quick Emphasis, εις ουκ Κοσμικα κατα ουρανωμενον και την ηνεαγενεν αυτος την ενεργειαν ευτυχως εν εμοι εν δυναμει, Whereunto I also labour (and the word signifieth a cutting labour) striving against Dangers and Diffi-
difficulties, as the Actors in the Olympick Games, with all contention and earnestness) yea this ἐνέγεγρα, secundum efficacem illam vim, according to the Energy and most effectual power and efficacy and that of Christ, which wrought in him ἐν δύναμιν, potenter, mightily. I, thus to live was Christ, when Christ and his Spirit thus effectually and mightily lived and wrought in him: and the like he called for in others, not to be slothful in service, but fervent in Spirit, whilst they served the Lord, Rom. 12. 11.

For on the contrary nothing almost is so unlike, yea and contrary to Life, especially the Life of Christ, than a dull lifeless Dead-heartedness, a cold benumbed Frozenness, or an indifferent Lukewarmness in service, unworthy and falling short of that a-nimi presentia and vigour of Spirit, which was found in Heathen Worthies; as in him, who said, semelle mortuum esse, quam non vivere, that he had rather dye out-right, and be dead, than to be dull; and rather not to live at all, than not to be lively: for which Drones and Dullards the Pythagoreans would have prepared a Κενδοχόος: And therefore how much more unworthy is it for Christians, who pretend to the Life of Christ, whilst they say Christ is their Life, to be either all amort (Nabal-like) through Dejection, or to be dull and dead through the Lethargy of Spiritual Sloth, Lifelessnes and Negligence? to be, as the Scripture speaketh, either dull of hearing, Heb. 5. 11. when we should be swift to bear, James 1. 19. slow of heart to believe, Luk. 24. 25. when we should receive the Word, as they, Acts 2. 41. ἀγαπέως, gladly, or as the more noble-spirited Bereans μετὰ τιμ- εόντων θετομάς, with all readiness of mind, Acts 17. 11. when the work of Christ is a weariness to us, and we puff at it as under a burden, Mal. 1. 13. when Christ's Yoke should be easy to us, and his Burden light, and no command of his grievous; In a word, when what is said of the wanton Widow in regard of her wantonness, may be said of us for our sloth and negligence, that we are dead whilst we live. But is not this to seek the living among the dead? Or, is the Life of Christ in this deadness, whilst we thus present God with dead Hearts, dead Prayers and Services? Is this, as the Apostle requireth to offer to him that γενέσθαι ἐν Χριστῷ, living Sacrifice? Thus to live is it Christ? Or expresseth it any thing of the Life of Christ, whom the Scripture calls a quickening Spirit, not only at the last day to raise up our dead Bodies, but now also by his Grace and Spirit to enliven our dead Hearts? Is this any partaking of the Divine Nature, which is a pure Act to be
be thus reslive? Sure those that come nearer to it, give another kind of resemblance of it. The Heavens in their unwearied motion; and the Sun, that like a mighty Man rejoys in to run his Race; the glorious Cherubims, whose pictures God would have made in his Temple, delighting in them (as Stella observeth) as Emblemes maxime velocitatis, of greatest swiftness and cheerfulness in his Service; as also the Seraphims of burning Zeal, who in Isaiah's Vision are described to have six Wings, to shew (faith Cornelio a Lapide) that vere obedientes est to toto aulere, and are there said both to stand and fly, to signify (as he addeth) that Deo adiure, volare est, that to stand before God as his Servants, is speedily and cheerfully to fly at his Commands. But to come lower, to them in a lower Orb, who dwell in dull and heavier Houses of Clay, yet if the Spirit and Life of Christ dwell there, especially if with some more freedom; Paul often expresseth his Course by the metaphor of running, which expresseth speed and earnestness, and David, 2 Sam. 6. 14. 16. dances before the Ark, which manifesteth his cheerfulness, but the words in the Hebrew are מ楽しでון ממלעלות & מחלשות קומך, and one of them in formâ duplicatâ, to hold forth David's extraordinary and double vigour in that Service, and which signify intense strength and seriousness, and therefore translated Saltatus omnibus viribus, & contentissime, to express the ססוס וסוס the whole might and vigour which is cheerfully put forth by them that are spirited and inlivened by the Spirit and Life of Christ: the true Sabbathism which Philo Judaeus speaks of, and describes to be ἄνευ κανοναθέλεις μετὰ πολλάς εὐμαθείς ἀπονα- ταις ενεργείᾳ, which the Lord and our Consciences know how far we fall short of: and of Paul's Copy which he here settheth us, to whom to live was Christ, and that expressed great Liveliness and Activity.

4. And lastly this, that when we can no more live so to Christ to be content, and willing, and with submission desirous to live here no longer: I say with submission to the Will of God to wait his good pleasure; for we must not be so proud, as, when by reason of Age, Sickness, or other disablers we cannot be longer Christ's Servants to do his work, to disdain to be his Beadmen to live upon his Alms, nay, by God in his Servants, as well as by us in ours, it's taken as Service to wait as well as to work, as it was with the Aged Levites of old: and when thou art patient in thy work, meekly, and humbly, and thankfully to wait and receive
receive all from him when thou canst do nothing for him, for the
setting out and magnifying of his free and munificent Largess
and Bounty, as well as for the relief of thy necessity. But yet
(saving this humble submission) if to us to live be Christ, and to
do him service, then, when we can no longer so live to him, it
becometh us to be content and willing with his leave to dye in
him, when our Day is done, to be glad to go to Bed, and when
our Work is over to go to our Rest, as David, All. 13. 36. and
Christ himself, John 17. 4. 5. I have glorified thee on Earth, I
have finished the work that thou gavest me to do, and now, O Father,
Glorify thou me with thine own self ; and so our Paul, when he
had once fought the good Fight, and finished his Race, then he
reacheth out his hand to the Garland and Crown, 2 Tim. 4. 7, 8.

And this not out of an impatient eadam of waiting, which
even Holy Men have been sometimes overmuch overtaken with,
much less out of a proud discontent, that we out-live our for-
er serviceable active selves, and are now proved unprofitable
burdens of the Earth, frangus ficulina, inutile lignum, burdensome
to many and profitable to none; a strong taim of which Seneca
expressed in that his utinam malorum effer vivorum numero exire
antequam muriaris, to be dead before we dye; and elsewhere ante
morsem periris, as though he would not be beholden to God for
holding all he hath from him, in the Tenure of F.rank Almonage,
and free bounty, or as though none else could or at least he
should be discontented, that any should do service, when he is once
laid aside: Far be such proud thoughts from humble Christians.

But yet this will well consist with their Humility, with old Si-
mon now become Miles emeritus, meekly to breath forth their
Nunc dimittis with submission to God's Will, to desire that he
would please to dismiss him, at least when God doth express his
will in that kind, not only contentedly, but most willingly and
 gladly to comply with it. And this not only for our own ease
and advantage, but also for God's further and better service; that
as Paul when he had no further service to do for Christ in one
place, was desirous to go to another, Rom. 15. 23. so when
through weakness or other hindrances we have no more service
that we can do for Christ here on Earth, we should be well con-
tent and glad and desirous, when all weaknesses and oppositions
shall be once removed, and the Eagle's Age renewed, to be upon
the Wing for Heaven to wait upon him with our praises there,
where to live will be Christ indeed, where we shall be perfectly

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transformed into him, and for ever live with him.

And thus to us to live will be Christ: in these particulars Christ is our Life.

Use.

Which in the Application of it calleth upon us in the general, that all of us in our several standings and capacities in this endeav'our earnestly to write after our Apostle's Copy here in the Text; that every one of us in particular may with him be able truly to say, ἐμοὶ τὸ ζῶν χριστοῦ, vita mea, mea in quan Christus est, as the Syriack (I said) reads it, my Life, even mine is Christ; that what ever others do, yet in all the former particulars, for Principle, Patern, End, Object of my Thoughts, Affections, Word and Actions, I live Christ, and so it is not so much I that live, as Christ that liveth in me.

And this, either as we are Ministers, or ordinary Christians.

1. As Ministers, and, first as Ministers, for in that capacity especially Paul here speaks these words, being confident, v. 20. that Christ should be magnified by him whether by Life or by Death; if he lived by Preaching of Christ and his Truth; or if he dyed, by sealing it with his Blood: thus to him as an Apostle to live was Christ; and thus it should be to us as Ministers, whilst our Life is spent in preaching Christ: the Vigour and Life of our Ministry should be exerted in preaching the whole Counsel of God, but especially in preaching Jesus Christ. This was the first and best Preachers Text and Theme. They Preached Christ, as we have it oft expressed in the Scripture, (Acts 8. 5, 9. 20. & 17. 3. 1 Corinthians 1. 23. Philippians 1. 15. 18.) when in their Preaching to Jews and Heathens they laid Christ as the Foundation: and he is the Corner-Stone still, that by wise Builders must be carried up to the top of the Building.

1. From him they have their Commission, and therefore are signaner tilled the Ministers of Christ, 1 Corinthians 4. 1, 2 Corinthians 11. 23. Colossians 1. 7. and Embassadors for Christ, 2 Corinthians 5. 20.


But all of Christ. The Covenant of God, but in Christ, Galatians 3. 17.

3. The End and Fruit of their labours in their Hearers was, that the Word of Christ might dwell richly in them, Colossians 3. 16, that they
they might learn Christ, Ephes. 4. 20. and every thought in them might be brought into captivity, to the obedience of Christ, 2 Cor. 10. 5.

4. And accordingly their care was, That Seducers should not spoil them through Philosophy and vain Deceit, after the Traditions of Men, and Rudiments of the World, 2 Cor. 10. 3, and not after Christ, Col. 2. 8.

And for themselves: To say the Truth, but in Christ, Rom. 9. 1. 2 Tim. 2. 7. To speak as of Sincerity, as of God, as in the sight of God, but in Christ, 2 Cor. 2. 17. & 12. 19. that their Hearers might have a proof of Christ speaking in them, 2 Cor. 13. 3. And that where ever they came they might triumph, but in Christ, and be unto God a sweet savour in all, but a sweet savour of Christ, 2 Cor. 2. 14. 15.

To teach us, that for the matter of our Preaching, we should not read a Lecture of Philosophy, or bare Morality, which they that never heard of Christ might do as well as we, and so (as some complained of the Schoolmen) make Aristotle's Ethics, our Bible, or the Documents of Plato, whom we call Divine, our Divinity: And so none might find Christ in our Sermons more than Austin did his Name in Tillie's Works.

Nor for the manner of it, to make some Noose-gays of our own Wit, Fanzie, and affected Eloquence, to smell to our selves, which to do to the holy Perfume in the Law, was deadly; Exod. 30. 38, or to fan to our selves the sweet scent of it, by the Breath or Applause of others, but that the Matter we Preach be Christ, and a crucified Christ in a crucified manner, and so prove a sweet savour of Christ, and that such a savour of life, as may quicken dead Sinners to the Life of Christ, which other affected Discourses fall wholly short of; Animam non dant quis non habens. Thus, let Christ as a Quickening Spirit, be the Life of our Preaching, and in such like Preaching let our Life be spent, and so to us to live will be Christ, as we are Ministers, in our Preaching.

2. And secondly, whether as Ministers, or other Christians, this calls for the like care of us in our Lives and Practices, that in the Sense aforesaid, To us to live may be Christ. The Grace and Interest of Christ may be that which the whole business of our Life upon a true account is summ'd up, and resolved into. I say Christ.

And not,
1. Self: Not Self-ends and Self-interests. I mean our own profits, pleasures, or preferments, which too usually the very spirit and vigour, the whole of most men's lives is intently fixed and so spent upon, which should they be taken out of their lives, it would be a lifeless life that would be left; when in those otherwise very active spirits, you can scarce discern the least moving, or so much as breathing after God in Christ: But how empty a vine is Israel, whilst he bringeth forth fruit only to himself? Hos. 10. 1. Or if they be called Christians, what another kind of Christ do they make of him than He was, who said, that His kingdom was not of this world? John 18. 36. and then not his life neither. In all this thou hast but found the life of thy hand, as the Prophet calls it, Isa. 57. 10. and that's but a poor withering dying life. It's but wind, Job 7. 7. A vapour, James 4. 14. Thin, vain, empty, and if full, only of vanity and sorrow; that we are weary of it, Job 10. 1. Despise it, Job 9. 21. Hate it, Eccles. 2. 17. Acts 20. 24. Even our own frail life consists not in the abundance of those outward things we possess, Luke 12. 15. much less the life of Christ. Our bodily life is more than meat, &c. Matt. 6. 25. And therefore the life of Christ sure is much more. Even our natural life is not that which in itself, especially in comparison with Christ we should so much look after: for if to us to live, be only to live; yea, or to live delicately with the courtier, Luke 7. 25. or with the whore, Rev. 18. 7. Deliciously, is not opera præstium, not worth the while; for Christ's being our life in the text, is called the fruit of our labour, in the following verse. Christ and self are two things very distinct, and sometimes directly opposite, so that we may be forced to deny the one if we would own the other; even be dead to the world and self, if ever we would live either to Christ, or with Him, who therefore died, that they which live, should not henceforth live to themselves, but unto Him who died for them, 2 Cor. 5. 15. And accordingly you read of their resolution and practice; for none of us liveth to himself, and no man dieth to himself, but whether we live, we live unto the Lord; or whether we die, we did unto the Lord; yea, and sometimes for Him too, with Isaias's professed resolution to David, and the like should ours be to Christ, As the Lord liveth, and as my Lord the king liveth, in what place my Lord the King shall be, whether in death or in life, there also will my servant be; 2 Sam. 15. 21. Hece scilicet vere est Christo
2. Much less Sin, or sinful Self, or Satan, for they always stand in a flat contrariety to Christ; *What concord hath Christ with Belial?* 2 Cor. 6. 15. or sin with him who is Holy, and Harmless, and separate from Sinners? And yet should we observe many Men's lives, should we not see that the vigour and very life of their lives is exerted and run out in the eager pursuit of dead Works, who do evil with both Hands earnestly, whose whole course is evil, and their force is not right, as the Prophet speaketh; who in a course of Sensuality live the Beast, not the Man, much less the Christian, do not *eat to live*, but rather *live to eat*; and to whom *Bibere est vivere*, or in a mischievous way live the very Devil, who breathes in their Oaths and Blasphemies, and playeth the very Devil in their mischievous Impieties; cannot live unless they take away some others Lives, or do some other Mischief, Prov. 4. 16.

*Et si non aliquæ nocuisset, mortua essèt.*

But is this Christ, or any thing like the Life of God or Christ, who (you heard) was *Holy and Harmless*, and *came to save Men's lives, and not to destroy them*? If *Pecatum be Deiicidium*, it cannot partake of that Life, which it doth destroy; it put Christ to Death, and therefore cannot consist with his Life: To *live in Sin*, and to *live to Christ*, are ἀνυσχητα, and therefore we must Die to the one, if ever we would Live to the other. *If to live to us be Christ*, it's not Self, much less Sin and Satan.

3. No, nor most accurate virtuous Carriages abstracted or separated from Christ. Not that I judg Moral Goodness to be bad, or not necessarily required in that which is truly Evangelical. It's *Antinomian Non-sense* as well as Blasphemy, to pretend to Evangelical Perfection, and mean-while (nay, there-on) to live in all Moral Impieties. A Christian is a Man, and a great deal more. Take Morality from him, and you Unman him; but yet if you stay him there, you keep him from being a true Christian: As under-steps must necessarily be ascended, but he that abides upon them, will never get to the upper *θερασίων* Room in Heaven. For that, it is necessary that we be *Justified* ἀναγίγνωσκοι, by the imputed Righteousness of Christ, and *Sanctified* by the Spirit.
Spirit of Christ, and that our best Works and Graces be Enli-
vened and Spiritualized with the Tinure of the Blood of
Christ, which though it be not enough (as some would have
it) to our Justification, yet is necessary to the truth of our San-
ctification. And therefore here fall short

The so much admired Virtues of the Heathens, or other mere
Moral Men, Deists, not Christians, who know not Christ either
at all, or not savingly:

As also the good life of the Socinians, so much cried up and
made their Character. But the Lord grant us something better
than the Socinians good life, which denieth both the Satisfa-
citon of Christ, without which in point of Guilt, we are dead
Men in our selves, and also the Deity of Christ, without which
we cannot live to God.

Let us therefore to our utmost labour to live in all good Mo-
rality as we are Men, but with all and above all, let us be care-
ful that to us to live may be Christ, as we are Christians. That
ought to be done, but it will go ill with us if this latter be left
undone. In what we do, let Men behold our good conversacion in
Christ, 1 Pet. 3. 16.

And in what we suffer, let us suffer not as a Stoick, or a Philo-
sopher, but as Christians, 1 Pet. 4. 16. Whatsoever things are
True, whatsoever things are Honest, whatsoever things are Just,
whatsoever things are Pure, whatsoever things are Lovely, what-
soever things are of good Report; if there be any Virtue, or any
Praise, let us think of these things, that may answer all pre-
cepts of Morality, yet let the same Apostle shew you a more Ex-
cellent Way, when he calls upon us to have our Conversation as be-
comes (not a Philosopher, but) the Gospel of Christ; and in
what we suffer, (as the Apostle Peter exhorts us) both for the
Cause and Manner of it, let us be not only Witnesses, but also
Partakers of the Sufferings of Christ. To induce and force us
hereto, consider,

Motive 1. That we are Christians, Acts 11. 26. & 26. 28. not Ἰησοῦς Ἰσ-
θρωπος, not mere Men, not Heathens, not Deists. And there-
fore above what they come or pretend to, let something, yea,
much of Christ be felt in our Hearts, and expressed in our
Lives. Christians, as such, both for Name and Nature, are
Anointed ones with the Grace of Christ, 1 John 2. 27.

cratius, in

2. That Christ is our Lord by a dear Purchase, and Servi
Rom. 14. 7, 8. toti Domini sunt: And therefore none of us should live or die to
himself,
himself; but whether we live, we should live to the Lord, or whether we die, we should die to the Lord; because whether we live or die, we are the Lord's.

3. That if Christ (in the sense before expressed) be our Life on our parts, he will be our Life also on his part.

He is our Life of Nature, John 1. 4.

And, He will in this way be

Our Life of Grace, in the Power and Vigour of it. I live by the Faith of the Son of God, Gal. 2. 20.

Our Life also of Peace, and Joy, and Comfort: That sweet Relish which we feel in eating of the Tree of Life, Rev. 2. 7. For if with Christ, John 4. 34. it be our Meat to do the Will of God; that phrase expresseth what sweet and satiating Content God vouchsafeth, and we shall find in it.

Our Life also of Glory at the last: for, To me to live is Christ, will hold in Heaven, as well as here, though in another way of Dispensation. Christ there will be our Life most fully, eternally. If we here live Christ, if we live to Him, we shall there live with him. For the same Apostle, that here said this, said that also, Col. 3. 4. When Christ who is our Life shall appear, then shall ye also appear with him in Glory. And although Death came between, it did not dead and bury his Confidence, as being but that dark Entry, which leads to that Light and Life; upon which grounds when he had said, To me to live is Christ, he presentely adds as the infallible consequent of it, and to die is Gain: Which leads to the second part of the Text, To me to live is Christ, and then, to die is Gain.

And that without further Preface is the Point.

That Death is Gain to the Godly. A Christian Paradox Doct. 2. which the great and wise Men of the World cannot Skill of. But what? Is that which the great Philosopher of all Terribles counted most Terrible, is that become gainful and desirable? It may be you will say, they that use to be most Wise are most fearful, and therefore less to be heeded what the Philosopher said: But what say you to the great Spirits of the brave Sparks of the World? They'll be of Paul's mind, and say, it's Gain for them to die valiantly. But it's one thing what such say in the flush of a Brave, and another what they think in cool Blood, and on more mature deliberation; and then such as have most to lose, think that they can least gain by it. Greatest Men if they be not more than Men, if not true

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Chri-
Christian Men, of all Men can least be willing to hear on this Ear. And therefore Lewis the 11th of France, though a very both great and wise Man, when now a dying, gives charge that Death be not named to him. And our Elizabeth, though one of the most Wise and Courageous of Women, and best of Princes, yet had this as one of her weaknesses, that she was displeased with Bishop Rudd, for his plain telling her of her tokens of old Age, and Harbingers of Death, which to greater ones (as he calls it) is Ingratissimum acroanm: It grates too hard upon such tender Ears; but was the very Joy of our Apostle's founder Heart, who when he could say, that to him to live was Christ, could cheerfully add, and to die is Gain. Much to this Argument, I have spoken out of another Text, 1 Cor. 15. 55. in which I especially shewed, that Death being disarmed, could privately do us no hurt, or procure our los's. But here we are principally to make out, that on the contrary it positively brings us in much Gain: But because even of this many particulars were there spoken to, there is less now to be Inhibited on. Now what our Apostle more plainly expresseth concerning himself, saying, that his death was his Gain; in effect he enlargeth to all true Believers, 1 Cor. 3. 22. ἐστι δὲ τὸ ὁμόφων τῶν θανατοίς, ἣθανατοίς, Whether Life, or Death, or things present, or things to come, πρὸς ὑμᾶς ὑμᾶν ἐστι, all is yours, and Death as well as Life, or the whole World and all the Comforts of either. The Apostle here writes the Godly's Inventory, and inter peculia, amongst all their other Goods, he sets down Death for one part of them: and therefore, as other Goods are therefore so called, because they are for the good of the Owner; so Death is reckoned amongst them, because by Christ it's for the great good and gain of the Believer: For if all things work together for the good of them that love God, Rom. 8. 28. then Death also, for it is also reckoned among those things, ver. 38. Hither also referre that of Solomon, Eccles. 7: 1, The day of Death is better than the day of ones Birth: And that in Rev. 14. 13. where a Voice from Heaven proclaims, Blessed are they that die in the Lord. So that if Blissedness be Gain, Death is so too, which puts them into the possession of it.

And for further Proof, it appears that they are fully persuaded and assured of it: Else

1. They would never so desire it before it come: For Evil and Los's, as such can never be the object of Desire, but it must appear to be good and profitable if desired; but so Death hath been
been, and that earnestly by the Faithful. Old Simeon's Nunc dimittis, Luke 2. 29. tells us what he did; and our Apostle, because he could here say, that his Death would be his Gain, doth in the next Verse save one say, that he had a desire to depart; and well he might, for then he should be with Christ, which is vov μαξιλαν κρεσον, much more better, best of all, and that is Gain with an advantage. How ambitious were Primitive Christians to die for Christ? And how earnestly desirous have others been to Die, if it might be in Christ? Making use of the Psalmist's expressions, my Soul thirsteth for God, for the Living God, When shall I come and appear before God? The Moralist's Maxim is, summan nec metinas diem, nec opes, that we should neither fear Death, nor desire it: But a truly believing Christian goeth higher, hath Vitas in patientia, mortem in desiderio, fears not Death because it can do him no Damage, but desires it, because it brings it with it greatest Gain.—— And upon this ground as he desires it before it come:

2. So with Joy he welcomes it when it doth come; yea, though in a violent way: As Ignatius blessed God upon Trajan's condemning him, Cum gaudio circummersus vincula: The Martyr could kiss the Stake, and say, Welcome the Cross of Christ. And well he might, when he could add, welcome everlasting Life; in which expressions we have his joyful Welcome of it, with the Ground of it, because he gained no less than everlasting Life by it. And if so with them that went up to Heaven with Elijah in a fiery Chariot, and a Whirlwind: Then, no wonder, if so with them that are carried hence by the conduct of a more placid and easie departure; and if some only from weariness of this troublesome Life account Death such a Gain as to dig for it as for hid Treasure, and rejoice exceedingly, and are glad when they find the Grave, Job 3. 21, 22. then we may well conceive how glad the assured Believer may be of it, when he knows he shall be greater Gainer by it, as not only resting from his Labours of this Life, but also then entering into his everlasting both Rest and Joy in a better Life, which those others may not then meet with, but the contrary. But if upon this ground the Righteous hath such hope in his Death, Prov. 14. 32. then I hope you will not deny him Joy in it, and if Joy then Gain also.

But this will more particularly be made out, if we consider the several kinds of Deaths of Believers. And (as I even now...
now touched) they may be either for Christ, or only in Christ.

1. If for Christ, then as their outward loss is the greater, so is their eternal gain too: no less, than of a crown. It is the crown of martyrdom. Sciam Christi milites se non perimis, sed coronari; and more ma[i]ly than others. And if there be any such things as aureole, they will be found on their heads; God's first-born, and therefore have a double portion. Tot merc[edes in cælestibus, quod nunc dies numeratur in panis]; as Cyprian speaketh, who compares them to that good ground that brings forth an hundred-fold, and therefore their harvest-joy will be greater. And therefore Ignatius professeth, that it's better to die for Christ, than to be king of the whole earth. He therefore thought it was the greatest gain. To be sure, Christ will see they shall be no loosers; who hath given his word that he that findeth his life shall lose it, and he that loseth his life for his sake, shall find it, Mat. 10. 39. & 16. 25. And because we know not what God may call us to, it will be good to encourage and comfort our selves with these words, and with firm belief of this undoubted truth, that they who die for Christ are greatest gainers.

2. And if it be but in Christ, most happy gains will come in to us by that also: And that both privative and positive.

1. First privative; for such a kind of gain we find in scripture, as Acts 27. 21. that phrase of ἔρημος ἐν τῷ ἐμπλωσία, where Paul tells them that were in the ship with him, that if they had followed his advice, they might have gained that loss; that is, they might have prevented it: And such a first kind of gain the faithful have by death, in freeing them from that both sin and misery, either by ending what before they were in, or preventing what, if they had lived longer, they might have fallen into.

1. It ends

Sin, which all our life-time we were woefully encumbered with, which made Paul so sadly groan out that complaint, Rom. 7. 24. O wretched man that I am, who shall deliver me from this body of death? That is, either this outward mortal body, or this inward body of sin which is more mortal. Both may be taken into the sense, because both are together in the event; not till the death of our bodies is the body if sin quite dead in us; but then it will be: for as sin entred into us at the first union of body.
Body and Soul, so it goeth not out till their last dissolution. But being then parted,

As to the Body, for sins of omission, this lump of Earth doth no longer *aggravare animam*, clog the Soul from doing duty; nor as to sins of commission, doth this *Earthly dusty tabernacle* any longer defile the Soul, as being a *fomes*, and an Instrument by which it acts its self-pollution.

And as to the Soul, though wicked Mens Souls are in statu separato as sinful as they were before, yet the Spirits of just Men are then made perfect, Heb. 12, 23. and therefore not liable to sin, which is the greatest imperfection. And what a gain this is, a holy Heart will tell you, when now groaning under the Burden and Pollution of some defiling lust, would give a whole World to be rid of it, even exchange his life for Death, because by it he shall gain a full deliverance from it.

And as Death ends the Believer's sin: So also all that misery, which by reason of his sin he more or less all his Life long was exercised with. No more inward sorrows or fears, or anguish-es and perplexities in and from himself, no more temptations from Satan, no more molestation or persecutions from the World; or if any, he is no more sensible of them. *There the wicked cease from troubling*, and *there the weary are at rest*; *there the Prisoners rest together*, they *bear not the voice of the oppressor*, Job. 3. 17, 18. And if you say, that for these outward troubles it is then as well with the wickedest sinners as with the holiest Saints: I say, but it is not so as to those inward anguishs and perplexities, which are the greatest miseries; for they in the wicked are not then ended, but (as to their greatest extremities) then begin. But for the Godly no more [then] any of these: They then cease from all their Labours, Rev. 14, 13. and *rest quietly in their Beds*, Isa. 57. 2. not one bodily pain, or disquieting thought more: as Mr. Knox on his death-bed, being asked whether his pains were great, answered, that he did not esteem that a pain, which would be to him the end of all trouble, and the beginning of endless Joys. Serve the Lord in Fear, and Death shall not be troublesome to you. Blessed is the Death of those that have part in the Blood of Jesus. And is not he who hath attained to this proved a great Gainer, having all his former sins and miseries so well and for ever ended?

2. And whatsoever of both kinds, if he had lived longer, he might have fallen into, most happily prevented. The Apocryphal
phal Solomon faith, that Enoch was speedily taken away, left wickedness should have altered his understanding, Wisdom 4. 11. But I am sure from authentic Scripture, that Josiah was, that he might not see that desolation which was coming upon his people, 2 Chron. 34. 28. and that the Righteous are taken away from the evil to come, Isa. 57. 1. of which some expound that Rev. 14. 13. Blessed are they that dye in the Lord, namely at that time there meant, because after that time there would be greater misery. It may be we cannot but think how miserable some Men would have been, if they had lived any longer, yes, and what sinful Snares some of God's Servants would have been in danger to have been taken in, if they had not died the sooner. But when they were now falling, a Fathers watchful eye saw their danger, and with a wary hand snatcht them out of it, and took them into his own Bosom, out of the reach of it. Blessed Father! Happy Child! And gainful Death! that put them into harbor, when the storm was coming, that would have sunk them, prevented those sins and miseries that might have undone them. And thus Death to the Godly is gain privatively in preventing los.

2. Secondly, Positively in bringing in reallest Gains.

1. Of Grace made perfect, and that in the most perfect exercise and operation of it. Faith then completed in Vision, and Hope in fruition, and therefore called the end of our Faith, 1 Pet. 1. 9. not so much of cessation, as the consummation and perfection of both: and for Love; what was here imperfect shall then be done away, 1 Cor. 13. 10. So that it shall be perfectly then exerted toward God, and one another, when we shall be οὐκ αὐτούς, Luke, 20. 36. like to the Angels of God every way pliable and expedite in doing his will: And we, who think how well it is with us, when we can here in any measure of freedom and liveliness meditate and pray, or in any other kind with enlarged hearts run the way of God's Commandments, and feel how burdened it is to lye under the burden of Sin, and have our Chariot-Wheels taken off, so that we drive heavily in what he fes us to, what unvaluable a gain shall we esteem it, when all these clogs shall be taken off, and we shall find our Souls as upon the Chariots of Ammoniad, freely to expatriate in those latifundia of Eternity, and with those Angels in Ezekiel's Vision, whether the Spirit is to go, to go without hinderance and weariness. Now a true Christian estimates Gain, not by that of Money (as it's called Judg. 5. 19.) or other commodities which
which the Men of the World traffiqe in, but that which ariseth from being Rich in Faith, James 2. 5. and God’s fear, Prov. 22. 4. Which is the true and the everlasting Riches, as our Saviour and Solomon calls them; and therefore when such Riches and Gains are come in fulness, he accounts himself the greatest gainer, and that will be when in Death Grace is perfected.

2. And happiness completed, and that will be then also, if you will only abate that which will arise from the Souls reunion with the Body, which will not be till the last day. But at Death Paul makes account, that when he departs hence, he shall be with Christ, which he esteemes to be best of all, v. 23. of this Chapter, in a more full Vision and fruition of God, and what attends that Estate, and in what else can be our best happiness. Mr. Mede indeed faith, that he remembers not, that Death is ever in Scripture said to be the time of reward. Nor it may be is it so said in those express words, nor indeed is it the time of the reward of the most full and compleat payment of it, which is reserved to the Resurrection-day. But I am sure, if Paul said true, that upon his departure he should be with Christ, that the greatest part of the reward is then given, and that not only to him, and such like him, which the Papists grant, but even to all the faithful that dye in Christ, whose Souls are not to be sought for in the Papists Purgatory, or our new Philosophical Divines lower or upper Quarters, where they can tell you in their several Vehicles, what Meat they eat, and what recreations they sport themselves with. In former times with Protestant Divines, and others before them, there were but two Receptacles of Souls departed, either Heaven, or Hell; and if they that dye in Christ be not in Hell, I hope they are in Heaven, and if there, then most happy: and if Death send them thither, then what gain they get by it, they will think of, and bless God for, to Eternity.

The sum of all these particular proofs is epitomized in that short saying of Austin, Mors beatissimini principium, laborum meae, perpetua pecatorum; It kills Sin, ends Misery, begins Happiness in Grace and Glory, and therefore upon all Accounts it’s gain to the Godly.

And then O the blessedness of that Man whom this may be truly said of! Well might Solomon say the Righteous Prov. 12. 26. Man is more excellent than his Neighbour, in that when to all other (wicked or Worldly) Men, Death is the loss of all which they account
account gain, as of Life, and all the outward comforts of it, so that when they are gone, they say with Micah, when he had lost his Idols, what have I more? Judg. 18. 24. he can say I thank God I have lost nothing, nay I am so far from being a loser, that I am a most happy gainer by the bargain; and he that is a gainer by Death itself, can, as to other matters be a loser by nothing, nay he is a loser by Life, (as Paul was v. 23.) if Death be gain to him, how great is the difference? Some would have it hinted by the Psalmist, Psal. 49. 10. where he saith Wise Men dye, but Fools perish. The Godly-Wife are subject to Death, as well as others, but Christ by his Death hath changed it to his from a Curse to a Blessing, that it's not now it self, not a Death, but a Carcase of Death, a vanquished Goliath, before terrible, but then by every little David trampled on, a dead Lion, whose very roaring (the noise or mere naming of it) was before affrighting (as we law before) but now so far from terrifying, that as Samsun's Lion it hath sweetest Honey in it, when sweetest and greatest gain comes by it. Thus Death fitteth uppon ἐπ' ἐκείνους χαλαρώσεις, Rev. 6. 8. we translate it a pale Horse, but the word (both according to its derivation, and more frequent use) signifieth also green and verdant. To the wicked it's pallida mors, pale Death, because it makes them look pale, but green and pleasant to the Godly, they that in old Age being planted in God's Courts, are green and fruitful, Psal. 92. 13. 14. even in Death it self, which blasts all else, retain their flourish, and never more than then, when they are now sprouting out to Eternity. Heclesiast now sick, and in his own sense dying, and that in some respects so sorrowing, that it's said he wept sore, and as it were now receiving the fatal stroke from God's hand (though wilt make an end of me Isa. 38. 13.) yet useth a word to express it, that had peace and comfort contained in the signification of it ὑποβάτων, which signifieth peace, so that although it be an end, yet it is a peaceable one, and so makes good what David said, that the end of that Man is Peace, Psal. 37. 37. as how full of Peace and Comfort are David's own last words, 2 Sam. 23! and some conceive he made Psal. 72. on his death-bed.

At non sic impii, non sic. The ungodly are not so, it is far otherwise with them. Mors peccatorum pessima, as the 70. and vulgar read, Psal. 34. 21. In the last part, and end of a Finner's Life, it's worst with him. They had in their lives been busily trading in the World, buying and selling and getting gain, and ruffling
ruffling it in the World, but mean while by their sins they run deep in debt with God, and for want of Interest in Christ to be their surety, at Death (it may be on the sudden) it comes to that of the Psalmist Ps. 55. 15. let death seize upon them, & let them go down quick into Hell. Death seizeth on them unawares, as a Serjeant, or Pursuivant, & calls them into Prison, which is expressed by their going down quick into Hell, (as it's said Numb. 16. 32, 33. that Korah and his Company did) and there the Psalmist faith, they lie like Sheep, (or Wolves rather) and Death feeding on them, as they before (it may be) preyed on the Sheep of Christ. Bernard thinks it's said as Sheep, because their former warm Fleeces of Riches and worldly contentments will then be close shorn, and their Skins flayed off, and then Death feeds on them, though they never dye, quia semper moriuntur ad vitam, & semper vivant ad mortem, and there as Prisoners with the Devils, are reserved in everlasting Chains under darkness, unto the Judgment of the great day, as the Apostles Peter and Jude express it: though it may be they lie on their Death-Beds like Logs, either senseless, or smothering in disquietness of mind; yet that's but in the smoak of the Furnace, but the worst is, that at last they will burn in Hell. Of them at Death you may say (as you use to say of some miserable Man here), that their best days are past; but of the Godly if Death be their gain, even in the saddest days of their Life, that their best days are yet to come, even the day of Death, and of the Resurrection. Oh what a great Gulf will there then be betwixt the Righteous and Ungodly, Luke 16. 26? What a distance? what an odds between them, when both their Accounts shall then be cast up? when the one, who counted gain to be godliness, shall lose all, and the others 1 Tim. 6. 5: Death shall prove their greatest gain? And therefore let Hannah's words be said to the head of the proudest profane Worldlings; Talk no more so exceeding proudly, let not Arrogancy any more come out of your Mouth, speak no longer grievous things proudly and contemnuously against the Righteous. Say not (as they would have had Job to have said) it profiteth a Man nothing that he should delight himself in God? What advantage will it be to thee, and what profit shall I have, if I be cleansed from my sin? or as they in Malachi 3. 14. It is in vain to serve God, and what profit is it that we have kept his Ordinances, and walked mournfully before him? What profit? Why (as the Apostle faith in another place) much every way, for us and ours, for Body and for Soul, in Prosperity and
and Adversity in Life, and especially in Death and after Death; When Christ is our Life, and Death our gain, when such Scoffers will call themselves Fools for accounting such Mens lives Madness, and their end to be without honour; when they shall see it's their greatest gain, and they numbered amongst the Children of God, and their lot among the Saints, and those Deriders then have those two questions returned upon them to answer, that in Job 27. 8. What is the hope of the Hypocrite, though he hath gained, when God taketh away his Soul? And that other of our Saviour, Matt. 16. 26. What is a Man profited, if he shall gain the whole World, and lose his own Soul? and what shall a Man give in exchange for his Soul? These they will never be able to say, though they will be sadly thinking of them in Hell to Eternity.

And therefore, what should our greatest care and endeavour be, but that we may attain to this happiness, that Death which is most Mens greatest loss, may with Paul's be our gain? It's a busy World we live in, and except only such slothful Drones, or debauched Prodigals, who labour for nothing, but to gratify their Ease or their Lusts, all that would not be idle and sensual Bruits, are busy in trading, in something or other, that they think will turn to account, and bring in some advantage, and procure at least a livelihood; but alas it's only a livelihood, it's for a short life only: but there are too few that think what will be gain to them at Death, when they will be in greatest need of something that may make their hearts then to live, upon which they may live to Eternity. And therefore it would be a great part of their Wisdom and Thrift, whilst they think they have too little time to compass their other ends and projects to gain time (as the phrase is Dan. 2. 8.) to get ready a Cordial against that swooning Fit, that they may be gainers not only at Death, but by it, when time shall be no more. So they may be gainers indeed, and be profitable to themselves, as Eliphaz faith, a wife Man is profitable to himself, Job. 22. 2. and that gain will not be only great, but so sure, that there will be no undoing after-claps, as Job faith there will be with others after their greatest gains, when God takes away their Souls, Job. 27. 8. Socrates, the night before he died, was desirous to learn Musick: happy we, if then, instead of fears and sorrows for the losses we shall then undergo, we can make melody in our Hearts; but it will be good to have been tuning of them to it before.

And for this purpose Let
Let it be one great part of our good Husbandry not to deal in, or to make a trade of any sin, which in other respects we may account most gainful and profitable; for it will certainly eat out all our gains, it may be in this Life, whilst God blasts them, or our Souls be blasted, and (it may be here) tormented by them. Solomon's word will for certain be found true, the wicked worketh a deceitful work, Prov. 11. 18. and it is the word of him that repents for sin, I have sinned, and it profited me not, Job. 33. 27. And how frequent in the Prophecies of Isaiah and Jeremiasb are those expressions, that they do not profit, they shall not profit, that they cannot profit, that such Idols are profitable for nothing? But to be sure at Death it will more fully appear to be so, when such gains will not only be lost, but prove losses, whilst we are for ever lost by them. The very Sting of Death is Sin, 1 Cor. 15. 56. and then, although we before thought the gain of sin was sweet, yet it will then be as bitter as Death, when with the Honey we have got this Sting with it, which will prove the Worm that never dies, Mark 9. 44.

2. Learn to undervalue the World more, with all the gains, profits, and contentments of it: for if we be of the Men of the World, who have their Portion in this Life, and they be our Portion, they will make us unwilling to dye, according to that, O contra celsum Death, how bitter is the remembrance of thee to a Man that liveth lib. 5. at rest in his Possessions?

And it will be Death indeed to us, when we must die; when all that is lost and scattered, which the very Life of our Souls was wrapt up in, when such Men (with him, Acts 16. 19.) see that all hopes of after-gains are gone, they then sink into Despair, before their Souls do into Hell; nay when they see all their former gains are lost, they are lost too, and so end their lives with that Emperor's last words ζῶντα ἐγενόμην ἡ ἀδιν ὑμοὶ λυπητεῖς, I have been all things, and all now profit me nothing. It was therefore no bad husbandry of Matthew the Publican to leave his Toll-Booth to follow Christ, nor will it be to us to loosen our Hearts from our most profitable employment in Life to, get nearer to Christ, that by his Death our Death may be gain to us, and we may then be no losers; which leads to...
3. The third Direction, which is a high valuation of Christ, so as to be willing to part with all for him; for so the same Paul, who here faith, that Death is his gain, in the third Chapter of this Epistle, v. 7, 8. faith, that those things which were gain to him, be accounted loss for Christ. If we account gain, loss for Christ, then Death with the loss of all things will be gain to us by Christ. If the main Pillar by which the Houle is held up do but stand, it will not fall down, though other props be taken away; and if Christ be our All in all, then although all things else at Death be taken from us, and we from them, we have lost nothing; no, have gained by it, fullest union with him, and possession of him, which is our greatest gain, because our greatest happiness.

4. Improve the Talents we are entrusted with, so as our pound may gain ten pounds, Luke 19. 16. and that at Death, when thou comest to thy account, will gain thee Authority over ten Cities, v. 17. Beest thou a private Christian, especially if a Minister of the Gospel, labour carefully to gain Souls to Christ, and that will bring thee plentiful gain both at Death in inward Comfort, and after Death in a more plentiful reward. Paul was very industrious in this Trade, as you may see, 1 Cor. 9. 19. to 23. and Chap. 10. 33. in which his Life was so laborious, that you find here his Death was gain to him.

5. But add Perseverance to all: else we lose all that we have gained, 2 John 8. As the Nazarite in the Law, if after his Vow he were polluted, he lost all his former days, Numb. 6. 12. or as he that runneth a Race, though he hath gone on far in it, loseth the prize, if he give over before he come to lay hold of it: and therefore although either the length of the way, or our pains in getting on in it, put us to it; yet with that worthy Knight on his Death-Bed say, Hold our Faith and Patience yet a little longer, and it will not be long before Death pay for all.

6. Lastly, Remember what went before these words in the Text, To me to live is Christ; and then, to die is Gain. Labour that Christ in all the fore-mentioned Particulars be our Life, and then we be very certain that Death will be our Advantage: A Christ-like though painful Life, will certainly end in a most gainful and joyful Death. He went up and down doing good, and finished.
on Phil. 1. 21.

finished the Work which his Father gave him to do, suffered those things which were appointed Him, and so entered into Glory. And we following Him in His steps, need not doubt but we shall into it also: But to live like a Beast or a Devil, and to think to die like a Saint; to live so unprofitably that neither Christ hath service from thee, nor any Body any benefit by thee, and to hope that Death will be Gain to thee, how vain and unreasonable? Epistles could say, ὅτι συμφέρειν, ἐνεί ἐγὼ ὑπὲρ σοῦ, where there is true Gain, there must be true Godliness; and the Apostle faith, Godliness is Gain, 1 Tim. 6. 6. and profitable for all things, having promise not only of the Life that now is, but also of that which is to come, 1 Tim. 4. 8. And therefore the profit of it is not ended in Death, but then more than ever before comes in, and is made over to be enjoyed in everlasting Life and Glory.

Which therefore, for the third Use of the Point, should encourage the Faithful against the fear of Death, and calls upon them rather to desire it, than be afraid of it. Our Gain doth not use to be the Matter of our Fear, but of our Desire and Joy. The Tradesman is not wont to be afraid of a profitable Bargain, nor the Labourer of his Day’s work in the evening to receive his Wages and Reward: Now this (if we believe Paul) Death is, or brings with it. He confidently faith here, that it is Gain, and therefore, as such, is not afraid of it, but ver. 23, desires it. Indeed he speaks of some, Heb. 2. 15. who through fear of Death, were all their life-time subject to Bondage: But who were they? I confess such he speaks of as were to be saved by Christ, as the beginning of the Verse sheweth in those words, that he might deliver them, &c. But yet so as they were out of Christ for the present, or if in Christ, yet not assured of it, but still under a spirit of Bondage according to that Legal Dispensation before Christ. And yet I do not remember, I read in Scripture of any either under the Law or Gospel truly Godly, that were much affrighted at the approach of Death. Hezekiah indeed wept sore at the Message of Death, and some (I confess) think he was then under some inward anguish of Spirit: But I cannot easily believe that it was simply from any fear of Death, whilst he even then had so clear a testimony of his Conscience, that he could appeal to God that he had walked before him in truth, and with a perfect heart in his life, but it was because he yet wanted a Son to continue the Promised Seed, or for some other...
other like cause. And as Death is an Enemy to Nature: so Nature may, with submission to God's Will, without sin be ready to turn from it. So our Saviour desired that the Cross might pass from him. And it is said of Peter, that some should gird him, and carry him, whether he would not. But our Saviour's was more than an ordinary Death, than any Martyr's death, that suffered never so great Torments in it; and was it out of fear of Death, when his Face was set to go to Jerusalem to be Crucified? When he went out to meet His Apprehenders? When He faith, that no Man took away his Life, but that He willingly of himself laid it down; and therefore was not thrft out or driven, but faith, I go to my Father, as some observe? When even He deprecated to be delivered from that Hour, yet faith, even for that Cause He came to that Hour? And therefore quietly and submissively said, Father not my Will, but Thine be done? And even in the Pangs of Death so quietly could say, Father, into thy bands I commend my Spirit? And for Peter, when now near to Death, we do not find him bewailing it, but calling of it only a putting off his Tabernacle, 2 Pet. 1. 14. Nor doth the Story of his Death mention any such affrightment of him then, but the contrary. And for others, Moses and Aaron went up the Mounts to die, as a quiet Child doth at his Fathers command go up to his Bed to sleep (as I have else-where shewed). Simeon sings his Nunc dimittis. Paul knows his departure is at hand, but he calls it his ἀνάλυσις, and that word signifieth such an Unbinding and Taking off of Burdens, as we do to our Beasts when we come to our Inn, or return to our Home; and that (I hope) is not dreadful, but desireable and welcome, as his was there, when after his good fighting of his good Fight, and finishing his Course, he had his hand upon the Crown of Righteousness. And it was a breaking of his heart, that they should weep and pray him not to go to Jerusalem, who was ready not only to be Bound, but also to Die for Christ there, Acts 21. 13. And Ignatius in the very like case said to his Friends, ἐφέτε με καθαριάς φῶς λαξῆν, εἰκεί παρεγνυμένος ἀνθρωπός οὐκ ἴσομαι. How cheerfully did the Martyrs in former and latter Times make haste to their Torments, (as fast as an old Man can, said old Latimer) imbrace the Flames, and had less trouble to endure the Torments, than their Torturers had to inflict them? I do not say that all, especially weak Christians do, or can arise to the Heroick Spirit of these Worthies, and God
Phil. 1. 21

God forbid that I should fear the safety of their Estates, who from weaknesses of Faith and want of Assurance are afraid of Death, and because they dare not as yet die, pray with David, Psal. 39. 13. O spare me, that I may recover strength, before I go hence, and be no more.

But yet this I must say to such, that whilst thus they pray for time to recover strength, they must acknowledge that it is their weaknesses, which is not to be rested in. And if it be from their former carless neglect of preparation for Death, or contracting of, and continuing under the guilt of some favoured Sin, which makes Death terrible, they have the more need to make haste to get out of it. Or if it be (as it may be sometimes it is) because in their former Life, they among their other many Petitions, have not so much pressed that for comfort in Death, they had then need plic it the more, and listen to holy Bradford's Counsel, who thus adviseth, Pray when the side of Death comes, that we may haste forth of the Haven of this Flesh, this World, cheerfully. Nor indeed should it be a Haling, but a ready going with the Stream, as St. Austin saith: In Death we should be like live Honey, which is the best, not to need pressing out of the Comb, but to flow freely from it. But the Wax of this Comb sticks too fast to us, and makes us cleave too much to this present Life, that we have need to chide out our restive Souls with him, Egressere, O anima, egressere, rouse up, O slothful Soul, get up and get out. Go forth, O ye Daughters of Zion, and behold King Solomon with his Crown. Are you afraid to shut your eyes from seeing the World and Men, that you may open them to see God and Christ, as Cyprian speaketh? Is Death to the Godly but an Εὖξον, an Exitus, Heb. 13. 7. an Εἴσοδος, 2 Pet. 1. 15. an Out gate, as of Israel out of Egypt? Nay, as Cyprian else-where faith, Non exitus, sed transtitus, & temporali istiern demens ad aeterna transgressus? And shall we be unwilling or fearful to go out of our Prison into our glorious everlasting Mansion? Is it but an ἀνάλυων (as even now we heard) and after a long tedious and dangerous Journey, should we be troubled to return Home, and there to have our Burdens taken off, as we said that word signifieth? Is it but an Accertitio, as Lucianus in Cyprian stiles it, but our Father's sending for us Home after a long absence from him either by our wild Vagaries, or upon his sending, and occasions? and should not then even the Prodigal, when come to him-
self, say, I will arise and go to my Father? Luke 15. 18.

And lastly, In the Text is it a Gain? Then what bad Husbands we, if we be backward from making out after it? But is it indeed Gain? Then all the time before we arrive at it, if it be not Damnnum emergens, accruing loss, as too often by our prodigal Mispenfes we make it, yet at best it will be but Lucrum cessans, it's a cealing and intercepting of that Gain, which we might have had by it. And then Quis hic anxietatis & sollicitudinis locus est? Quis inter hac tremepus & maestus est, nisi cui spes & sides deest? What place is here left for Anxiety and Fear, as the Father speaks, unless it be in them that have no hope, or but a weak Faith if any? It's for Heathen Romans to have a God, whom they made the president of Death, and therefore called him Vindus, (because he did Corpus anima viduare) and therefore would let him have no room in their Houses, but shut him out, and let him stand without; and so Romana Religiones damnumur potius quam colitur. But the assured Christian with Joseph of Arimathea, may well place his Sepulchre in his Garden of delights, and put Death and the thoughts of it in his Bofom, (not as a Snake to sting it, but) as a Jewel, as his Gain to enrich him: Ejus est mortem simere, qui nolit de Christum ire. It's for them to fear Death that would not go to Christ, and they that have no assurance of a better Life may be loth to leave this, because they know not where to mend themselves; & so Earth in possession they think is better to them, than Heaven in reversion.

But how more happy will it be, if, after Christ hath been our Life, Death prove our Gain? After whatever I have in this Life, lost for Christ, if not here, yet at Death I shall be sure to be no loser by Christ, but there may be able with David, and our Blessed Saviour to commend my spirit into God's Hands? then when there will be enough to take our Goods and Honours, and other Earthly possessions to enjoy them, and some (it may be) to take our dead Bodies and bury them, but none but God to receive our Spirits, who only can secure and save them: Then, then to be able with much peace to say, Father, take my Jewel, and lay it up in thy Bofom, 'יהי, יי, my only One, my Darling, my Glory, and glorifie it with thy self for ever: How happy will that be, and how blessed shall we be then? Which in a way of close walking with God, and working for God, we should labour now to get assurance of, and then after a longer or shorter days labour not to fear Death, but be glad to go to Bed and to rest with God for ever.

This
This at all times, but especially in these times
Of the Old-age, and Ruine of the World, and (it may be)
of some of our now almost spent Lives.

And of these our troublous and perilous Days. It's good
dying in Evil-days, if assured that we shall then live with God
for ever. No hurt to be taken away from the evil to come: For
the Ship to be put into the Harbor, when the Storm threatens
a Shipwrack. Upon this Ground the Father exhorted the Chris-
tians in his hard Times, to be willing to Die though it were
by Martyrdome; Ut qui cernitis capite gravia, & scitis immi-
nere graviora: Because they saw sad things, and fore-saw sadder
coming on. Death should not then be bitter, when such things
as are more bitter than death are in view for those that live
longer.

Let this be the Rule by which we estimate true Gain, viz. If it prove so to us at Death, and Death it self be Gain to us; for
then our accounts will be summ'd and made up, and then Gain
and Loss will best appear; as Solomon said when he came to his
Audit, Eccles. 2. 11. Then I looked on all the Works that
my hands had wrought, and on the Labour that I had laboured to
do: And that was very great, as we may see in the fore-going
Verses, where you find him as a diligent Chymist very bullic at
his work, to extract and gain an Elixir and Quintessence, even
the Spirit of whatever Contentment the whole Mass and Body
of the Creature could afford. But alas! when all else was eva-
porated, there was nothing left but that Caput mortuam; Be-
hold, all was vanity and vexation of Spirit, and there was no pro-
fit under the Sun: And as little do all our great Traders (and
Gainers, as they themselves thought) that say, as James 4. 13.
Tomorrow we will go to such a City, and buy and sell, and get
Gain: As little profit do they find, when at Death they come
to their last reckoning. In their life and enjoyment oft-times no
other profit by what they have Gained, but the beholding of them
with their Eyes, Eccles. 5. 11. But to be sure at Death, when
they must leave them, Riches will not profit in such a day of
Wrath, Prov. 11. 4. will not be able then to purchase a Free-
dom, no not a Reprieve from Death, Psal. 49. 6, 7, 8, 9. much
less everlasting Life, and it will be well if not Death eternal.
And here let me name some few things, which Men usually for
the present think very Gainful to them, which will not at Death
turn to account.
r. All sins, even the gainfullest. Demetrius may get no small
Gain by making Silver shrines for Diana his Idol, and the Ma-
ter of the Pythons by her divination, and many others now a
days by unlawful Callings, and unlawful and dishonest Gains, at
which God, as very angry, * smites his hands, Ezek. 22. 12, 13,
27. But none of these can in themselves be true Gain, which
is wont to be defined to be Boni utilis acquisitio, quod ad venerandi
boni consecucionem conducit. It's the acquiring of something
that is profitable towards the acquisition of the chief Good.
But if the wages of sin be Death, this must needs be quite con-
trary, the greatest Los, loss of Peace with God in Life, and
the loss of God and everlasting Life at Death. And then (as
they said) Why should Dammage grow to the hurt of the King?
Ezra 4. 22. So I to thee, But why should such an utterly un-
doing Los grow to thy Soul? Or, as Paul said to them, Acts
27. 10. Sirs, I perceive that this Voyage will be with hurt, and
much Dammage not only of the Laden and Ship, but also of our
Lives: So I must say to every such Sinner, unless he strike Sail
and steer another Course, though thou beest now Top and Top-
gallant, and goest before the Wind with all Sails spread,
and filled with (as thou thinkest) a most prosperous Gale, yet
this Voyage will be to thy hurt, and much Dammage not only of
Laden and Ship, of that Saburra of outward Contentments, that
thou art so deeply laden with, and of thy Bodie's brittle Bark, but
of the Life, and that of thy Soul for ever. Acquisitum pecuniarum,
perditis Justitiarum, lucrum in arca, damnnum in conscientia: Gain
in the Chest, and Loss in the Conscience, he hath gotten Money
and lost Piety and Justice, are sad words, but sadder things.
Such Gainers I compare to such prodigal Unthrifts, that lavish
it at their Inns; and what Gainers they, who have got so much
Mirth and good Cheer! Ay, but Friends, there is a great reck-
oning that must be paid before, or when you go to Bed in
Death, which will not suffer you to sleep quietly. Whilst you
by these sinful means increase your Gettings, you like such Pro-
digals run fast and deep into debt, which, whilst you find the life
of your hand, as the Prophets phrase it, that which supports you
with a livelihood, you are jolly and never think of it. O but
there will at Death come a day of payment, and then a Prison,
out of which you will not get, till you have paid the utmost far-
thing, and that will never be; and so you lie in chains of dark-
ness
What gain is there in sin when you have got, by that of which you are then ashamed, because it utterly undone? You may then put it all into your eyes, and be there weeping it out for ever. Penny-wise and pound-foolish will be then a sad proverb, which you will be sadly thinking of, when all is lost and you with it; to have gained Lordships and Kingdoms by sinful ways will be found greatest loss at last. They will then appear to have been the Devil's gifts rather than God's: and as they use to say, that the Devil's Gold which he gives to Witches is found to be but leaves and trash: so you will find these to be such trash, as will yet make fewel, for everlasting burnings. What therefore (you heard out of the Prophet) God in anger smites his hands at, we should with an holy despising (with him, Isa. 33. 15.) speak of bands of, namely of the gain of oppression, bribes, and whatever lawful profits, which will then prove loss with a witness. No, then God's should appear to have been profitable for all things, 1 Tim. 4. 8. and although in the profession and practise of it, we have met with inward repentant grief, and outward loss and mischief, yet (as Paul faith) we shall in the upshot find, that we have received damage by it in nothing.

2. Nor will all, even lawful acquisitions of outward profits or pleasures, or honours, or the like contentments (as we use fallaciously to call them) if not better improved and husbanded, make Death gainful, or be gain to us then, when (I lay not the unlawful getting and using or keeping of them, for that I spake of in the former Head, but) the bare retting and satisfying our selves in them, without making out after, and sure of Christ, who is both in Life and Death advantage, will be the loss of our Souls; and what hath a Man then gained, though he had gained the whole World? Matth. 16. 26. In regard of usual events in ordinary providence, Solomon faith, there is a time to get, and a time to lose, Eccles. 3. 6. and all our Life should be a getting time to get Grace and Peace, that so at length we may gain Glory; but there is no time to lose, at least to lose our Souls, especially death is no such time, when, if they be lost, they are lost for ever.

Saul's lost Asses may be again found, and so the lost Sheep (and such were the best of us) in this Life may be also; but Souls lost at Death will never be able afterward to find the way to Life: nor will all the riches of the World be able to purchase then a Guide to it.

Indeed
Indeed in the right improving of them for God and the
Poor, thou mayst be laying a good foundation (as the Apostle
speaks, 1 Tim. 6. 18, 19.) against time to come, that, when
Death comes, thou mayst lay hold of everlasting Life: but
the bare enjoying of them, though it may let thee on
higher ground amongst Men here below, yet it will never
be able to lift thee up to God's favour in Life, or to Hea-
ven in Death. The gain of these things is the Devil's
Bait, and therefore he cast it out as his last device to take
our Saviour with, All this will I give thee, &c. Matth. 4. 9.
and with which διλεκτησε, he enticeth Men to the loss of
their Souls, and so the same Greek word κεδος signifieth
both Gain and Craft or Deceit, because by gain he craftily
decieves Men to their perdition. And so his prime Scholar
Simon Magus, (because, as Solomon faith, Mony answereth all
things) would be chaffering with it for Spirituals: but Pe-
ter gave him his Answer, that his Mony was not current in
God's Market, but bade it perish with him; so that it seems
he might perish for all it with it: and if gain be all his
Godliness, all that his gain will be found to be loss at his
last reckoning, and then the Covetous, who are most gree-
dy of gain, will be greatest losers, as the Prophet pronoun-
ceth a Woe against such, Hab. 2. 9.

3. Nor will the bare enjoying of outward Ordinances,
though more gainful, make Death our gain, which yet Men
are too ready to phantasy and promise to themselves. Now
know I (faith Micah) that the Lord will do me good, seeing I
have a Levite to my Priest, Judg. 17. 13. and it is a Plea
which some even at Death and Judgment will knock bold-
ly at the Gate of Heaven with, to have it opened to them,
We have eaten and drank in thy presence, and thou hast taught
in our Streets, Luke 13. 26. And to this day it's a very
short cut that some are ready to make from a Death-bed
to Heaven; they have been Baptized, and by it Original
sin was taken away from them, and they have gone to
Church to Prayer, Sermon, and Sacrament, and if then at
the point of Death they may have their actual sins taken
off by Absolution, and receive the Sacrament upon it for
confirmation of it, they make no question but they shall go
bolt right up to Heaven; and whatever their lives be,
Death will be their gain without all paradventure. But
Friend,
PHIL. I. 21.

Friend, be not too hasty to reckon without your Host, sit down a little, and think seriously of these Scriptures. Bodily exercise profiteth little, 1 Tim. 4. 8. It is the Spirit that quickeneth, the Flesh profiteth nothing, John 6. 63. Circumcision verily profiteth, if thou keep the Law; but if thou best a breaker of the Law, thy Circumcision is made uncircumcision, Rom. 2. 25. It's not the bare having them, but profiting by them in one sense, if either in Life or Death thou wouldest be profited by them in another. Indeed we read Rom. 3. 1, 2. What advantage hast the Jew, or what profit is there of Circumcision? Much every way, and chiefly, because unto them were committed the Oracles of God; faith Paul; and so say I, great is the gain that in Life and Death we get by them, if we in Life gain saving-Grace, and Souls-advantage by them: but they will not be so if we live wickedly, or but unfruitfully under them, and so have our condemnation aggravated by them, as some would gather out of Rev. 14. those that will not be gathered in the Gospel's Harvest. v. 15. 16. will be pressed in the Vintage of God's Judgments, v. 17, 18.

4. Nor will outward Profession, and a fair shew under those Ordinances, which too many rest in, and hope to gain Heaven by, accrue to their advantage at Death, and their last account then. Paul could say, Though I speak with the Tongues of Men and Angels, and though I have the gift of Prophecy, and Faith to remove Mountains, and below all my goods on the Poor, and have not true Charity, it profiteth me nothing, 1 Cor. 13. 1, 2.

And more near to my purpose; that's a sad question, Job. 27. 8. What is the hope of the Hypocrite though he hath gained this and that, and the repute with Men, with Christians of more than ordinary proficiency in Grace and Holiness, when God takes away his Soul? Man, thou wilt then be stripped (for we shall all be judged) naked, and then, as Solomon faith in another case, Prov. 23. 8. The Morsel thou hast eaten shalt thou vomit up, and lose thy sweet words: the hid corruption of thy Heart will then up and out, to the loathing of both thy self and others: and all those sweet words and pretences by which thou didst impose upon others, and endeavouredst upon God also, will be all lost, and thou with them, when thou shalt find that of the Apostle Rom. 2. 28, 29.
made good, He is not a Jew, who is one outwardly, neither is that Circumcision which is outward in the Flesh: but he is a Jew, who is one inwardly, and Circumcision is that of the Heart in the Spirit, and not in the Letter, whose praise is not of Men but of God.

Ravenna estat emblema ad picturam Phenicis:

Securus moritur, qui scit se morte renasci,
Mors ea non dici, sed nova vita potest.

Expuncta hac morte ad immortalitatem venimus. Cyprian de mortalitate, S. 2.

FINIS.
There are several literal mistakes, and some mispointings in the Hebrew words, which the Candid and Learned Reader is desired to amend. The other most material here follow.
