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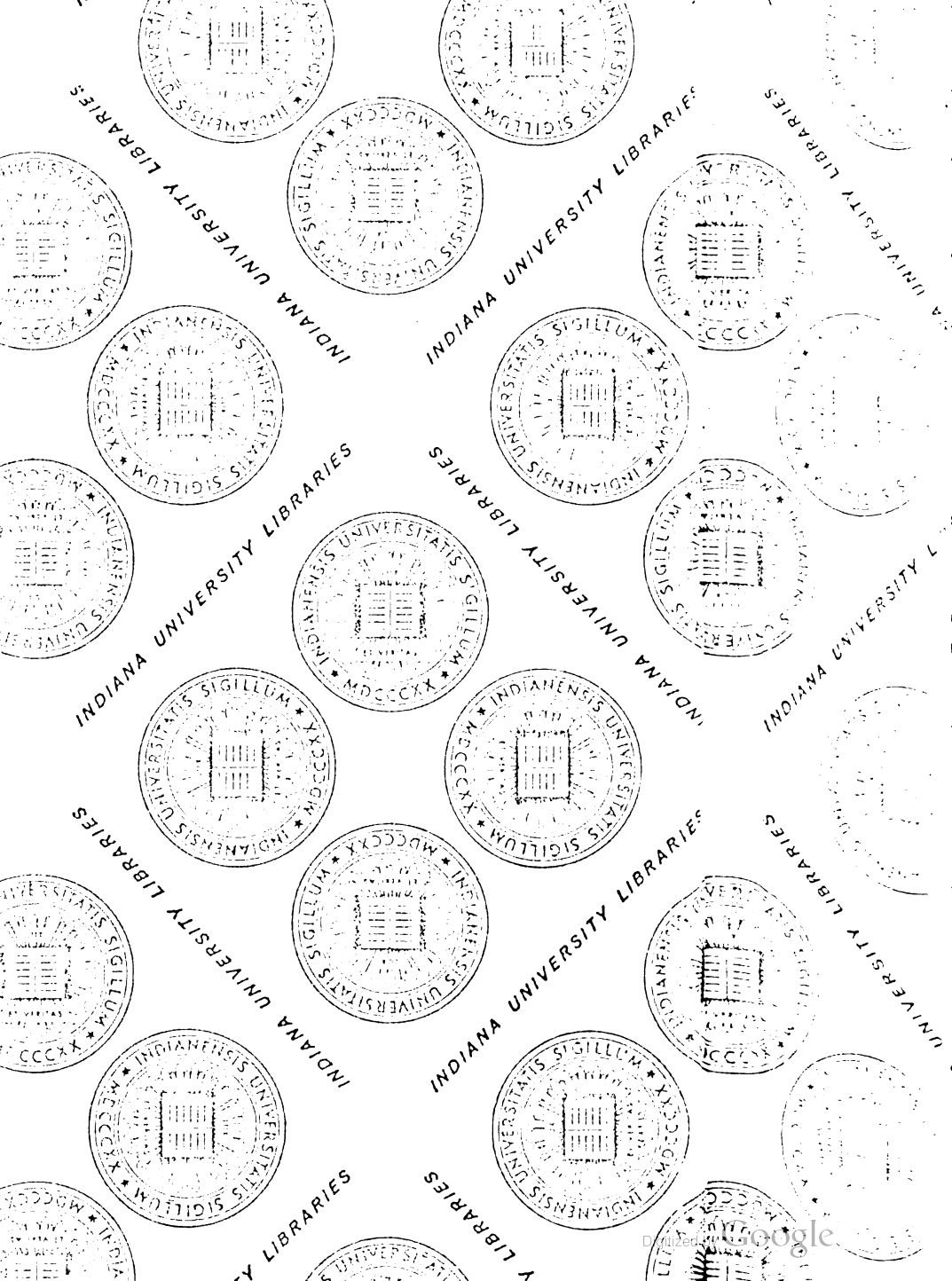
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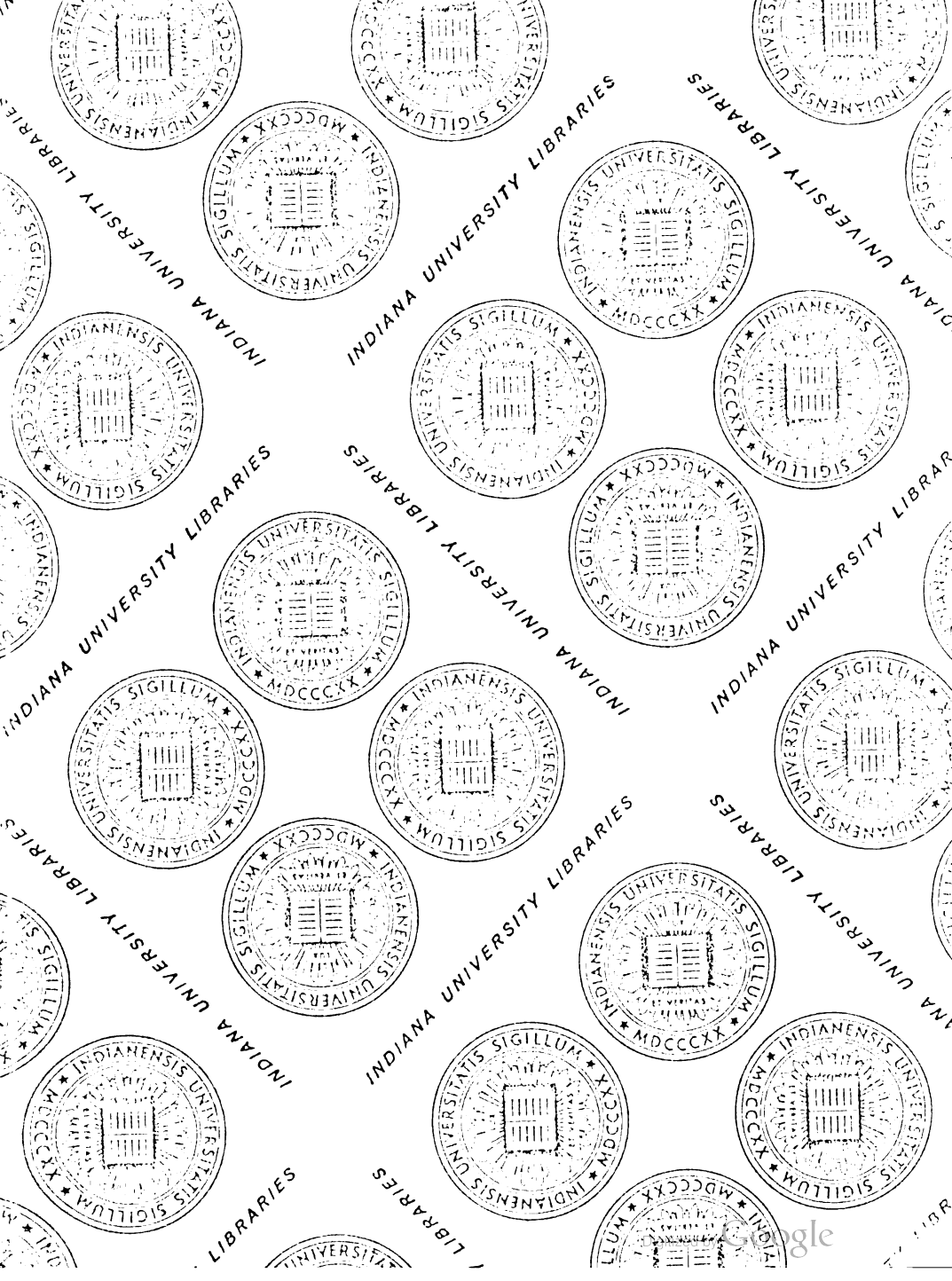
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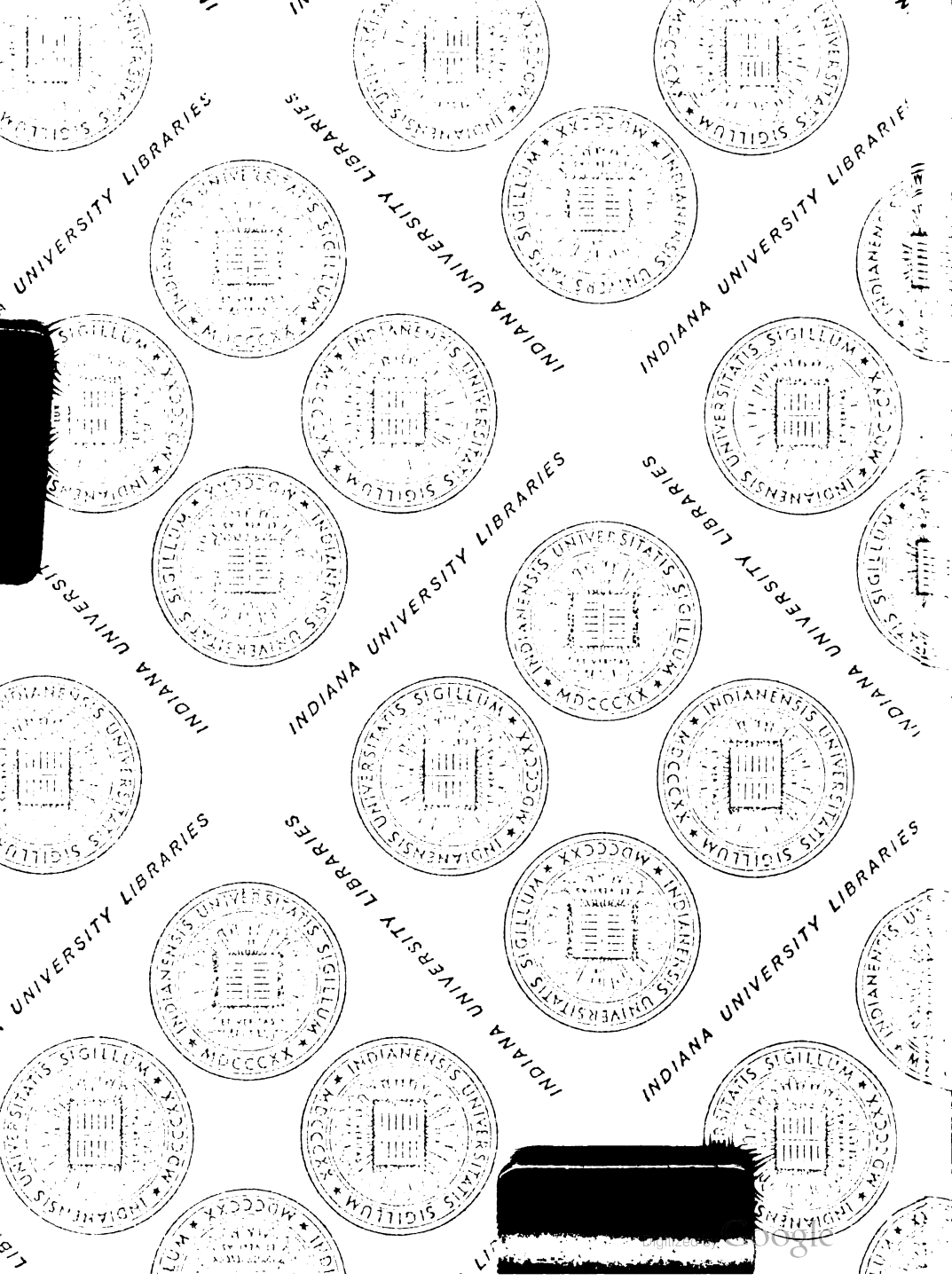
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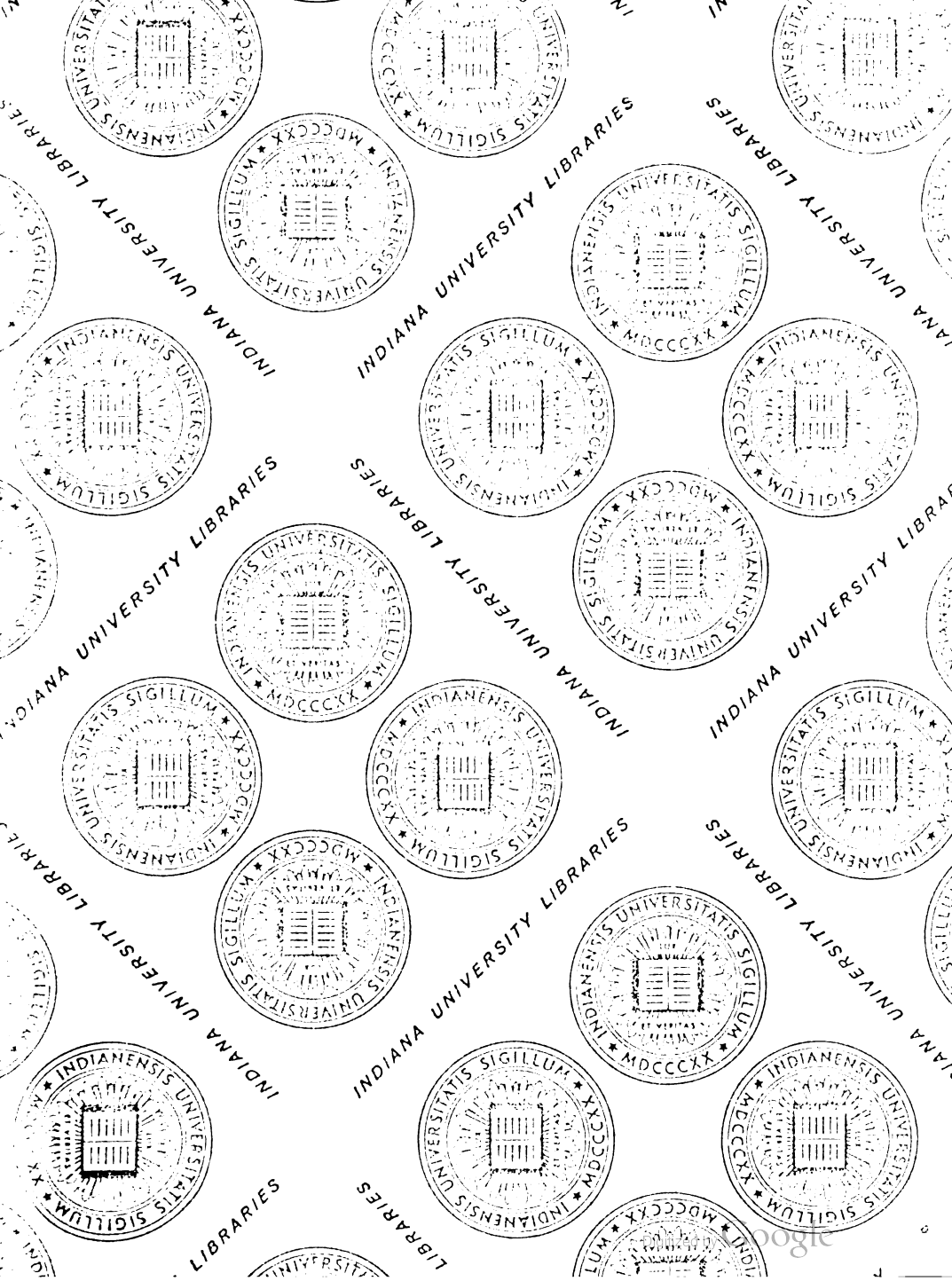
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J.W.

FORTY SERMONS

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Several Occasions

By the Late

REVEREND and LEARNED

Anthony Tuckney, D. D.

Sometimes Master of *Emmanuel* and *S^t John's*
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CAMBRIDGE.

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By his Son JONATHAN TUCKNEY, M. A.
Sometimes Fellow of *S^t John's Coll. in Cambridge.*

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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 entertain'd in those publick Auditories where they were delivered; It is to be hoped that being now exposed 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.

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.

THE

THE TEXTS OF THE Several Sermons.

12 **S**ermons on Phil. 3. 8. and on 5 and 6 Verses,
viz.

V. 8. *Yea 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, touch-
ing 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 Conversa-
tion be as becometh 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 Matth. 5. 13. *Ye are the salt of the
earth: but if the salt have lost his savour, where-
with shall it be salted? it is thenceforth good for
nothing, but to be cast out, and trodden under-foot of
men.*

Sermon

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 28. on 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.*

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

Sermon 32, 33. on Luke 21. 19. *In your patience possess ye your Souls.*

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.*

S E R-

S E R M O N I.

PHILIPPIANS 3. 8.

Yea doubtless, 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 *Psalm 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 mane, & ecce fuit Leab.* 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 *πρὸς ἑκάστην ἡμέραν* 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; *ἡγνούμαι, πάντα, ζήλωμαι*, all three words twice used, and if you will take in that *ἡγνούμαι* in the 7th verse, and *ζήλωμαι* 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

B

At St. Maries
in Cambridge
July
1646.
Sermon I.

Gen. 29. 25.

ζήλωμαι
iacturam feci.
C. à lapide si-
militudo est
sumpta à na-
vigatoribus.
Galvin. in lo-
cum.

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 ἀλλὰ μὲν ἔν γε ἔν 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 ἀλλὰ μὲν ἔν γε ἔν *quin etiam certe*, 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 *expletive*, unless to set forth his fuller certainty and settledness in this particular.

2. From an ἄτινα v. 7. *what things*, or *those things* to a πάντα v. 8. The indefinite is risen up to an universal, to an *All things*, not only his Jewish Priviledges, (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 so interpreting it.

De justificat.
lib. 1. cap. 19.

3. From an ἤνυσται, *I have accounted* in the time past, v. 7. to an ἵσχυμαι, 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 ζήμιον in the beginning of this verse to οὐβλά 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 and estimate both of him and them, even *vile dog's meat* in comparison of the *bread of life*.

5. Nay fifthly, from an ἵσχυμαι ζήμιον to an ἰζημιώθη. 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 loser, but an happy *gainer* by the bargain, as the last words of the verse express it. They are ἵνα χερσὶν κερδήσω. *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.

1. The purchase or thing valued, τὸ ὑπερῖον τῆς γνώσεως, &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, ἡγῆμαι πάντα ζημίαν. *Yea doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord.*

'Tis pitty these two should be parted, that so rich a Pearl should want such a wise 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 loss for a Believer.

Doct.

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.

1. Subj.

Nor this barely speculative and notional, though even herein it hath an ὑπερῶν above all other learning whatsoever. So that Porphyrie needed not to have pittied 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 stile 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 Doctor Angelicus: study for an Angel.

Neg.

If they, who always behold the face of God in Heaven, have yet their face towards the mercy-seat, and ἐπιθυμοῦσι προσκύψαι, as S. Peter expresseth it, 1 Pet. 1. 12. even stoop down earnestly, desiring to have a look; what an advancement of learning is it to us (whose Eyes you know what the Philosopher compared to) ἀνακαλυμμένην *Metaphys. l. 1. 1. πρὸς τὴν, with an unveiled face to behold the glory of the Lord in the c. 1.*

1 Tim. 3. 16.

Matth. 18. 10.

Exod. 25. 20.

The First SERMON

glass of the Gospel; The bare Theory whereof is so noble and transcendent. But this knowledge (I said) is not barely speculative and rational, but

Affirm.
Fiducial.

*Cam ait prop-
ter excellen-
tiam cogniti-
onis ejus, intel-
lige excellenti-
am justitiæ ejus
qua nobis dona-
tur & imputa-
tur. Zanchy.*

1. *Fiducial.* And so in Scripture we have knowledge put for faith. *Isa. 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 saith, 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 holy 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 *Porphyrie* acute men, but sharpened against him. He was one of the wits of the World that said, *Ἀντί-
γρον, Ἐγγον, κατίγγρον;* 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;

Isa. 53. 2, 3.

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 build-ings, 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, *ἐν τῇ θύρατι, ἐν τῇ κοίτι, 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

Experimen-
tal.

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 τὴν δύναμιν ἀντιστάσεως, the power, virtue, and energy of Christs Resurrection, as *Pauls* 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 *intention* 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 *Doctōr 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 ὑπερέχον, of the Divine Excellency of it.

Which is here predicated of it, an ὑπερῆχον à *Supereminencia*, 2. Predicate. as Interpreters render it, an admirable, superlative, incomparable Excellency. Τὸ ὑπερέχον τῆς γνώσεως, whether an *Hebraism*, or *Anticism*, I dispute not: but put *substantively* to express its *substantial excellency*, as τὸ σωτήριον *Salutare Tuum*, *Luke 2. 30.* to signify such a saving thing as we want a word to English it. Such is this, τὸ ὑπερέχον, or as *Photius* renders it, ὑπερβάλλον, such an hyperbolical transcendent excellency is there in this knowledge of *Christ Jesus our Lord*.

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

Zanchy thinks this latter, and by this ὑπερέχον 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

measure of the second; but the further degrees of it here, and the perfection of it in Heaven he makes account is this, τὸ ὑπερέχον, the top branch of this Tree of knowledge, or life rather, which therefore as he aspired to v. 10, 11, 12. so here in the Text he accounts all as less and dung in comparison of. I may not quarrel 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 πῶλα in the Text are to be accounted οὐβάλα: and yet in that sense truly there is a τὸ ὑπερέχον, 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.

Excels all
other things.

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 rendred 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, nay 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 wish for others, it's (not that of Austins, 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 Beatifical Vision is the top-stone of his happiness in Heaven: to be with Christ is his πολλῶ μᾶλλον κρείσσον there (Chap. 1. of this Epistle v. 23.) so, savingly to know him is his τὸ ὑπερέχον here, that in worth and price infinitely surpasseth all other things. This should have been further pressed

and insisted on, if I had now spoken to them, whose trade lieth in such inferiour 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 my self to you, and tell you.

2. That this saving *knowledge of Christ* is *signanter* said to be *All other* *τὸ ὑπερέχον τῆς 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 *expells* 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. *ἡ ἀλογία* --- As, before that, *Moses* his *rod and serpent* ate up those of the Egyptian Sorcerers. *Exod. 7. 12.* Such *wisdom of Egypts.* The *wisdom of the Father* unlearns us. To *touch or taste* 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 *AE. 2. 20.* *into blond*, 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 rising 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 *ὑπερέχον* 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 an higher pitch, so it withal regulates and subordinateth; it self ever retaining the Sovereignty of being *Scientia Scientiarum*.

For this reason, *Prov. 1. 20.* called *חכמות* in the plural number *sapientie*, 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 ἀνακεφαλαιώσας τὰ πάντα, *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 *Aristotles intellectual virtues* are but meer fooleries. *Platoes* *vũ* is here overmatched, ὑπερέχουσα πάντα τὸν νũν. *Philip. 4. 7.* Take notice there of the τὸ ὑπερέχον 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. Revel. 1. 8.* Containing more knowledge than all the Letters of their Alphabet put together can express; And His Fear (even to that חוּפּ וּנְבִין עַם דֵּי דֵּי *Deut. 4. 6.* that wise and understanding people) both * חוּלָה and * ראש not only the first imperfect beginning, but also the chief head, and highest apex and pinnacle of wisdom. Here we meet with that לֵב שֵׁן that substantial knowledge. *Prov. 8. 14.* and that πολυπόικη σοφία, that variegata sapientia, *Ephes. 3. 10.* both the best ground, and the most curious embroidery; 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 Gods 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 ὑπερέχον τῆς γνώσεως in the Text. Doth not the knowledge of Christ Jesus our Lord (as our Apostle said in another respect) exceed in glory.

* *Pro. 9. 10.*

* *Pro. 1. 7.*

2 *Cor. 3. 9.*

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

Author.

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 dust, and Heaven seen only by its own light. Christ by the illumination of his own spirit, being a spirit both of revelation to unbare 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, *in tantum ascendit quantum descendit*, it rests 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 ἑθνη. *Matth. 11. 25. τὰ ἑθνη.*
 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 Schol-
 ars; 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 *θεοδιδασκoi*, *taught of God*, and the other
αὐτοδιδασκoi, that *have learnt of themselves*: And then, by the
 better *master*, you may easily judge who is like to prove the better
Scholar.

* Καὶ τὰ ἑθνη
 βάβυγας
 αἰῶν, &c. so
 doth *Amelius*
Platonius,
 stile *John the*
Evangelist.

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

I answer *yes* : and yet the same Apostle could, *Cap. 3. 17.* speak *Anf.* of a *sapientia aetherea*, a wisdom from above, and distinguish 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 *lower* 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 he 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 *acquisitum*. 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 *Elihu* sets a *Non sicut* 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 *ὑπεροχῆς*, 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*,

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 שטט טא 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 *Galileus* with his glass is short-sighted, and *Aristotle* (whom after-ages have despaired to exceed, and not dared to contradict) in his *Problems* chuseth 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 sound the bottom, stands by the brink and cries, אבדו. 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 רבו וררה the great things of the law. *Hos. 8. 12.* Here those τα μυστήρια το Θεού, 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 μυστήριον. *1 Tim. 3. 16.* a great mystery. He indeed there saith, 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, excells 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 is *sound and substantial knowledge*. Prov. 2. 7. as closing with the substantial wisdom of God; whereas our other greatest wisdom is often vain. 1 Cor. 3. 20. and much of our knowledge, חֵן רֵעַת *scientia ventosa*, an airy vapouring wind. Job 15. 2. and many of our studies both in younger and riper years, no better than *Elans* χεῖν ἀναλωμάτων, 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 *Quere*. *Whether all our knowledge were Science or Opinion?* yea, and in *Laſant. l. 3.* many things that we think we know, how oft is a *Pythagorean* *c. 3. 4.* αἰδώς ἔσθι, 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. Revel. 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*, fastens on that which Reason cannot reach, believes that which it self cannot prove, and adheres to that which sense contradicts, comes to an ἀναντιρρήτως without contradiction. Heb. 7. 7. to an ἀμολογούμενως without controversy. 1 Tim. 3. 16. nay to a πλεῖσθ τῆς πληροφορίας 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 by remission. Luke 1. 77. and joined with sense. Philip. 1. 9. so that we see the promised Land, not as in a Map, but as Travellers that have been there with the Samaritans. John 4. 42. we believe not because others have told us (which yet most mens knowledge 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 hearing 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 Cavillers argument, yet mine heart from an *intra existens*, denies the

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 blond*. 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 savingly 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 saith, *Intellectus est in quiete*. 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 inferiour 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 fixt, 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.*) saith, *It's good to be here*, is satisfied in all its desires.

*Eccles. 1. 18,
14. Ec. c. 2.
12.
c. 2. 18.*

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 savingly 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 as *apud* Cries out with his *Eureka*) but sometimes even in some minim Criticism, as I remember the learned *Casaubon* in his Annotations upon *Athenens* hitting (as he thought) upon the true notion of a certain Greek Word, professeth 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 *avenue* 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.* *Ecclef.* 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 Lattices, 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 accompanieth other studies which are most vain and useles, and in the upshot mischievous. But, *Qui miscuit utile dulci*, is an *Artist* indeed. The wise man is profitable to himself (saith *Eliphaz*, *Job* 22. 2.) and here, *Qui fructuosa, non qui multa scit, sapit*, which made *Lactantius* adventure upon a bold comparison between the vulgar Idiot, and the great Scholar, &c. 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 materialium* (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-stuff Scholar being, a very empty useles 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, saith, *Wisdom is profitable to direct.* *Ecclef.* 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 Butterfly about every flower, and so be *something in every thing*, and *nothing to purpose in any thing*, but (as *Plato* in his *Theages* well shews) to know my *idiot* *ignor*, and that I may get and do some good by it, as the Bee that sits and sucks the Flower from which she may get Honey to her Hive. I this is properly 2 *Chron.* 30. good knowledge. *Psal.* 119. 66. and in this above all the saving 22. knowledge of Christ excels. The fruit of the tree of knowledge had this

The First SERMON

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 poyson 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 *our selves*.

1 Cor. 1. 21.
Rom. 1.

Of *God*, for his *glory* and *beauty* is most seen in the face of *Jesus 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 *our selves*.

Our *sins* by his *sufferings*. No way for the more full searching of our bloudy wound comparable to the considering that *Plaster* of his *blond*, 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 saith (as that other did. *Judge 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 fit 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* beals, and the *man* (with *Nebuchadnezzar. Dan. 4. 34, 36.*) ceaseth to be a *beast*, when he comes to his *understanding*. This *knowledge* and *wisdom* joins *practice* with *notion*, and *moral vertues* with *intellectual*, is not it self only *Heavenly* and *spiritual*. *Col. 1. 9.* pure and peaceable. *Jam. 3. 17.* but (which is more) *makes* 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*, *animus non dant quia non habent.* *Solomon's* experience in this

kind told him, that ~~what~~ *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, *Solen. Apocryph. not Socrates* himself exempted. *Per canem & anserem dejerare*, and *nostris apud galum Aesculapio* 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.

nostris apud P:ntarchum. Item Zeno apud Diogenem Laertium. Laert. l. 3. c. 20.

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 loathsomely filthy, or desperately mad against Christ than they who have been enlightened to see only so much of Christ as to make their soar eyes smart, and themselves fret and blaspheme. Those *perisidites*, *Hebr. 6. 4.* commit that irrecoverable sin, and the Devil is a Serpent as well for his venom as his subtilty. 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.

The Gnosticks would be so called from their pretended greater knowledge in the things of God: but so filthy as that they got a more proper name of B:borita, Augustin. de haresi. 6.

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 saith, *Knowledge puffs 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 fine 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 savingly 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, casts 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 *justifies* 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 saith of *meat*, 1 Cor. 8. 8.) *it commendeth us not to God. Non enim ab eo peritit, 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 *beset such Abitophels in their Counsels*, and to take such Foxes in their own craftiness, that so he may cast down those *λογισμῶν, ἐχυρῶν, ἀνιδυνῶν, ἀνολογῶν, ἀνὸς, ἀνὸς, ἀνὸς*. 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 *τὸ ὑπερέχον*, the supereminency 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, nay it may 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. *Qualis artifex pereo!* the knowing man not then knowing what will become of his Soul, *Quis nunc abibis in locos?* or if he do, the more is his grief, when with anguish and horror he thinks and saith, *surgunt indocti & rapiunt calum.* I repeat not what followeth in the sentence, as desiring it may never overtake any of us in those straits. 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. Zech. 14. 7. whilst others far more sharp-sighted 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 torch which will not light my body to the Grave, but my Soul to 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 shadow of death. I may then lift up an Eye of faith with Steven. at the very point of Death. Act 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, *Hic abunde lucis est,* or with Laurentius. *At Nox 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 (as 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 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.

Mylii Apophthegmata morientium.

THE Text had two parts.

1: The Purchase, τὸ ἀντίχρον τῆς γνώσεως, the excellent knowledge of Christ Jesus our Lord.

2: The price that our Apo-

II. Sermon-
Preacht at St.
Maries, Oldob.
18. 1646.

file was chearfully willing to come up to, that he might compass it, *ἡγούμενος πάντα ζημιώταρ, he accounted all things loss, that he might gain it.*

1 King. 10. 7.

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 *σιγαλόμενα*, which he cannot draw and set 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 lanch 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 applicatory 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 μὲν ἔργα ἐγώ, 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.

Ulc 1.

Cap. 22. 12.

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 dazzling 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 dangerouest snare, in which by reason of his learning and knowledge he is *easiliest taken*, and by which he is most of all hindred from this more *excellent knowledge of Jesus Christ*.

1. *Most easily 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 *proud as Lucifer*. *Ἡ γνῶσις πρησθεῖ*, *knowledge puffs up* saith the Apostle, *1 Cor. 8. 1.* and usually the more airy 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 punctilioes 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 *band 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 *folly* in comparison of *this more excellent knowledge*, because as pride first is the Scholars special snare, in which he is easiliest taken. So

2. That whereby he is most hindred 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

Isa. 29. 15.

Rom. 1. 21,

22. 1 Cor. 1.

19, 20, 21.

Grævus.

to precious a mercy to a proud Creature. The Scripture saith 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, *πῦ συφίς, πῦ γορματὺς, πῦ συζήλης*, whether Philologists or Philosophers, natural or moral, as some expound those three words, *ἀπολαβδίσσω*, he brought to nought all their wisdom, that as learned and profound as they were, *ἡμαρτίνουσιν, ἡμαρτίνουσιν*, 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.

— *Κατὰ τὴν διάνοιαν ἡμῶν ἀσθενεῖ.*

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 *Acroamaticks* 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 futing 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 hid 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 simpliciorum*, 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

Jam. 4: 6.

Psal. 25. 9.

Matth. 11.

25. ad 30.

Exercit. Evangel.

αἱ ὁδοὶ are wont to be very proud; but all may observe, that they who are *ὁδοὶ* 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 *Ibriel* and *Ucal's* Tutor, 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 *Ibriel* 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 selfishness (as an *imms 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 prepossesseth 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 *curst Ideots 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 *ἐχθρὰ τῶν σαρκῶν*, 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 bate 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 20. but 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 *Deodate*, expound those searchings of heart about *Reuben*, of *Judg.* 5. 19, their being wise Statesmen, but therefore so wise, as they would 16. 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 *Ecclef.* 10. 1.

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 *usq; 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.

As the Dung-hill Cock did the Pearl.

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 bate knowledge. Prov. 1. 22.

2. Or to corrupt it, so as God may have no pleasure in it, and no readier 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 our selves savingly to know him.

1 Cor. 8. 2.

Job 15. 8.

Gen. 3. 5.

Aristot. Meta-

phys. 1. 1. c. 1.

Job 36. 29.

37. 15, 16, 17,

&c. dost thou

know? and

dost thou

know? and so

c. 38. 4. 2.

39. 1.

2. How blind and ignorant we are by nature. One of the most quick-sighted Sons of Nature compares us to Butts. The Scripture to wild Ass-Colts. Job 11. 12. saith 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 *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*.

5. For acquiste knowledge and learning. How extreemly ignorant greatest Scholars have been of the things of God? The *wise men of the East*, (whatever they were called before) began *Cartwright* in then to be truly wise when they came to seek after Christ. *Matth.* 10.

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 be-fools them. *Nicodemus* a Doctor of the Law, could not say his Ca-*Jer.* 5. 21. 8. techism. *John* 3. 10. The great Philosophers even in the wisdom of God knew not God. *1 Cor.* 1. 21. nay, *Noſua Athenas*. In *Athens* it self was an Altar but to the unknown God, whom ye ignorantly worship, said *Paul*. *Act* 17. 23 But was it not a bold part of him *See Chrysoſtom* 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 Primier) should be *ξενίζοντα* strange things, v. 20. thinking (as some of ours have observed) *Selden de Diis Syris* that whilst he preached, *Ἰησοῦς καὶ ἀνέστα* (v. 18.) the former had been a new God, the latter a new strange Goddess, 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 *Lucan* said of the *Dryades*.

*Solis nōſſe Deos & cæli ſydera vobis,
Aut ſolis 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-salve, that we may better discern his beauty and our own deformity. Nay though the *Spouſe*

*Cant. 4. 1.
Brightman in
loc.*

hath *Doves Eyes* (and they are bright and clear) yet they are *inter ciucinnos 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 gotten highest, this *ὑπερέχον τῆς γράσας* is so far above us, that if duly considered would lay us low in thoughts of our own underling 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 little 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.

Use 2.

*Treatat. I. in
Joan.*

But should withal raise up all our hearts to higher desires and more earnest endeavours after it; to be sure we purchase this wisdom at any rate, for seeing its such supereminent knowledge, we certainly are fools so long as we leave it out of the bargain; According to the Psalmists Prayer, *to apply* or (as the word is) *to bring our hearts to wisdom*. *Psal. 90. 12.* and according to Solomon's direction, *above all gettings to get understanding*. *Prov. 4. 7.* what a greedy but yet holy Covetousness doth St. *Austin* commend to us in that expression of his, *Capiat quisq; quod potest in quantum potest, qui non potest, nutriet cor ut possit, &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 *Βραυμία* 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 spiritual Element, the more its 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 *overwise*. *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*. *Act.* 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*. *Philip* 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 sets 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*. *Hos.* 4. 6. and that of *Elihu*. *Job* 36. 12. where *to die without knowledge* is threatned 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 desperateness of this danger is aggravated, when this *ignorance* is affected, when we are *willingly ignorant*. *2 Pet.* 3. 5. as we *do not know*, so we *will not understand*. *Psal.* 82. 5. not only simply blind that we *cannot*, but *froward*, and so *wink with our eyes*, and *will not see*. *Matth.* 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 *bated* by none but by brutish ignorants that know not the worth of it. That I may use *Solomon's Phrase*, *Prov.* 1. 9. it's an ornament of

As likewise such other expressions as those. *Psal.* 49. 20. 79. 6. 95. 10, 11.

Jer. 9. 6.

grace to the head, makes us fine, 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 having 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 proffers 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 hand, but wants a heart to improve it.

1. As men. For a man without knowledge is unmann'd and become a beast. *Psal. 49. 20.* Anaxagoras said he was born *calum & solem intueri, to eye the Sun and heaven.* Poor man! that he was so short-sighted 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 shew our selves reasonable men, unless we adore him. He is *ὁ λόγος*, *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 he for us men and for our salvation come down from heaven, and become 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 mirror of the Gospel of Christ, it's expected that with open face we at least

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. *Matth. 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? *sol mand fenestras*, and are our eyes yet shut? Nay doth the Gospel Noon-day sun shine? and are we yet in darkness? like *Astius. Cæci in sole positi!* what a terrible thunder-clap is that, and which may awaken us out of our deadeft sleep, and make us open our Eyes, and our Ears tingle. *If our Gospel be hid*, its hid in them that are *2 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 enlightned.

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 accidat 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 gravest, even then to become Scholars to Christ, *with the ancient is wisdom*, saith *Job Cap. 12. 12.* but no saving wisdom unless they truly know Christ, and *Multitude of years should teach wisdom* saith *Elihu. 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 pitty 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 salva-

Heb. 6. 8.
Mark 9. 43.

tion; that your other learning will be an introduction to lead you as the *Star* did the *wise men* to *Christ*. *Matth. 2.* an under-step to lift up your desires and endeavours to this *ὑπερέχον*, this eminently transcendent knowledge of *Christ Jesus our Lord*.

St. Maries
Jan. 2. 1651.
III. Sermon.

AND for helps hereto.

1. (From what hath been before said) *Be humble if you would be wise*, and learn to know *your selves*, 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*. *Revel. 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 sends 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*.

Job 32. 8.

2. Take heed of grieving the spirit of *Christ*; for though there be a spirit in man, yet it's 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 dealest kindly with thy friend, he will unboast himself to thee. And Turn you at my reproofs, and I will pour out my spirit unto you, and will make known my words unto you saith *Wisdom*. *Pro. 1. 23.* But how can that Spirit breathe which we stifle? If thy friend, when offended with thee will not speak, then wonder not if thy Comforter grieved by thee be silent.

Augustin. Tract.
2. in Joann.

3. *Solomon* supplies us with a third help. *Prov. 13. 20.* where he saith, *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 Universities there is an air of learning, and in them Colledges and Societies founded and erected, that by the Conferences and Lectures 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-

Lumen conven-
tus honestissimi
as Quintilian
cels. it. l. 1. c. 3.

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 12. 7, 8.* then a *mighty Apollos* may profit by an *Aquila and Priscillae's* instruction, and the poor Country-mans Conference may help on learned *Junius* his Conversion. You know who * said it, *אִם הָיָה לְכָל אָדָם לִמּוּד.* *He is a wise man that can learn something of every man:* and there is no such ** Ben. Zoma.* 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. *Sapè olitor, &c.* *Agur* saith, *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.* *Prov. 30. 24, &c.* The little finger may in some posture reach that which the greatest cannot. If thou wouldst be rich, thou wouldst receive a Jewel from a weak hand, and therefore if either thou beest wise or wouldst 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 Master 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 *ὁς τι καὶ λαβὴ τι*, is a Christians *commu-*

tative

The Third SERMON

tative justice. In this kind to lend, that we may have our own with interest is honest usury. 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, *מְרִירָה וְזֶה הוּא יוֹרָא*. *Prov. 11. 25.* holds as true in spirituals as temporals. *The liberal soul shall be made fat, and he 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 *הַמְשָׁרְרִים יִבִּינוּ*. *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 hastning 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 wo 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. *Matth. 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 *Concha*, 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 exposed to; and so vex-

αὐτὸς δὲ τοῦ νοῦ, καθὼς μαθήματα, that some could then say with Ignatius, οὐκ ἐγχομαι εἶναι μαθητὴς, whatever I learnt before, I began then to be Christs 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 advantageth their experience, and advanceth 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 Christs greater strength and fulness. 2 Cor. 12. 9.

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. Act 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 stung 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 so either intangle or debase 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 *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 saith, *Ama scientiam scripturarum, & vitia 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 *argutiae*, no better than as Elian called some of the great Artists pretty little curious knacks, *χρῆσι ἀναλωματα*, which shallow and light heads take up as Jet doth straws instead of what is more solid and substantial like Solomon's, *הַבִּלְבָּל נִדָּה*. 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, *דַּעַת יִישׁוּעַ*, 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 Gods 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 licentious 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 salu-*

tem offert, Periculum Inquisitio, as Hesychius speaks. To which let me add that of Scaliger. Nescire velle, quæ magister maximus te scire non vult, erudita inscitia 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 our selves 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 *leaning to our own understanding, that we acknowledge not God.* Prov. 3. 5, 6. a proud Atheistical self-sufficiency, 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 cros, 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 hardest 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 o'hers they are furthest off from being Christs 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

The Third SERMON

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 boulding out some nice subtilty or knotty difficulty in other Arts, and mean while never know what *Paul's insularibus* 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, כְּכֹחַ כָּל מְאֹרְךָ *with thy might*, but כָּל מְאֹרְךָ *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 מִיָּדָיו בְּכֹל עֲשֵׂתוֹ לִפְנֵי יְהוָה and v. 16. וּמִכָּל הַכֹּחַ, words that both in their *rise* 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 Apostles general injunction, though we should *not* be *slothful* in any other *service*, yet we should be then especially *servent in spirit*, when it is in *serving the Lord.* *Rom. 12. 12.* This τὸ ἀντρέχον τῆς γνώσεως, might justly challenge an ἀντιπροσέτατον 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 hungry appetite after him is a βελυμία, a false appetite, is extream unworthy and ill in it self, 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*, saith our Saviour. *John 5. 39.* other Authors may afford thee some light: but it's *the law of God* that issues 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 accounted

ted the wisest, sends us to his Books for it. *Prov. 1. 1.* to 6. he saith, 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*. *Matth. 13. 44.* His was too bold a word when he added. *Non in flore Patrum aut 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 *Aristoteles Ethicks* was the *Schoolmans 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 *Scripture* : 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 minuens*, or title 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*, *Matth. 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 constant 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 *Shepherds 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 he that wanteth understanding, let him turn in hither*, as *Prov. 9. 4.* But *Hear my words, O ye wise, and hearken unto me ye men of understanding*. *Job 34. 2, 10.* The wisest may hear and increase knowledge. *Prov. 1. 5. 9. 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 Lesson in coming to the knowledge of the truth. *2 Tim. 3. 7.* learn out of *Scripture* 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

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.

Mat. 11. 6.

φιλοσοφῶν τὸν
δεξιὸν ὀφθαλμὸν.
Philosophare
cœlum intuens.

v. 12, 13. 64,
66, 68, 108,
124, 135. Ps.
25. 7. 27. 11.
86. 11. 143.
10.

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. קוֹרֵא קוֹרֵא. 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 Divine 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 Zechariah must *look up*. Zech. 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*. Revel. 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*. Ephef. 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*, or *bought*, it must be *prayed out of it*. Study much, but pray more.

Rom. 11. 7, 8.

Job 17. 4.

Psal. 51. 6.

Exod. 36. 2.

2 Chron. 1. 10,

11, 12.

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, τυφλώτης ἡ πορνεία. 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 intelligetis, 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 hæc læticia docet, sed unctio, non litera, sed spiritus, non Eruditio, sed exercitatio,

Augustin in

Jean. Tract. 2.

John 6. 69.

Epist. 108.

exercitatio, saith 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 inlightened, 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 saith of Christ Himself, that he was of quick understanding in the fear of the Lord. How oft in Scripture is it called the Beginning of Wisdom? as both having the promise of 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. *Robinson.*

For Obedience. Keep and do, for this is your wisdom and understanding saith Moses. Dent. 4. 6, 7. and if a man will do, he shall know saith our Saviour. John 7. 17. Here, as in other things, we learn by practising, and come to know by doing. Let not our Scholars be like the Athenians, of whom its said, Scire quidem quid deceat, sed negligere. For Theologia vita est; non scientia. They knew righteousness, in whose heart was the Law. Isa. 51. 7. for Lex Pat. 456. Lux, 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 saith whatever is in the World, yet for the City of God, In hac nulla est hominis sapientia, nisi Pietas. Piety there is the best Policy. I know you will believe our Saviour when he saith, Blessed are the pure in heart, for they shall see God. Matth. 5. 8. And so Aquinas, you know, makes the Donum Intellectus to answer to this fifth Beatitude. *De Civit. Dei. lib. 14. cap. 28.*

And lastly for righteousness. The secret of the Lord is with the Righteousness. Righteous saith Solomon. Prov. 3. 32. Seminate justitiam, & illuminare vobis lumen scientia. So the LXX. would make the Prophet speak. Hos. 10. 12. As light is sown for the Righteous, so the light 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

II. Part.

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.

At St. Maries
April 3. 1653.

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 saith to us, *as the voice from heaven did to John. Revel. 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, bath the Moon under her feet. *Revel. 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 ex animo, even from the heart say, *ἀλλὰ μὲν ἐν γὰρ ὑπομνήματι πάντα ἡμιῶν. Yea 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 Cor. 15. 9.
Eph. 3. 8.

1. The Emphatical significancy 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.

1. Ἄλλα μὲν ἐν γὰρ ᾧ] *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 *σὺν* 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 asseveration as of his affection.

2. Ἐγὼμαί *I account*] upon his serious and diligent casting up the account. He sets this down at the foot of it. Ἐγὼμαί. *Non dubito; Duco, Judico.* An Act of his deliberate judgment which he made no doubt of, but was clearly led on to, and was fully settled in. *Certe duco Zanch.*

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 *Jesuitica liberalitas* 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 massy 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 it self*, and therefore he calls them *Jacobus Larentinus.*

4. Ζημίαν *loss* in the very abstract, (in which is no gain, and so *νίκη* and *ζημία* 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 loss with a witness, if to keep them and his trust in them he should lose Christ. The word signifieth a loss, a mulct, a punishment. And by it he tells you it would be the forest mulct and punishment that could befall him for him to lose Christ for them: but none at all to lose them all for Christ. *Grotius H. Stephan.*

5. Nor hath he yet given them a title low enough: and therefore to *ζημίαν* he adds *σκόβαλα*. 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, *σκόβαλα*. I list not read a Greek Lecture upon the word, or to spend time in telling you what Grammarians say of it. Some rendring it *Quisquilie*, some *Retrimenta*, some *Stercora*, some *νυοβαλα*, fit for those Dogs, v. 2. (as *Zanchy*) suffice it for us to know, that on all hands it signifieth such things. *See Constantini, Hesychii, Suida, Stephan. ni, lexica.*

σκύβαλα of
οἱ κύνας βάλλ-
ουσαι, as σκα-
ρακίζον of οἱ
κόρακες.

Andr. Downes
in Chrysostom.

See Piscators
Analysis loci.

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 ζῆμια, σκύβαλα, *loss, 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 ὑπερέχον Ἰησ. γνώσεως: and ἵνα χερσὶν κερδήσω. An ὑπερέχον to σκύβαλα, and κέρδι to ζῆμια, other things base dung; but there's an ὑπερχῶ, a *supereminent excellency in Christ*, and if they be *loss*, 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 μὲν ἔν γε ᾧ, which he poured out together. Sure 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 μὲν ἔν γε ᾧ, *quoniam etiam certe, yea but verily* in this verse, not *verumtamen*, as the vulgar, which is *corrigentis*, but *qui nimè, quod est amplificantis*; He is risen to a greater certainty and settledness of resolution.

2. From an ἄτινα, *v. 7. those things* to a πάντα, the indefinite is proved an Universal. *Those things* are proved *All things*.

3. From an ἤγαμαι (in the 7th verse) in the time past to an ἡγάμαι 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 ζῆμια to σκύβαλα. He did account them *loss*, and which is more, he doth *account them dung*, that there is no loss in the losing of things so vile and contemptible.

Lapide.

5. From an ἵκεται ζήλιαρ to an ἱκανώθη. *I did account them loss, yea and I have lost them.* What in our judgment we may undervalue, that by reason of our *lust* 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 ζήλιαρ to an ἵνα κερδήσω, what sometimes was *gain*, was now become *loss*, v. 7. and on the contrary, Christ who was before accounted *loss* is now become the only *gain*; And that although won with the *loss* 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, ἵνα κερδῶ κερδήσω, *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. *O ye 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 set us a very fair Copy to write after him, that we with him in our deliberate judgment and practice, may *account all loss 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 *πάντα*, what these *All Things* are which he so undervalues 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, best 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 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 stript of all these would have cried out with *Micah. Judg. 18. 24. Ye have taken away my Gods 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. *πᾶντα* all things; 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, quæ & nunc Christianus & Apostolus ago & habeo,* as *Zanchy* upon the Text, which he sufficiently makes out to be here included, both from the universal *πᾶντα*, as being intended to express more than was before expressed in his moral unblameableness and zeal before Conversion, and from the present tense *ἔργους*, now that he is converted he judgeth so of all that he was and is. *τὰ πᾶντα καὶ παρῖνα*, as *Chrysostom*. And he further explains himself on the ninth verse following, that in this *πᾶντα* 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 *ἐνύβαρα*? *Bellarmino* here cries out of our blasphemy. And are they to be accounted loss? 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 tribu suâ, & à genere Abrahæ, fierique allophylum ut fieret Christianus, non debuit ex casto impudicus, ex sobrie intemperans, &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

De Justificatione, l. 1. c. 19.

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 πρὸς χεῖρσιν συγκρίσει καὶ παρὰ Chrysostom. ἐξουσίᾳ (as the Greek Fathers speak) he undervalues them in com- Theodore! Phe- parison with Christ, καταφρονῶ τῶν μύθων διὰ τὰ κρείττονα, he as tins. it were contemns the less in comparison of the greater, ἡ γὰρ οὐ φῶτα φέγγει, ἀλλὰ περαιτέρω τὰ μείζονα, καὶ τὸν εἶπον λαβὼν περιτίθω ἑγώ τινι τὸ σκύβαλον, as Theodore! expresseth it. In compare with Christ the Bread of Life, all else are but σκύβαλα.

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 saith, that he had *suffered their loss*, ἵνα χεῖρσιν κερδήσω, 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- οὐκ ἐστὶ γὰρ περι- sostom thinks, especially) all outward excellencies and advantages κυσμητικῶν whatsoever; his ease, credit, profit, and all other worldly great- πραγμάτων τῆτο λέγειν. ness, and conveniencies: which yet he might have bidden as fair for as another, as being born in Tarsus of Cilicia, no mean City, so ΑΒ 21. 39. himself of no mean esteem and accomplishments, κατ' ἀναισθησίαν ἀριστῶν, one of the most exquisite sect. ΑΒ. 26. 5. and in it a prime Scholar, and of the highest form, περίκοπιον ὑπὲρ πολλὰς συνηλικί- las. Gal. 1. 14. he had got the start of many of his Schoolfellows, so that his rare abilities occasioned the High Priests before his Con- version to make use of him. ΑΒ. 22. 5. and after his Conversion, made the Heathen his Enemies envy him, and even Porphyrie pity 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 abode him. ΑΒ. 20. 23. 2 Cor. 11. 23, 24, &c. and

instead of his former singular esteem, he takes part with the rest of the *Apostles* to be accounted the *silt* and *off-scouring* of the *World*.

1 Cor. 4. 13.

Luke 10. 37.

So that whereas (in the former head of things) only his confidence 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 nothing, 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 loss 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 advantages. Or 2. All Birth-right-privileges. Or 3. The outward enjoyment of God's Ordinances. Or 4. All moral virtues and performances. Or 5. Even best good works and inherent graces: All in themselves good and may be enjoyed, divers of them so necessary, 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 useful and profitable soever otherwise they are or may be, yet in this case they are (in the sense before explained) to be *accounted loss that we may gain Christ*.

1. All Worldly Excellencies and advantages.

Τὰ βιωτικά; 1 Cor. 6. 3, 4. πᾶν τὸ ἐν τῷ κόσμῳ. 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 loss and dung in comparison of Christ*.

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

3. For application, that it is our duty to be answerably affected.

1. That *Paul* was so, the Text speaks aloud in the fore-mentioned 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 Christs 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 self 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 mad man, such a dunghil 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, *ὅτι ὑμεῖς ἡ τιμὴ τοῖς πιστεύουσιν*. 1 Pet. 2. 7. To you, to all you that believe he is precious, or, as the word *τιμὴ* 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 Asaph 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, 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. Matth. 13. 46. their garments are made his Foot cloth, their hair his Towel; the pretious Box of Spikenard broken, and none but a Judas accounted it too costly to anoint even the feet of the anointed Messiah. What an honour did they account it to suffer shame for Christ? Act. 5. 41. How ambitious of disgrace? How greedy of gain by losing all for him? They

ἀποφύγετο.

Hebr. 11. 13.

Gent. 3. 6. 5.

Heb. 11.

loved

loved not their lives unto death. (Rev. 12. 11.) is but a *pointe*. 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 *Galecius* or *Pizzardus*, or 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 *Poly-carpus* 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.

Its our *Crown of Rejoycing* if *band 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*. *Jer. 22. 17. Isa. 40. 6.* That eye and heart that (as the Prophet speaks) before was not, but for *Covetousness*, &c. is now so unmoveably fixt on Christ, that then at least it overlooks all else, and eyeth him only.

— *ipsum ipsum cupido tantum spectare vacavit.*

As *Statius* of himself, when invited to *Domitians* 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 ever savingly 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 Sun*. *Josh. 10. 26.* so we all Competitors with Christ before him *the sun of righteousness*; lostiest thoughts, pleasingest lusts, choicest contentments were mortified for part in a dying Saviour. And, as *Elisha* when *1. King. 19. 20.* (upon a Call) he followed *Elijah*, and *Matthew*, Christ, *they left all*, its said 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 *Sanctius* applieth it, *29.* 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 babe* that upon hungering and thirsting hath 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 *unsearchable Riches* which we there find in Christ? what dull, insipid, sour stuff are all the Earths 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 *desertion*, Christs 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 its 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 beloveds presence and Company. Now, if ever, with *Paul* in the Text she *accounts all loss, and dung, that she may gain Christ*.

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 estimate it makes of both. I must but only name particulars.

John 1. 16.

Col. 1. 19.

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*.

Pro. 11. 4.

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. Revel. 22. 16. The *morning Star and Sun*. *Murus & antemurale; Prora & Puppis, all in all*; and therefore in Scripture expressed by all things that in all kinds are most desirable 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 Christs Robe is large enough to cover all our nakedness, and the Plaster 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 swoon, and which in death it self can make *our heart live*.

Psal. 17. 14.

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 hearts* 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, nay 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 surfeit 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. *μνησθῆναι τὸ χῆμα*, 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 last --- *Stat magni nominis umbra*. *Vanity even when consistent*. *Psal. 39. 5*. But the worst is, the shadow will not stand still, but proveth *שָׁמַיִם וְאֶרֶץ* *Psal. 102. 11. a shadow that declineth; a fashion that passeth away, the noise ceaseth*; the sandy foundation sinketh, the grass of it self withereth, if not before cut down. But Blessed be God that *his word endureth for ever*, that Jesus Christ is that *אֱלֹהִים*. *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, יְסֹודֵי יְסֹודֵי, founded, founded, a sure foundation. Isa. 28. 16. And it's to be taken notice of* *Psal. 102. 25, 26, 27.* how that sixteenth verse is brought in as it were in a parenthesis, between the fifteenth and seventeenth, in which is threatned 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 massy mettals are but as the *light chaff of the Summer*, --- *threshing-floor*, *Dan. 2. 35.*) the Lord Jesus, who insateth us in those *sure mercies of David*, *Isa. 55. 3. invests 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 break through or steal, that we may be stript of them by any others violent hand. Πάλαμ' ἡ λαομαχάει τὴν ἀρετὴν*, said *Stilpo. Rom. 8. 38, 39.* For τὴν ἀρετὴν the Christian writes, τὴν χεῖρ, and so makes both

The Fourth SERMON

Jer. 18. 14.

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 קרים נורים, these cool flowing (ever-flowing) waters be forsaken?* Let others sit down by their fading Brooks: but let me ever drink in *πνευματικῆς ἀπολύθισης πόλεως* of that ever following Rock, 1 Cor. 10. 4. which (as the Chaldee Paraphrase saith) 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-wandering here, till we be at last filled with *Canaan's milk and honey* in Heaven.

Psal. 17. 14.
73. 3, 4, &c.

5. That we should judge to be of more worth than an All-Wise and a most merciful God and Father bestoweth 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 Gospel) 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 *auctarium*, or over-weight above the bargain. *Matth. 6. 33.*

Ecclef. 5. 13.

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 *ἀγαθός*; and *Psalm. 119. 68. ἀγαθοποιῶν*, is good and doth good; and makes all those good whom he bestoweth Christ upon, by him alone quieting their minds, rejoicing their hearts, enriching, 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?

As he said, will the Son of Jesse give you *etc.*
1 Sam. 22. 7.

8. He hath valued us more than himself, preferred our ease 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 Suns 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 marr'd 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 ruine 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 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 Judas like, will sell him for 30 pieces of silver (Matth. 26. 15.) no more than in the law was the *mulct* or price for the death of a Bond servant, Exod. 21. 32. a goodly price which such base spirits prize Christ at: either simply slighting him, or comparatively undervaluing him. The common mixed multitude (still, as of old) whilst they long for Onions and garlick, account this Heavenly Manna but light food: with those brutish Gadarens, preferring their Swine before their Saviour, thereby expressing them-

*Colloquia men-
sal.*

themselves 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 draff 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*, blasphemic Christ: Malicious, Profane, Worldly Sinners, sleight and oppose him, as he is King, Lawgiver, Judge, in his word, wayes, grace and servants.

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 sleight 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 Dunghil-cock undervalueth 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 cannot have so *low*, as they have *high* thoughts of him; unless we mean *again to crucifie* him, if all his followers (as once) shall *forsake* 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 unworthy. Let others therefore at their peril tread under foot the blood of the Covenant, *Hebr.* 10. 29. But therefore let every true Israelite who desireth the *destroying Angel* to pass over, strike the *Paschal Lambs blood* on the side-posts and lintel, and not on the threshold, so to be trampled on.
Exod. 12. 22.

10. The last ground of this Doctrine and duty is taken from the Consideration of what Faith is and doth. In the former particulars, *Ex parte objecti* hath been presented Christs merit and worth, the Worlds meanness and baseness: and yet the Worldly mans perverse thought and estimate of both. Now, *Ex parte subiecti*, it's faith that *seeth all this*, that hath an Eye to see Christs beauty, and a tast to relish his sweetness, is a self-emptying grace,

casting out all else to make more room for Christ; hath sadly experimented the Worlds emptiness, and experimentally hath been convinced of Christs 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. *Fides ementis est incrementum meritis*. It's faith that *Ambros.* setteth 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 *Isa. 53. 3.* with him, ask the Spouse, *what is thy beloved more than another beloved?* She readily answers. -- *Nescis temeraria, nescis*. You *Can. 5. 9.* would not say so if you had mine Eye, for in it he is *white and ruddy, the chiefest 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 doubtless 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 basest lust before him; as they who although they *believed*, would for outward respects *not profess him*; and that *Theodosius* which *Suidas John 12. 42.* tells the story of *ad vocem* 'Inferi'.

But with many visible Professors, who, though they say they highly prize him, yet when put to it are very hardly perswaded 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 quantillo!* Think what it is thou gettest, and what thou partest with, a ctest over again *Adams* 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 *χρυσία χαλκίων*, 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 easy 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, over-powering 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 ease and rest, that she will not be at the pains to *rise up and open the door*; we, our sloath, so as not to set 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 waved, neglected, betrayed in our lives.

Isa. 2. 17.

2 Sam. 16. 17.

Isa. 23. 7.

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 neglected our *joy and crown*, our *all and more than all*? Is outward ease, 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?

Ulc 2.

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

AB. 5. 31.

Phil. 2. 9.

Col. 1. 18.

Ulc 2. 17.

Eph. 4. 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 lust?* Happy therefore it will be, if in a way and practice of holy *Asceticke*, we now hit right in the one, that if God shall please to call us to it, we may not miss or fail in the other : But in both remember, that as it is Gods first Commandment 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 *bate father and mother*, and *Luke 9. 23.* whatever is of dearest and highest esteem, yea and *ἀποδοῦναι* *Luke 14. 26.* to bid adieu, and utterly *to forsake all for him*; that whatever straits and losses we may meet with, yet if we can but escape as *Aeneas*, *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 *δῶκεν ἀδωκεν*. 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 unvaluable 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 Christs 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 *tasts and seeth*, and (as *Jonathan* did) by *tasting seeth that God is good*.

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: Yea doubtless, and I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord.*

II. All Birth-right-Priviledges.

St. Maries,
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 loss 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 let us a little consider in particular.

1. In that he saith 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 Profelyte; 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 Profelytes, 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 *Benjamite* he was not born a Son of the Hand-maids 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 *the beloved of God*, *Dent. 33. 12.* Of this Tribe also was *The Jasper*, *Saul* the first King of *Israel*, which that Tribe much gloried of, and *Benjamins* therefore used much to name their Children by his name, as our *stone*, is the first foundation. *Revel. 21.* Apostles Parents did him. 19.

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

Yea both *Jerusalem*, and the Temple, and τὰ τῶν ἱερῶν, fell within this Tribes lot (as *Chrysostom* observes) which made it to be τὸ δακτυλίδιον μέγας (as he speaks) in both Ecclesiastical and Political consideration more honourable.

And in these five particulars, *Benjamins* Mefs was five times as much as others.

And yet the Apostle stays not here, but adds

5. *An Hebrew of the Hebrews*, to express these yet further pre-eminences.

1. That both his Parents were of *Abrahams* race, and neither *Hammond*. of them of Strangers.

2. That he was not born of the Greek Jews, or Hellenists, that in their dispersions had forgotten their native Hebrew Language, and were unskillful in the Scripture: but that although he was *Estius in locum* born at *Tharshish*, yet that not being far from *Jerusalem*, and his *2 Cor. 11.* Father not having long before removed from *Jerusalem* thither, 22: 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, *Act. 21. 40.* and so he did, τὸν χαρακτῆρα σοφῶν, 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. *Act. 6. 1.*

3. But especially this he adds to express the antiquity of descent; whilst he calls himself an *Hebrew of the Hebrews*, he riseth up 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 עִבְרִי from his passing over *Exbrates* 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 settled in his Seed.

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.

Aquinas. 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 condemn those things in others, *quæ 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.

Dost.

That it is not, 1. The *Antiquity*, nor 2. The *Nobility*, *Riches*, or *Greatness*, no 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 Chess-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 Ancestors, 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*, Dent. 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-Phrase, 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 saith, 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 inferiours 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 *ζυγίαν λωσ*, or their Nobility *αὐθάλα*, or *dung*, as the Psalmist speaks of some Nobles, which perished as dung for the earth. Psal. 83. 10, 11.

For the first, The ancientness of his Pedegree, the Apostle expresses it when he saith, he was an Hebrew of the Hebrews. In which words he derives his Pedegree, à primâ & antiquissimâ usq; ἀπὸ τοῦ ἑβραίου ἑβραίου, 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 ancientry 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 loss and dung. And so should we.

For although Antiquity be venerable, even *amosa querens*, an old fair-spread-Oak, that keeps the sap in it be a goodly sight, 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 virtue, 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 Ancestors, if we cannot shew our descent from, and interest in the *Ancient of days, the everlasting Father*, and do not walk in the *old Commandments*, 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,

Dan. 7. 13.

Isa. 9. 6.

1 John 2. 7.

Jer. 6. 16. 18.

15.

Ephes. 4. 22. Rom. 6. 6. 2 Pet. 1. 9. Luke 12. 33.

See Sir W. Raleigh, 1 Book Cap. 9. Sect 4. *Quid prodest, Pontice, longo sanguine cense ri?* Juvenal. Sat. 8.

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1. That the greatest ancientry, though you be *Atavis edisti Regibus*, is simply and abstractly in it self, as to intrinsic value and personal worth, of very little avail. These *fumose imagines* (as Tully calleth them) will not much adorn thy house, much less set thee out of obscurity. And thy boasting 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*.

ἡ γὰρ οἰκία τῆς παλαιότητος; Menand. Non domus antiqua, &c.

Psal. 49. 12.

Fuller.

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 *abides not*. *Ab Augusto in Augustulum*, from the eminency of Ancestors 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 Eminency 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, whilst 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 worthless Son or begger to boast of his ancient extraction which he is a

shame

shame to, is a very ridiculous thing. It's but *veneranda rubigo*, venerable for antiquity, but debased, because now grown rusty. 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 *Jeremiab* out of the *Dungeon*.

3. But it may be those thy so Ancient Progenitors which thou *ἀπολαύεις τὸ* so boastest of were very bad. Thy *blood* of old was tainted: and *γίνος. Με-* then, to make much mention of them were to *take their unsavoury* *nand.* *Carcases* 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) *beirs* 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, just 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, *See Briggins in* the more corrupt it groweth, proves an *old leprosie*, which was *Matth. 2. 1.* 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 *Revel. 12. 9.* it groweth: 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 Psalmist, *O remember not against us, עוֹנוֹת אֲבוֹתֵינוּ* *Psal. 79. 8.* *former iniquities*, or (as it is in the margin, and as *A. Ezra.* and *Kimshi* render it) of those that were before us. For

4. (Which may yet help more to prick this swollen bladder) God may visit the iniquities of forefathers upon their Children to many generations. *Exod. 20. 5. Levit. 26. 39, 40. Numb. 14. 18. Deut. 5. 9. Isa. 14. 21. Jer. 32. 18.* Nor can *Antiquity* prescribe with *Some of old!* God for immunity, who spared not the old world, *2 Pet. 2. 5.* but *ordained to destruction.* prepared *Tophet* of old and that for the King, *Isa. 30. 33.* who *Jude 4.*

Si quis paterni vitii nascitur haeres, nascitur & pana. 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 sore 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 an old House on their heads*. Thus first the Ancientry of our Progenitors is not to be relied on.

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

Of Paul's, see *Perer's Discut.*
1. *1st Rom.*

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 Heth 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 loss 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. *Revel.* 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 develt 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 courtesy of the Times. When they frown and the wheel turns, *טא דנו נאלא*, and you may see Servants on Horseback, and Princes lackinging 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.

Jer. 14. 3. Thus we see *man being in honour abideth not*: and *Psal. 49. 12.* therefore seeing this *Glory* (as the Prophet saith) 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 God's 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 inferiour 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 bands asunder, and cast away their Cords from us*; (as some now profanely say, *what is a Gentleman but his pleasure*?) So *Scechem* 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 Naboth's City*, who *1 King. 21. 8.* out of fear and base compliance with *Jezabel's* wicked Commands acted his murder; as the *Nobles of Tekoab's* necks were too fine and tender to *put them to the work of the Lord*, *Nehem. 3. 5.* --- Now sin ever debaseth when ever it prevailleth, is a reproach to any people, saith *Solomon*: and so to any family or person how great 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 devided of his dignity, his primogeniture translated to *Judab*, and in part to *Levi* who was taken into his stead of first-born, and his double portion bestowed upon *Josiph*; and that Tribe set not on the right hand but on the left, not upon *Mount Gerizim* to bless, but on *Ebal*

Mr. Mosely in his *Quæres & Responsiones*.

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 *leprosie* 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*, *Act.* 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 *ves- sel 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 ennobleth the Soul that hath it, as *Hierom* said of *Paula*, that she was *nobilior sanctitate quam genere*! The *Heathen Poet* could say, *Nobilitas sola atq; unica virtus*. *Christ* (I am sure) made *Bethlehem*, that in it self (*Micah* 5. 2.) was amongst the *least*, not to be the *least among the Princes of Judah*, (*Matth.* 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 *Civil Titles* and *Privileges*, we may say (as he did) those that are truly godly are in a *spiritual* and so a *truer sence*, the truly *Right Honourable*. So I find in *Scripture* the *devout* stiled *Honourable*, *Act.* 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 conjoined with outward dignity in Progenitors, yet that is not always entailed on and transmitted to Posterity. However the outward trappings may. Indeed the Sun seeth not a more glorious sight than is Greatness and Goodness continued in a Family from Father to Son to many Generations. When *primo avulso non deficit alter*, *Aureus & simili frondefcit 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 practices, is greatest baseness; which very much dishonours

Rom. 9. 21.

2 Tim. 2. 20.

Epist. 7.

Juvenal. Satyr. 8.

ὁ μὲν γὰρ
ἰδὼν ἐν γυναικὶ
ἑμὸν ἀνὴρ.
Euripid. ἐν δὲ
τῇ μὲν ἐν γυναικὶ
ῥαίαν ἀρετὴν
ἴδω. Phaleu.

Deut. 26. 19.

Exod. 28. 2.

Isa. 58. 13.

1 Thess. 4. 4.

Prov. 21. 21.

Aenead. 6.

ἐν γυναικὶ κα-
λὸν μὲν ἀλλὰ
περὶ γυναικὶ
καλόν. Plut.
περὶ παιδ.

Lam. 4. 5.

dishonours their Parents, and themselves more : which (were Scripture silent) the light of Nature in Heathens crieth shame of.

Quam te Iherfite similem. --- for Achilles his Son to be like *Iherfites*, how unfightly 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, ἀλλ' ἐγὼ ἀνδραγαθίας ἢ πατρὸς μισθῶμι, that he rewarded not Parents but personal worth. Thou who challengest thy noble Parents esteem, imitate their virtues, and nobody 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 Amiquity, and both of them come in the rank of those *βιωτικά*, 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 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 posterity 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

Juven. Satyr. 8.

ὁ δὲ δίκαιος
καὶ ἀμύμονος
πατρὸς ἱερὸς
μετῶκε, δυσ-
γυνὴς ἀνα-
δοκᾷ. Eurip.

Παῖσι γὰρ
καλῶς τὸ δὸ
καλλίσον, ὅστις
ἐκ παλαιοῦ
χρηστὴ γυνὴς,
οἷς ταῦτ' ἄλλοις
τοῖς τοιαῦτοις
τῶς τῶπιος.
Eurip.

* *Juvenal. Sa-
tyr. 8. tritoque
trabant epirhe-
dia collo, &c.*

ἐκ ἐκ τῷ καλ-
λίῳ πατρὶ,
ἀλλὰ τὴν ἑ-
θελοῦ πατρὸς
τῶπιον.

3. Godliness
of Parents.

head of the Covenant, and the father of the faithful; and so 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 it self (especially if duly improved) is a great blessing, and highly to be valued, above being born Sons of Kings and Emperours. For *unfeigned faith* to dwell in a *Grand-mother 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.

רשע 17
רשע 17
בן צדיק
See M. Ben.
Israel Concil. q.
43. in Gen.

1. Oft-times outward blessings and prosperity. *Ishmael* and *Esaue* 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 *Jeboram*, 2 *Chron.* 21. 7. had peace and establishment for their Fore-father *David's* sake and Covenant, as the *Moabites* and *Ammonites* escaped the better for *Lots* 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.

Ephes. 2. 13.

2. *Right to God's Ordinances*. When the Covenant was once made with *Abraham*, *Ishmael* his Son though by the Bondwoman had the *seal* of it stamp't upon him in *Circumcision*, *Gen.* 17. 4. 23. and *Peter* inferreth the like for *Baptism* from this *promise* made to them and their Children, *Act.* 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 Abraham*, *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 *boly* by reason of their *Root*, v. 16. so in the like kind the same Apostle saith, *our Children are boly*, 1 *Cor.* 7. 14. and (as to this) to have no more privilege than the Children of *Pagans*, is the Anabaptists 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 educated) that he was *not far from the Kingdom of God*, Mark 12. 34. Such (as the impotent people of old) are set in Christs walk, and are thereby in a fair way to gain healing by it, *non indigni qui vocentur ad fidem*, 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, saith P. Martyr. in Rom. 11. 16. Jacob upon this advantage saith, *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 saith, Psal. 87. 4, 5. puts it out of question, that whereas of *Rabab, Babylon, Philistia, Tyre, and Esbiopia* it was said, *Behold* (as being almost a wonder) that *this man*, i. e. some one single 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, וְיִשְׂרָאֵל וְיִשְׂרָאֵל, man and man, *this and that man*, i. e. very many men, *multi pietate, doctrinâ, ingenio, rerum bellicarum gloriâ, aliisq; 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 reddit*) 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 רוּחַ נְרִיבָהּ, that πνεῦμα ἡγερμονικόν, which

Spiritus principalis.

Spiritus amplior.

which David prayeth for, *Psal.* 51. 12. and that *רוח רצון*; that *רוח רצון מעשר*, 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 vertue 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 *measur-eth 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 recover-eth, and proveth efficacious in two very unlikely Cases.

Etlic. grad.

1. When it seemeth (and in part is) interrupted by the inter-vening of some degenerate person in the line, as in *Dauids*; after a *Jehoshaphat*, a *Jehoram*, and after an *Hezekiah*, a *Manasseh*; &c. Then, as *Picolominus* saith of *Honour* in such case of *inter-cision*, it passeth over *per saltum*, so the Covenant *leapeth* over such an *unworthy person*, and recovers it self in those after-*succeed-ing*, 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 *Grandechild*, as *Hezekiah* in a *Josiah*, and *Rom.* 11. though the Jews have been broken off for many hun-dred years, yet because of God's Covenant, made several 1000. of years since (the Apostle makes account) will recover them to-ward the end of the World. And that leads to the

Rom. 11. 28.

2. That this efficacy of recovery it hath a long long while af-ter 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 *Jehoram* had the benefit of *Dauids* Covenant, though he long before deceased.

So among
Heathens, E-
paminondas

And therefore although it be a great comfort to godly Parents to see their Children *cloathed* with their graces before their death, as *Aaron* did *Elexzer* his Son, *Numb.* 20. 26. yet if not, the case is was wont to say, that he reaped this as a special fruit of his own virtues and praises, *quod earum spectatores haberet parentes*, as *Isa.* 29. 23: as *L. de Dieu* reads it.

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 Gods 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. **T**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 Gods Handmaid*, confesseth himself born in sin. *Psal. 51. 5.* And *Paul* under the Gospel saith, *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 or 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,

i. Rom. 11. 16. at least in a tendency hereto, *ut ad fidem adducantur, & donis spiritus sancti instruantur.* And I deny it not: but yet so as that he there confesseth that they do not propagate grace with nature, but *in* 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 it's 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 bestowing; much less of any natural propagating it to their posterity. (Though the mother was an elect Lady, yet it was only *ἐκ τῶν τέκνων αὐτῆς*, 3 John 1. 4. not all, but well that some of her Children walked in the truth) For,

Mal. 2. 15.

Ija. 6. 13.

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 stark naught. A just man begets 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 argutely than truly and piously, *Ita non raro scævole nascuntur à Benjamin dextræ filio*, and imitate them rather in their deformities and sins, than in their graces and beauties.

Of three of them, See 2 Chron. 36. of the fourth, See Jer. 22 Anonym. Annot. Cantabrigiæ.

1 Sam. 2. 12.

Matth. 3. 7.

4. Nay too often best mens Sons prove the very worst. Adam had a Cain, Noah, a Cham, Abraham an Ishmael, Isaac an Esau, Hezekiah a Manassah, Elias 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 saith they were of their father the Devil, V. 44. *Nati de amico Dei Abraham, vitio suo facti sunt quasi filii Cham*, as Hierom saith on Jer. 2. 14. A sad truth! so notoriously known, that it came to be a Proverb, both with the Jews, *כַּיֵּשֶׁת יֵצֵא מִן הַיֵּשֶׁת* Acetum vini proles, Wine begets Vinegar, and with the Greeks, *Ἡρώων τέκνα σήψαλα*, Heroum filii noxæ. And I with that our sad experience here in the University of many promising blossoms cankered in the bud, of very many godly mens Sons if not wofully debauched, yet much degenerated, did not prove this too true, and that the Papists had not such occasion to

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 *Corruptio optimi est pessima*: and best 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 grossest 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 against 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 let 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,

And the close of all, saddest of all.

Prov. 1. 26.

2 Sam. 18. 33.

Use. 1.

3. This prove yet a lower, that those Godly Parents of thine, who whilst 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 accomplished 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 safely 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 loss and dung* 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 fore-named Blessings wrapped up in it. And if *Plato* thanked *Nature* that he was born an *Athenian* and not a *Ibeban*, how much more cause have we to bless the God of Nature and Grace too, that we are born *Christians*, not *Pagans*, especially if of *true and godly*

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 unparalleled 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 Esau sold his birth-right for Gen. 25. 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 less 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 Solomon would have us more ingenuous when he gives this in charge, 1 King. 21. 3. *Thy own friend, and thy fathers 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 stock 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 endeavour, and the immediate workings of Gods 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, useth to go much the faster. Godly Eunice her Son, and Lois her Grand-Child,

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 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 beareth 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, nay it's not for thee to come lagging behind, but to outgo others who hast 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 saith, *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*

John 8. 39.

V. 44.

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 ripen Age, every one must *live by his own faith*, *Hab. 2. 4.* Otherwise 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 Abraham*, *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 Children, where are their graces ?* as he said, --- *אַל עֲשֶׂה אֲפֻרָיִם*, *Sophoc.* *ῥίπαι' ἔστ' ἃ ἔτιδω*, 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 Abraham; 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 satum quo te mentiris Achilles,
Talis in hoste fuit Priamo, &c.*

You that bear the Name, and plead the Covenant of such a Father, 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 profane and reject the Covenant of your Fathers, and shall you possess and enjoy the benefit and blessing of it ? No, as the same Prophet said to the same degenerated people, that God would bring the

worst of the heathen, and they should possess their Houses, Ezek. 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 perversly 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~~ ^{only}, *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.

Si tamen, Jun.
ita tamen, Vulg.

Cap. 9. 4, 6.

Indeed to imitate our Parents we are naturally prone, and in some Cases, especially in their sins, perversly set upon. *As is the mother, so is the daughter*, Ezek. 16. 44. and if *Uzziab will go into the Temple*, 2 Chron. 26. 16. *Abaz his Grand-child will shut 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 foolish soever Ancestors have been, the Psalmist saith, *their posterity will approve their sayings*, Psal. 49. 13.

* Ezra. 9. 7.

Jer. 44. 9.

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*

Jer. 3. 25.

righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zecbarias, Matth. 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 worle kind of imitation, the Scripture forbids us to be like them (*be not like your fathers, 2 Chron. 30. Psal. 78. 8. 7, 8. Zecbar. 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 whoredoms after their abominations? Ezek. 20. 30.* and therefore if we would not add fewel to the fire, and more enkindle and increase the heat of Gods wrath, we should imitate their graces, but not their sins, (as it's signanter said of *Jotham, 2 Chron. 27. 2. that he did right in the sight of the Lord according as his father Uziah did: Howbeit he entred not into the Temple of the Lord, as he did. He followed him in a fair way, but baulk'd 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 Governours, had done evil so and so; But he adds, But so did not I because of the fear of God, Nehem. 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 Gods service. But in their Graces and well-doings, and herein labour to expresse them *to the life*, that when they are *dead*, they may yet *live in thee*. Here above all things, take heed of degenerating. That the *Heathens* should complain,

Ætas Parentum peior avis tulit 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 waste 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 expresse what degenerous successions there are in the World,

and

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 *Abrahams 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 *γνήσιον*, legitimate and not spurious) when it was withall to *turn the hearts of the children to their fathers, viz.* in following them in their godly ways; *dum in id quod senserunt illi, consentiunt & isti.* Which therefore *Luke* rendreth by *turning the disobedient to the wisdom of the just, Luke 1. 17.*

Thus Godly Parents and Children should mutually reflect a lustre 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.* *Childrens 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 *Ahaz*, nor *Ahaz* 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 lustre on each other, the Root giving life and sap and verdure to the branches, and the flourishing branches back again, commending 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 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 *Parents* may be good, *ut ramorum sterilitatem radice fecunda compenset*, as *Hierom ad Demetriadem*, or as he elsewhere expresseth it, *ut quod in virgâ non poterat in radicibus demonstraret*: as in some plants in which the branches are uselefs, 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 radicis amaritudinem dulcedo fructuum compenset*, as the same *Hierom* speaks in his Epistle to *Leta*, 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 *Albinus Leta'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 *ipsum Jovem* bad such Children and relations; as our happy experience hath sometimes found sinful Parents brought home to God by the Prayers and helps of their godly Children, and so they proved means of their spiritual birth, which were causes of their natural, at least have been a means to keep off judgment from them, and so bring honour to them, though they continued bad.

But if good, didadouble, yea multiply it, whilst they were multiplied Copies and Portraitures of their Parents Beauties, as *Tully* said of *Seneca Sulpicius*: *Nullum unquam monumentum Philippi. 9. clarius S. Sulpitius relinquere potuit quam effigiem morum suorum, virtutis, constantia, pietatis, 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, nay often dearer to them than themselves. And therefore it is, that in Scripture as we find God cursed *Cham* in cursing his Son *Canaan*, *Gen. 9. 25.* so he is said to bless *Joseph* in blessing his Sons *Manasseh*, and *Ephraim*, *Gen. 48. 15, 16.* as elsewhere he is said to promise to give that to the 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 his Posterity. And thus Children may bless their Parents, who

are wont to *ask their blessing*, and though I do not say *fully requite 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 *Abah* 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* (*Orat. 20.*) saith of *St. Basil's father*, *παιὶς γὰρ πατρὶν ἀγατῆ παρὰ τῷ πατρὶς καλεῖσθαι μὲν τὸ πατρὶν ἔχειν*, *that however he exceeded all others, his Son only hindred him from being chief of all.* Nor is this *precedency* 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* saith, *Recedant à me & à vobis qui dicunt, Nolumus esse meliores quam patres.* It's but a profane modesty and slothful humility, more neglect of God than respect to our Parents, that when we have greater advantages we make not greater progresses, 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* saith, *his blessings exceeded the blessings of his Progenitors*, *Gen. 49. 26.* and as God promised his posterity, that in case they obeyed him he would do them good, and multiply them above their fathers, *Deut.*

Epist. 93.

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 *undutifulness* 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 *τὸ ὑπερέχον*, infinitely better in it self, and far more advantagious 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 come to Christ*, then who or what should keep us from Christ when we may with advantage enjoy both him and them, the benefit 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 *binder* 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 *Gods 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,

ἀάθασι πλείους τῶν ἀθεσίων ἐν ὑμῖν; ἐπαινεῖν ἢ τυχεῖν τὸς ἐκ τῶν κα-

*Isocrat. Epist.
ad Tim.*

Ἦσαν εὐδοκίμωνων γεγονότας ὥς τὸς ἐκ τῶν δυσκόλων καὶ χαλεπῶν, ἤπαρ πατρῴναι μὴδὲν ὅμοιοι τοῖς γενοῦσιν ὄντες, and that although they want the benefit of a godly Parents Covenant, yet if they be the first godly of that line, they may in some sense be the *head of the Covenant*; and although they fall short of that happiness of *continuing the holy line* from their *Ancestors*, yet they may have the both happiness and honour to *begin it* to their *posterity*, as *Sostratus* and *Iphicrates* when upbraided by their mean descent and obscure Parentage, they return'd answer, they should rather be honoured and admired that they were the *first raisers of their Houses*, *ὅτι ἀπ' αὐτῶν τὸ γένος ἀρξεται*, as one of them said, and *ἀρξῶ τὸ γένος*, as the other, that they should first begin to ennoble their Kinred and Families, as *Abraham born of idolatrous Parents*, should himself prove the *father of the faithful*.

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

*Egregia est
foles scelera
nata parente.*

Not only for themselves they should first be so good when *Parents* before them were so bad, so beautiful when Children of such black Moors.

*Jeb 39. 14, 15,
16.*

Thou (sure) hadst a watchful Eye, and a blessed helping-hand of an Heavenly Father, when thy natural Parents dealt with thee as the *Ostrich* with her young ones, (against which she is hardened as though they were not hers, leaving her Eggs in the Earth, and forgetting that the foot may crush them, and the wild beast break them:) did nothing to help thee, but (it may be) much to hinder thee: If thou thrive'st, Heaven sent thee a good Nurse and Benefactor, when Father or Mother did not bear thee up in their arms, but it may be did what they could to cast thee down to Hell.

But secondly matter of further comfort and praise, that it's not only so well with themselves, but that also by their means it may be better for others, even all their ensuing posterity: that God should of all their Lineage first own them, and then wrap up their posterity in their Covenant, and so an *Isaac* be bewed out of *Abraham*, as an *hard rock*, *Isa. 51. 1, 2.* and a *David* spring up out of *Jesse's dry root*, *Isa. 11. 1, 10.* especially if a *Christ* arise from both; that they who of themselves were so unworthy should be so accepted as to convey their Covenant-blessing to their Issue, and *Christ* be formed in their and their Childrens hearts, without whom (as we have now at large shewn) all birth-right-privileges signify and effect little as to salvation.

And thus much of this second sort of things which the Apostle

compares Christ with, and prefers him before them, viz. All Birth-right-Advantages.

THE Third sort is, *All outward Church Privileges and enjoyment of Ordinances.* This the Apostle couched in that he said he was St. Maries, Septemb. 25. 1659.

Of the stock of Israel who was a wrestler and prevailer with God in prayer. And this was the Jews *πλεονεξία*, 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 Ordinance, 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 uncircumcised 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 administred *on the eighth day*, so it was administred in the most regular and purest way; and so it holds out and signifieth chiefest and choicest Ordinances, and them most regularly and purely administred and enjoyed. And yet even this in point of justification and acceptance with God to Salvation, to Paul was but *loss and dung*; and so in the like case should be to us also.

Chiefest, choicest Ordinances, and most purely and regularly administred and enjoyed, however in themselves of eminent holiness and worth, and in their due improvement and use to us of unspeakable 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 *loss and dung* for any Confidence in them, and so willingly suffers their loss that he may gain Christ.

A truth (may some perhaps think) in it felt *wholsome* 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 and Sacraments, and so many *Enthusiasts* think themselves above *Ordinances*. Are they now at least to be lower'd by us when so unworthily trampled upon by others? Is not this on the one hand to *help the ungodly*? which was reprov'd in *Jehoshaphat*, 2 Chron. 19. 2. and on the other, to *add affliction to the afflicted*; which God expresseth himself so highly displeased with, *Psal. 69. 26, 27.*

Sol.

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 *Papist*, (whom at present we are as much in danger of) in his *opus operatum* gives too much to them: Nor doth the *Enthusiast* more vilify 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 series 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 however 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 soil, the better

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 Gods Institutions, and therefore called *Ordinances*, as ordained by him: and therefore also it was that when our Saviour had instituted them, *Matth. 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 *Rebabiters* did so adhere to their *fathers commands*, the several *Sects* of Philosophers to their *Masters Dictates*, and others to their *Institutes*, should it not shame us Christians to slight our Fathers, Our Lord God and Saviours Institutions? If he *who resisteth a civil Ordinance of God receiveth damnation, Rom. 13. 2.* then he who slights 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 disingenuous 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, saith the *Enthusiast*, either only for the Non-Age of the Law, in which they were to be taken heed to as *1. 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 Pronics who *have need of milk*, of such festukes in their hands, that *live by faith*, which must have the hand-hold of a word, or for darker times, or at most (as * *Swenkfield* and * *Saltmarsh* say) for the flesh, * *Epist. Anno the outward and old man of a Christian*; which is to be dealt with by *Preaching and Symbols*: But to the *inward and new man*, all *means and ordinances are annihilated, and he seeth 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.

In Comitibus
1659.

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* signifieth 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.

Chapters 40,
41, &c.

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 sublimare 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 *Unction*, need
1 *John 2. 27.* *not that any should teach them, all's as, but as that anointing teacheth* (that is) they by the Spirit being enlightened and established in the Gospel-Truth (which they had *heard from the beginning, v. 24.*) that had been preached to them, they were antidoted

against the poisonous Doctrines of *Anti-Christ*s 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 *Enthusiasts*) 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 *Beza* 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.

So Bellarmin
de verbo Dei
lib. 3. cap. 30.

4. Which have their operation not only on the *outward and old man of a Christian*, but (as the Apostle saith, and Gods 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, Acl. 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 sublimates in real godliness, who ever acknowledged *Gods Word and Ordinances*, not only *milk for Babes*, but *strong meat for strongest Christians*, and therefore should be highly prized, as being first of Gods 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 Gods 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 Edoms 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

failed not of; for *Psal.* 132. speaking of it, after the setting 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 sets open the Sluce, 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 wast, *וַיִּהְיֶה הַבַּיִת בְּרֵק*, the word is, *Hagg.* 1. 9. it presently followeth in a conjugate word of the same root, *וַיִּקְרָא ה' חֲדָר*, 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 *Senacherib* 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 fastened the State, that he could not unsettle 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, *Pharaoh Necho* came up, and when *Josiah* would needs fight with him, he was slain by him: But this weakneth not the Truth I am now upon, for that was from his own wilfulness, and if a man will frowardly 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 frowardness, though they will from other mens malice: and therefore although a bloody *Joab* may be slain whilst he takes hold of the horns 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

וַיִּסַּף עִיר.

2 Chron. 29. 3.
and 34. 3.

1 King. 2. 28.
34.

Exod. 21. 14.

calls it *πλήρωμα βουλογίας*, the fulness of the blessing of the Gospel of Christ, Rom. 15. 29. He could appeal to his Corinthians, that they had received damage by him in nothing. But when he com-^{a Cor. 7. 9.} 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 *Orosius* his Scholar (whom he set on ^{De Civit. l. 1.} work to answer that Cavil and Blasphemy) have fully shewn that those outward judgments came not by mens 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 largesse 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 sancti-^{Zech. 4. 12.} fied 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 seeds 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 infuseth a principle of grace into us, a passive instrument (if I may so call it) *ad presentiam cuius*, 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, Act. 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, Act. 20. 32. in a word, the power of God to salvation, Rom. 1. 16.

Quest.

And must then *the Childrens bread* (these dainties) be *cast to Dogs*, whilst they are here called *σύνθλα*? Must we, nay *May we* account these Ordinances as *lofs and dung*, which we have seen are so sovereignly and every way useful and beneficial?

Ans.

Not as in themselves; not, as they are the happy means of so much good to us, or the rich gifts of Gods distinguishing bounty, *Non fecit taliter omni Nationi, Psal. 147. 20.* It was the Πρώτος of that Πολύ καὶ πάντα τρόπον πλεονέχων, *the chief of that much every way advantage which the Jew had*, that to them were committed the Oracles of God, *Rom. 3. 1, 2.* a prime sign of Gods love, and therefore let first, *Dent. 33. 3. he 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

Numb. 21. 5.

1 Cor. 1. 21, 23.

are heavily distempered 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, Matth. 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 *practise* 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 *Ecclesiam Conviventia*, 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*.

Moornbech in
summa Controv.
lib. 6. p. 429,
430. &c. &
in Apologia pro
Ecclesia Chri-
stiana, &c.

But on the contrary, to be desired, loved, attended upon, delighted in, improved and profited by. It will be a very guilty *taking of Gods 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.

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 Conveniencies (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, Matib. 13. 44. *2 Chron. 11. 14, 16.*

2. The enjoyment of which should counter-vail the greatest wants and losses, as the keeping of my treasure may bear out the casting-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, Isa. 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 lost 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 there 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 Gods Altar, Psal. 84. 3.

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

4. 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. *Haud grata unquam futura mansio in domo, vel dormitatio in lecto,* 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 of gold and silver.* Psal. 119. 72.

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, *σύνουμι*, 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 *σύνουμι*, his *συνηδονή*, 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.* *Etiā eā lege ut postridie moriar*, as *Mais* 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-harvest*, 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 harvest (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 *Junius Grotius*. 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 vastation, which had been

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 Maccabens* his time, upon the dedication of the altar, which *Antiochus* had profaned they instituted their *synodus* [which *Castellio* (*qui ex Scriptura Ciceronem facit*, as * *Matt. 22.* *donat* faith of him) affectually translates *Removalia*] 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, 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 *phōta light*, because of their burning lights all those whole eighth days to express their greater joy; and so he saith of *Judas*, *ἐὺσταζε μὲν τῶν πολιτῶν, μὲν δὲ ἀπολιπὼν ἡδονῆς ἑαθεῖ, ἀλλὰ πολυτελέσει μὲν καὶ λαμπροῦς ταῖς θυγατρὶς καὶ πατρὶς αὐτῆς, ὅμοιους τε καὶ ψαλμοῖς τὸν θεὸν μὲν τιμῶν, αὐτὸς δὲ τέρπων*; 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 the restoring 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 *Excensis*, 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 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 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

our *unbelief*. Because we have but little faith, we receive little, and if none, we get nothing. But the Patients good hopes and perswasions help much to his Cure. It would certainly do very much to ours if we had better thoughts and perswasions of God and his Ordinances when we apply our selves to either, whilst infidelity applieth the Medicine cool, and so rendreth it less useful; and it's but just that whilst through despondency or neglect 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 *Jehoshaphat*, that his *heart was lifted up in the ways of the Lord*, and accordingly he prospered, *2 Chron. 17. 6.* so 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 *ingenuous men*; as when the Creeple 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 so 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 best for me to refresh me. And this is the both easiest and surest way to come by them.

Act. 3. 4, 5, 6.
Ec.

Isa. 25. 6.

Psal. 147. 11.

St. Maries,
Jan. 29.
1622.

BUT how then did *Paul*, and may we so undervalue them as to account and call them *ζυμῶν, οὐβᾶρα* *lofs* and *dung*? Is not this Blasphemy to call the *Bread of life* *ζυμῶν*. (as some expound the word) *Dogs-meat*? and that *lofs*, 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 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 *Circumcision* 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 desperately adhered to *σκύβαλα* here in the Text, for such *dogs* to feed on; who did so snarl and grin, and tread under-foot the *Childrens bread*, even *Christ the Bread of life*.

Now in the prosecution of this we are

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

2. The unreasonableness of it; where, on the contrary, we shall see what reason we have with the Apostle here to account the enjoyment of Ordinances but *loss 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 set them up in opposition to him, when

1. First, 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 (under the Law) they were Gods Holy Institutions, and such as led to Christ, yet now that he was come being 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 *loss*, that occasioned them to *lose Christ*, and *dung*, when they proved but *beg- Gal. 4. 9.*
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 *Conjunction with Christ*, but indeed (as in the Event they prove) *against Christ*,

2 Tim. 3. 2.

Christ; and in this respect the worse, because of Satans or mans invention, not at all, never of Gods 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 Christs*, 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 loss*? 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 Gods 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 shot-free, 1 Sam. 4. 5. though *their* being smitten and the *Arks* being taken, soon and sadly confuted that vain confidence, though (as the first verse of that Chapter tells us) *they pitched in Eben-Ezer*, 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 *אולם הייכל* account that the three parts of the Temple (which the Prophet *L. de Dieu* stood in the gate of, v. 2. and here pointed at when he said these *Grotius Calvin* words) were as a threefold Wall or Moat about an impregnable fortress, 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 tendred in it. So the same Prophet telleth us, that *Rebhel* was their confidence, Chap. 48. v. 13. *Judg. 17. 19* And *Micah* 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 actings of faith and grace, in mortification of lust, and the strenuous exerting 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 lusts; 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. 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 uncleaneft 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. *Pre. 30. 20* *wipes her mouth, and she hath done no wickedness*; but rather as having thus befriended God she makes account she 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 rest 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 shew the unreasonable-ness of it) the Apostle here calls *loss* and *damng*. 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

The Eighth SERMON

will be to cheer 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 Ministry 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 cast 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 sad will the cries of the famished infant be when pluckt from the dead Nurses Breast? which sometimes it sucked so sweetly, and in this famine of the word as Cap. 2. 11 4.4. *in that of Jeremiab, in his Lamentation, the tongue of the sucking Child cleaveth to the roof of his mouth, and the suckling 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 Hezekiab, imprisonment with Jeremiab, Cap. 36. 5. by banishment as David, and then if he then envieth the sparrows that might Nest by the Altar, Psal. 84. whilst himself sits alone as a sparrow on the house-top, or like a Pelican in the Wilderness, or an Owl in the desert, pants like the Hart Psal. 102. 6. after the Water brooks, whilst his tears are his drink, and he powreth out his soul when he thinks how sometimes he had gone with the multitude to the house of God from which he is now banished, 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 Ordinances, when yet by his former improving of them he had with him the God of Ordinances: How sad and sinking will thy moan be in the like (or indeed far worse) Case when through thy former negligent non-improvement of them thou wastest 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 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*, *Revel.* 22. 17. and (as to *David*) made even thy tears thy bread to comfort thee, in the darkest *Prison* shone into thee, as to *Paul* and *Barnabas*, *Act.* 16. 25, 26. in *Banishment* have more than preach'd to thee, as to *St. John* in *Patmos*, *Revel.* 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 *loss* 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 à fine*, they have all their desirableness and goodness from the end, without the enjoyment of which by them *frustrà 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, saith 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*.) *Cantic.* 1. 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, *πεντομή* is but *κα-* *Philip.* 3. 2: *τατομή* Circumcision, but a cutting and mangling of the flesh, and that's all. Prayer without Communion with *Christ* in it but a meer lip-labour; *Sacraments* but empty *Ceremonies*, and *bearing*, *listning* to as empty a sound. The less is *Grace* beholden to *Pelagian* and *Arminian* Divinity which placeth all the efficacy of it in the bare proposall of Doctrine, which without the *Spirits* inward teachings will prove wholly ineffectual, for it's not the *breads touching of the skirt of the Priests Garment*, that will make it holy,

but on the contrary any *unclean bodies touching it makes it unholý*, 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 locest 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 dammage, 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.

1. Of Sin: and hence it is, that we often find *worst men* under *best Ordinances*. Sowrest 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 Christs intreaties prevailed with to be *reconciled friends*, prove most inveterate Enemies. So we find *the men of Penueel*, Judg. 8. 8. yea the young Children in *Bethel*, 2 King. 2. 23. to have been virulent scoffers; and from the *Scribes* and *Pharisees* downward, greatest pretenders to Gods 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 *Corimbians* (with whom he had stayed and preached longer than in most other places) *as was not 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 *Ranters* 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 suffering them as the Gentiles of old, *to give themselves over to lasciviousness, to work all uncleanness with greediness*; yea with the blaphemous 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

1 Cor. 5. 1.

2 Pet. 2. 10,

12, 13, 14,

18, 19, 20.

Jude 4, 8, 10,

16, 18, 19.

Ephes. 4. 19.

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 sadder 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*, Revel. 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 *poysen*. It was one of the saddest 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 sadder 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

Calvin in loc. 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 savour of life, proves to such the savour 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 dextrously. (Such shows 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 *1 King. 17. 18.* 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 Jeremiah was set over Nations and Kingdoms, as well to root up and pull down as to build and to plant. As soon as ever *Jer. 1. 10.* the Gospel began to be preached to the Jews, then was the axe laid *Matth. 3. 10.* to the root of their tree, if they brought not forth fruit, to hew 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 saith, *ὅτι ἀλλήλειον ἐπὶ πολέμιοι, αἵματ' ἐπὶ πόλιν, ἀλλήλοις τὸ ἴδιον πνεῦς ἐπὶ αἵματ'.* their de-

Orat. 5.

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 of the Ark. That Bethel became Beth-Aven, that Shilo was forsaken, that a Wo was proclaimed to Ariel, to Ariel the City where David dwelt, That that peoples abuse 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 shew them no mercy, nor have any compassion. These are sad instances of this Truth, and strong proofs, that (as the Prophet saith) Gods 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 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 fire from the Altar, and cast them upon the Earth, from which came such thundrings and lightnings, and Earth quakes in the World. 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 repented 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 to the plummet; 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 the Lord keep us from, that such vexation do not make such froward dullards as we are understand doctrine as some read and interpret 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

1 Sam. 6. 19.

Hos. 4. 15. 5.

8.

Jer. 7. 12.

Isa. 29. 1.

Isa. 31. 9.

Psal. 128. 5.

Revel. 15. 6.

16. 1.

Revel. 8. 5.

Isa. 28. 9, 10,

11, 17.

Isa. 33. 19.

Margin. Eng.

lish Annot.

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 Gods *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 ἰσχυρὰ, *Jude v. 4.*) and such are the permitting and giving over to stupid senselessness, most enormous, outrageous sins, obstinate obdurateness and final impenitency in them. But of these we spake before. Only consider them here in *genere pane*, as judicially, but most justly inflicted as the recompense of mens 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 *Isaiab*) as an Husband-man he hath been planting and dressing, and watering his Vineyard, if after all, nothing but *four grapes*; מִן עֲשׂוֹת עוֹר, *what could I have done more, or rather* (as some otherwise, and (it may be) better, render it) *what is more to be done, in so desperate a Case? (Isa. 5. 4.)* but what

what he adds and answers (*v. 5.*) but to *take away the bedg that is 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 saddest judgment that in this life can befall a man, and no sadder sight in the World than to behold such a *triste bidental*, such an Heaven-struck forlorn Sinners grown *blind by seeing the light, and deaf* (as they that dwell near the out-falls of *Nilus*) by hearing a more pleasing sound, even the word of life, more *filthy for washing*, more barren (or rather fruitful of poysonous 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 pities 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 *Wolfs or Lions mouth*, dragged through all mire and dirt into his Den, and there to 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 *Sion* 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 *thrown 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 *Tophet* intolerable, that *fire unquenchable*, when the some. Mark 9. 43. times 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

that, when after *grace turned into wantonness*, patience shall be *turned into fury*. How low low will that for-ever-lost 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 mens 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 roul 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 loss and dung* in comparision 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 *tormented* 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.

Use.

Which in the Application of it should most seriously advise and perswade us in our due both estimate and abearance 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. They may do us no good, therefore rest not in them.

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 Inns; 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 Psalmists 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 *Moriab* 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 *delight* and *desire*, but *expectance* and *dependance*, and then (although we should come to Ordinances with encouraging expectations of help from God in them, yet) should we thus *lift up our Eyes to the Hills themselves*, to the highest trowing 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 maist 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 beest therefore on the *Mount of Transfiguration* (where Christ was *Matth.* 17. 4: 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 glasses thou seest the face of Christ, and art *changed from glory to glory into the image of Christ by the spirit of Christ*, sit 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.

Vide Augustinum. Tract. 1. in Joannem, mor ab initio.

2. Nay secondly, *Rejoice with trembling*. Cheerfully and thankfully 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 disadvantage; as the *Israelites* and *Bethshemites* received the *Ark* with much joy, *1 Sam.* 4. 5. and *Chap.* 6. 13. but by their Carnal confidence 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 extinguished with their tears and blood, Precious Ordinances being

2. They (without Christ) may do us much hurt, therefore with all holy care and fear converse with them.

John 13. 27.

2 Cor. 3. 7.

Jer. 38. 12.

2 Cor. 3. 6.

Cap. 4. 14.

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 stranglenth himself with the Cord that is let down to him to draw him out of the Dungeon, as if *Jeremiab* had put that Cord about his neck, and not *under his armbolles*. 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 neglect and abuse of them, I may make them *loss 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 Instruction 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 *loss* 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

It must be only of *Similitude*, not of *Equality*. It must be under Christ. Their affection was so great to Paul, that he saith, 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, *δια τῶν χειρῶν*, *v. 7.* and *ἵνα χειρὶν ἀκροήσῃ*, *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 *Zacchæus* did, to set thy self in Christ's way and walk, but on purpose that thou maist 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 so 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 Gods 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 so much to be taken with the solemn and stately 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

Exod. 29. 42.

25. 22.

Mark 13. 1.

2 Cor. 3. 9.

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 sanctifieth and blesteth all, and which in all and above all most precious Ordinances a sanctified heart most highly prizeth 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.

κατὰ νόμον φαισαῖς, κατὰ ἥλον διακονῶν τὴν Ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενῃ ἀμεμπτός.

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.

St. Maries
May 13. 1660.

ἐκκλησία γὰρ
πάντα ἀπε-
αίρεσα ἔχων
τὸ περιτμυ-
θῆναι ἐκ αὐτοῦ,
&c. Chrysost.
in locum.

Postquam de
generis nobili-
tate differuit,
nunc descendit ad doctores
personarum pecu-
liarum. Calvin.
Eftius v. 5.

laudavit se à
genere, v. 6. à
proprio studio
& factis in Je-
daismo, Cor. 3.
à Lapide.

IN 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 unblameable, 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 ἐαυτοῦ προαίρεσως, as Chrysostom expresseth it, *que sunt propriae electionis, ideoque plus habere videntur 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, *Act. 26. 5.*) ἀκριβεστάτην ἀίρεσιν, the accuratest 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 *ἀρετή* signifieth) 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 *Zelos*, 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*, *ὅτι ἐπι-φεινήδυνον ὄντας, ἡ φιλαρχίας ὀρέ-
κεται ποιεῖν, ἀλλ' ἡ τοῦ νόμου ζήλῳ ἵστα*, saith *Chrysostom*. He might have been so hot and furiously *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 venturesomeness, 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 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

*Legis. Scitum,
Calv. Aquin.
Eftius, ἀπειρον
Scholiastes.
Νόμον hic
vocat specialis
instituti Θεο-
μύς. Grotius.
Bez.*

*De bello Ju-
daico lib. 1.
cap. 4.*

*Joseph. l. 13.
cap. 18. & lib.
18. c. 2.
Scullet. Exer.
Evang. l. 1.
c. 20. p. 57.*

Note.

1 Cor. 4. 7.

This is held out in the first expression, κατὰ νόμον φαρισαῖος. *Touching the Law.* He meaneth not the Law of God, but *specialis instituti Θεομύς*, or *prescriptum Religionis institutum*, the special instituted and assumed form, order, rule, or sect of his religion, and touching that he saith, that he was a Pharisee. And that the Pharisees were one of the chief Sects of the Jewish Religion in our Saviours time is so commonly said and known by all, that I need not mispend time, or misuse your patience to clear it to this Auditory. Their very name betrayeth them, which in the true Etymon of it signifieth ἀποκριμαίους, Separatists. But Paul puts it out of doubt, when *Act. 26. 5.* he calleth it ἀκριβοστάτην αἵρεσιν, *exquisitissimam heresin*, the most exquisite, exact sect of their Religion, which Josephus thus expresseth, τάγμα τι Ἰουδαίων δοκῶν ὑπερβίστερον εἶναι τῶν ἄλλων, καὶ τὸς νόμους ἀκριβοστερον ἀρνησθῆναι, 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, *Hessenorum ἀκριβοστερὰ πολιτεία*, 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.

1. That it is not the being of any sect, 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 considerable; 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 factions are far from justifying us that so deeply condemn us.

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 dung 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, *Act. 24. 14.* when he said, *ἐγὼ, ὁ κατὰ τὴν αἵσθησιν*, and thereby shews, that there may be a way (even the way of Faith, Grace, and Christianity) which the Jews then called, and many now call *Heresie*: but they only call it so in their corrupt *Nomenclature*, which is far from being so in truth and reality. And so *Christians* by *Muslimans*, 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 *Idolatries*, nor those that are sound in the faith, and holy in practice, for declining or decrying other mens 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 *Heresie*, 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 word 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 is nothing of Christ, but indeed contrary to him. Whither we may refer the various *Se&ts* of the Heathen Philosophers as well the more moral *Stoicks*, and the more refined contemplative *Platonicks*, and the more rational *Peripateticks*, as the more brutish *Epicureans*. Hither also the opposite *Factions* of *Hillel* and *Schammai* among the Jews, their three more famous *Se&ts* in our Saviour's time, or the seven which * *Justin Martyr*, † *Eusebius*, and *Epiphanius* variously reckon up.

* In Dial. cum
Tryph.
† Lib. 1. c. 4.

As also the numberless number and rabble of Popish *Seculars* and *Regulars* *Votaries*: that *swarm* of *Locusts* in their several *Orders* and *Religions* (as they call them) of their *Monks* and *Friers*, and other *Ecclesiasticks*, from the first to the last of the *Jesuits* and *Oratorians* set up on purpose to invent and hold up their several *Idolatrics*, *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 *Se&ts*, 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 *Se&ts* and *fracti&ns*, whose materials and essentials are sinful and against Christ.

2 Cor. 11. 3.

Ezech 43. 8.

1 Sam. 5. 3.

2. Nay it may be a *Se&t*, when the ground-work 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 perversly made the matter of a *Se&t*; nor were they more *Se&taries* 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*.

Mat. 28. 20.

2 Cor. 1. 24.

And that place affords another way of *Se&t-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 *av&rs* *hon* 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* *ὁ ἓς ἑνὸς ποιεῖται τὰ αὐτὰ τὸ ἑτέρῳ*, to be *puffed up for one against another*. For that Master which we follow, and

1 Cor. 4. 6.

plenis buccis extol and admire, against another whom we reject *Chrysostom. in* and vilifie, as in a *diseased* body some parts are swollen up, whereas *locum.* in a *sound* all parts keep their due site and proportion, as in all *Se&ts* 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 *Se&ct*, and *Paul* himself against his will may be made a chief *Se&ct*-master. But *one is our Master, even Christ*, and we all should be as Brethren, *Matt. 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 *Corinths*; when it was for one, it was against another. So betwixt *Hillel* and *Shammai*, *Pharisees* and *Sadducees*, *Guelfs* and *Gibelines*, *Dominicans* and *Jesuits*, *Seculars* and *Regulars* amongst the *Papists*, and too much and too often between several dissenting parties amongst our selves. So *Chrysostom* on that place to the *Corinthians* joyns *ὁ φλογμαίνων* and *πυρρὸς*, inflammations and tumors usually go together as well in corrupted Churches as diseased bodies. These are *Se&ts* indeed, when there are such cuttings and slashings; and mutual wounding of other mens esteems. 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 it in our mouths and hands) glory not and lye not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish*: though set off with the Title of New light and Revelation, is but the smother'd glowing of Hell-fire; the smoke that ascends from the bottomless pit. For the wisdom which is from above is indeed first pure, but then peaceable, gentle, and easie to be intreated, &c. *Jam. 3. 14, 15, &c.* Here are opposites, Heaven and Hell: But you may discern Heaven by its *sirene light*, and Hell by its *fierceness* and *darkness*— These and such like are the *Se&ts* I now speak of; of which *Paul* stiffly 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

V. 7.

other things, which sometimes he *accounted gain*; by which he purchased Gods favour, as the Popish *Votaries*, by being of their *Religious Orders*, conceit 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 *Sainthood* to themselves and their *fraternity*, the others with them are but strange and *without*, if not without interest in Salvation, yet at least so 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.

2 Pet. 2. 19.

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, *καὶ ὑπερβαίνει ἑσθλόν*, a more excellent way, which their Masters promise to teach them, and not having found and felt comfort, and sealing, and settling, 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 had spent all on Physicians, came at last to Christ.

2. But others, especially their Sect 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 *ἐκγενησάμενοι ἵνα σωθῶμεν*, and not suffer persecution from the Jews, sided with them against Christ and his Apostles.

Rom. 16. 18.

1 Tim. 6. 5.

Sometimes out of Covetousness, which the Scripture often notes in factious Seducers, that they teach things which they ought not for filthy lucre sake, Tit. 1. 11. that through Covetousness they

make merchandise of their followers, 2 Pet. 2. 3. and have an heart exercised with covetous practises, v. 14. and in Jude, v. 11. most emphatically expresseth it by *ἡδονή*, like Balaam with a full and violent stream they poured out themselves for a reward; which Cyprian afterwards complaineth of in Novatus, who, he saith, was, *Avaritia inextinguibili rapacitate furibundus*, too visible in our modern Sectaries.

Generally from vanity and emptiness, and wanting of true solidity, and therefore the Apostle smeth them, *ἀνεκτός*, 2 Pet. 2. 14. to which (Chap. 3. 16.) he joineth *ἀμαθῆς*, unlearned and unstable souls; for parts, and age, and sex, usually of the weakest, as we see in most of the seduced in our days; and so, whilst the solid graine 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, *τὰ βαρύτερα*, the weightier things, like Children that blow and follow after feathers, they eagerly pursue, *τὰ λευγέστερα*, some one or two, or a few things of less moment, and so *fluctus in simpulo*, make a blaze in the straw, by the light whereof they make their own folly too visible, but withal set 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. *ὅτι ἐγὼ οὐκ ὡμαι ὡς οἱ ἄλλοι*, that they may not be like other men. But as Palsy-members have an *Estastick* 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 Calones & faculas*. To be a *μύσας τῆς* was the aim of their first Ring-Leader, Simon Magus, Acts 8. 9, 10. as ambition hath been the brand of Novatus, Arius, Aetius, and many of the former Hereticks; 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, Ecclesi. 7. 29. falling from unity and unity together, and now gotten into a wild Wilderness,

and

and having lost the right path we irrecoverably lose our selves, and are ready to seduce others in numberless by-croß-ways, and like so many crooked lines drawn off the Center croß and cut one another, or a routed Army, run either singly or in some small parties this way and that way, juttling 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 *Seßs*, 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 *loss*, 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 *Seß* or *Party*, is not that which we should take up with, or rest in. Whatever vain men say or think, it's not the being wrapt in a Friars Cowl that will either Cure the sick mans Body, or save his Soul, not being of this or that *Seß* or *Party*, that will dub or Canonize thee a Saint, or make thee meet 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 *loss* and *dung*, and indeed it's no less than a dishonour to *Christ* that such *dung* should come into comparison with him. And therefore I must say 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 otherwise much, at least some good : but in this of following and maintaining of *Seßs*, 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 *seß-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 unities, 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*,

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 Coat* rent into pieces? *Ἀίρεται, Ἀγαπῶνται, ἡ λαν αἰρεται, ἡ τῆς ἐν Χριστῷ ἀγαπῆς ἀραξία*, as *Clement Romanus* pi- *1 Cor. 1. 13.* outly bemoaneth; however we may pride our selves in it, yet it's truly filthy and unworthy of *Christ* and a true *Christian* conversation. Though there be *four score Concubines* of such as do not so sincerely profess *Christ*, and *Virgins without number*, that make no *Cant. 6. 8.* profession of love to him, yet *his 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 cross 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 *sitting* (I may without affectation say) is a *dissecting* 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 *πάντα ἔργα κακὰ*, 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 Gods whole Law. I insist not in particulars, as idolizing our selves, or others against the first Commandment, and setting *altare juxta 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 *Lactantius* said of *Tully*, *Verum hæc non Ciceronis culpa est; sed fœda* — 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 but believed and followed by themselves and their followers, a 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 he taught: as our later *Libertines* and *Antinomians* make the worst sins none, but only the sense of them, and sorrow for them. Hence *Arch-Hereticks*. (though some few, as *Pelagius*, (especially at the first) were more sober and seemingly

Tom 6. de Hæres. hæres. 54.
ut asseveraret,
quod nihil eorum
obisset quorum-
libet perpetratio
et perseverantia peccatorum,
si hujus
quæ ab illo docebatur fidei
participatio esset.

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 *Seſtaries* railings, *curſings*, 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 *Seſts* 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 inflicteth on these *Babel builders*. What divisions and subdivisions are they mouldred into? and what deadly irreconcilable feuds and animosities amongst themselves do they often fall to? *Thomists* with *Scotists*, and *Jesuits* against *Dominicans*, *Seculars* and *Regulars*, and one *Seſt* against another, till at last (when others could not do it) they destroy each other, whilst *Midian-like*, every mans 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 *Grotius* well noteth, *Mala coitio divisione punitur* by Gods 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, furies, and divisions partly grieved and offended in themselves, and reproached by others. *Τὸ ἅγιον οὐκ ὡς πολλὰς διβροχεῖ, πολλὰς εἰς ἀδελφίαν ἵσθαλλο, πολλὰς εἰς διαγυῖν, πάλαι ἡμᾶς εἰς λαόν,* saith the former *Clemens* to the *Corinthians*, 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 saw cause to take up the same complaint; and we now as much as he, that our *Seſts* 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 please timely to heal these breaches, they will

Psal. 55. 9.

See Socrates
l. 5. c. 21, 23,
24. Grace

See Watsons
Quodlibets.

Judg. 7. 12.

1 Sam. 14. 20.
Ezech. 38. 21.

Matth. 24.
Διχογνωμον, ἢ
ἢ punishment
for dividers.
See Boyse. in
locum.

Page 61.
1 Cor. 1.

not stay here ; but division will end in dissolution. A Church as well as a *Kingdom divided against it self cannot stand*. Planks joyned together make a ship ; but if once dis-joyned, they make a shipwrack. *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 our selves ; and so *dum singuli pugnant, omnes vincuntur*. The Devil and his Instruments are not grown so drowlie 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.

*Ammian. Marcellin. lib. 22.
* Lib. 8. c. 1.*

Oh therefore that once we might be taken off from that which keeps us so off from one another, and that we might be effectually dissuaded from resting in that which so much dissettles 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 joyned 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,

*Καυνοῦσα ὅς
τοῖς ἐχθροῖς
ἡ ἰσὺς τοῦ
ἐκ. Nazian.
zen. Orat. 14.
pag. 218,*

Chap. 1. v. 10. and calls upon them and God for in the close of his second Epistle to them, *1. Cor. 13. v. 11, 12, 14.* as the both *Alpha* and *Omega* of his desires and their happiness. That which he enjoyns and commands with most conjuring perswasives. *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 *Syntycha*, 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 lye 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 joynts 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 *tessera & 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 *ἐν ἑνὶ πνεύματι ἡμεῖς πάντες οἱ ἐν σώματι ἰστανόμεθα, καὶ πάντες οἱ ἐν πνεύματι ἐπολόμεθα*, *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*, *οἱ ἐν σώματι καὶ οἱ ἐν πνεύματι*, *concorporated into one body*, and as it were identified into *one spirit* by an happy *unio 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 intus alit & magno se corpore misect*, all

Gal. 6. 1.

are kept in a perfect harmony, and as *Macrobius* out of *Plato* observeth, though the four Elements be divers, and have opposite qualities,

Euod. 6.

Samm. Scip. l. 1. cap. 6.

qualities, and so are at odds one with another, yet God in his wisdom 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 *driness* they are opposite, yet both agree in *coldness*, and so in the rest of the Elements, *ut per sam jugabilem competentiam & consuetudinem sœderari 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 successful to so glorious an end; and because he may be sooner intreated than froward man be perswaded, I end this particular with *Noahs* wish and prayer, *Gen. 9. 27. The Lord perswade Japhet to dwell in the tents of Shem*, that our many *Sects* and *Schisms* being abandoned, and all our rents and breaches made up, once at last our *Jerusalem* 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 Isa. 33. 20. any of the Cords thereof broken.*

R 2

SER-

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 νόμους ἀκριβέστερον ἀπονομιζάντες, 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 pretence 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 *Porphyrie* thought of him, or what he speaks of himself, *Gal.* 1. 14. ὃς περὶ πολλῶν ἐν τῷ Ἰουδαϊσμῷ ὥστε πολλὰς συνουσίας, that he 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, παιδευμένος καὶ ἀκριβῶς, instructed accurately (as the *Tigrine* rendereth 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 valueth not himself by, nor rests in, but counts it also *lost and dung*, that he might gain *Christ*. Whence

De bello Judaico, l. 1. c. 4.

*In Judaica Religionis notitia, sive legis studio. Grotius. * Acts 22. 3. 5. 34.*

Acts. 9. 1, 2, 3. 14. 22. 5. 26. 10, 12.

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 *loss and dung* in com-
parison of Christ; and are so to be accounted by us *that we may*
gain Christ.

And of this now I cannot say, as I did of the former, that it is
of little or no worth; No. Next under Christ 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
saith, that *Fools* indeed *despise wisdom*, and *bate knowledge*, but Pro. 1. 7, 223
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 Eccl. 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 frantick 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-* 1 Sam. 10. 23.
cere, all others as their underlings, nay lift up themselves against
Christ himself, his Truth, ways, and Ordinances as poor low
things, too inferior for their Altitudes to stoop to. A *Psalm of*
David, a dull piece to an *Ode of Pindar*. A Believer an halt-
witted, crackt-brain Simplician. To such, *Preachers* (as to the
Athenians) are but vain *bablers*, *Act. 17. 18.* it's *the foolishness of*
preaching, and therefore they think they more wisely spend their 1 Cor. 1. 21.
time in reading of a Book than in hearing of a Sermon. Yea
Christ 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 wise Rulers, or the learned Pharisees *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
Christ, whilst he continued a *Pharisee*. Which not only set him
off from embracing him, but set him on more fiercely to oppose

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 *Porphyrus*, *Julianus*, and such other learned Adversaries, their *acuteness* setting a keener edge on their *malice*, and their greater knowledge furnishing them with greater abilities to caviel 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 so 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 so wise as to become such a fool himself, and to call upon every other man that seemeth 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 loss and dung, δια τὸ ὑπερίχον τῆς γνώσεως, for the more transcendently excellent knowledge of *Christ Jesus his Lord*. For as *Moses* when set on the rock came to see *Gods 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, he that increaseth 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 savingly 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. Δαρήσεις πολλὰς, saith our Saviour, Luke 12. 47. and so *Clement*, ἴσῃτε, Ἀδελφοί, ὅσην πλείον & καὶ ἐξιώθημεν γνώσεως, τοσούτω μᾶλλον ὑποκείμεθα κινδύνῳ. More light now may then meet with more heat in those everlasting burnings.

Act. 9. 3.

Act. 26. 24.

1 Tim. 3. 15.

Eccles. 1. 18.

R. Gallus.

Quid prodest
esse peritum &
peritum.

But this particular, though fit to be further pressed in this Auditor of Learned men, hath been already handled in the first part of the Text, when we spake of that, τὸ ὑπερίχον τῆς γνώσεως, of

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 loss 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 *Hasidaei Saints*, would fain out-strip all, and be most conspicuous and remarkable; from which (as best Hebrew Grammarians conceive) they had their names of *Pharisees*, *quasi ἀπεχωμένοι*, 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 *Pharisaïsme*. And for after-times, Josephus tells us, their *Señ* was, *τάγμα τι Ἰουδαίων δοκῶν ἐνσεβέστερον εἶναι τῶν ἄλλων*, that it was an Order of men among the Jews that seemed and was esteemed more godly and religious than all the rest. And if you will measure Religion by exact *Tithings*, frequent *Alms deeds*, *Fastings* and *Washings*, long *Prayers*, and Broad *Phylacteries* and the like, and take notice what our Saviour spake of them in his time, *Matth 6. 15. 23.* 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 demurely misfigured, the antick garbs, gaites, 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 saith, *Wo to them for it.* Well therefore might our Apostle account this *Sepulchre Painting*, and outside varnish *loss and dung that he 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 *loss and dung that we may gain Christ*. It's not a fair stamp on a slip that will make it current. Note 3.

Not that simply and in themselves as in the former particular *Sects and Factions*, so all outward appearances and Professions of Religion and Godliness are to be reprov'd or under-valued.

Indeed some are such as are of our own devising, especially in

Gods worship, as most of the *Pharisees* Gayes were, and the *Papists* are. Let all such be at the same rate with the fore-mentioned *Sects* and *Factions*, 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 *loss* in the want of true piety, but in their own natures *dung* indeed; the dressing up or rather the foul dawbing of a Dunghill-Idol: a Whorish hearts garish, but withal sluttish dress, not covering, but setting out its inward filthiness 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, Hypocritic, 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, *ἀνὴρ σωματικῆς*, *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 distempered Soul. Such were the *Pharisees* *misfigured faces*, which they accounted Beauties; and such are not only the ridiculous antiques in the *Papish Mass*, 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-finery 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 *loss* and *dung*. And what *loss* 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 *loss* and *dung* if compared with Christ, especially if rested in and so set in opposition to him.

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. Matth. 5. 16.* not to be seen our selves, but to shew forth God's Grace, and give light to others. So *quædam* *is quædam*, *Phil. 2. 15.* we must appear, *yea 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, The like but with them, *Jer. 50. 5.* have our faces Zion ward, *2 Sam. 17. 11.* as it's said of our Saviour, *Luke 9. 53.* *τὸ πρόσωπον αὐτοῦ ἦν προσῆμνον*, whether you read it, *his face was* Proficientis with Beza, or more near to the words with the Arabick, *Proficiens*, it comes all to one, I say as Christs face was of one going, or *is self going to Jerusalem*, so ours to heaven: *sicut oculi loqui dicuntur, qui innunt quod dictum velis: ita facies ire dicitur, quæ præ se ferat iter aliquod destinatum 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.

Sec L. de Dieu & Grotius.

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 salvation, 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, saith 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 Den. 6. window*: and although *David will bide Gods 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 shent for it. And although *Nicodemus* at first for fear came to Jesus by night; yet both he and *Joseph of Arima-* *John 3. 2.* *thea*, 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 adhuc saperet 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 debitum honorem propter metum non detulerant, quasi mutati in novos homines ac-*

De verbis A-
post. Sermon. 8.

currant ad cadaver mortui, they which before through base fear durst not openly own him whilst alive, with an heroic 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 *Silentarii*, *Tacetes*, and *Fratres Liberi*, amongst the *Anabaptists* of late, hold it not necessary to profess Christ) plead *Nicodemus* his example for their subterfuge, yet it would be well if as they imitate him in his former sinful dastardliness, so they would in his after-courage and boldness. To whom in one thing (as *Calvin* well observes) they are like, *quod Christum quantum in se est sepulcrum curant*, that with him they take care to bury Christ; he to bury his body, these his truth and grace: but Christ 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 adventured to bury his body when dead, then *turpis & pudenda ignavia est* (as he saith) *si regnantem in caelesti gloria fide & 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 *Austin* expresseth it: and when *Knox* his Corps was put into the Grave, *Earl Morton* 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, *Isa. 53. 3.* that they *hid their faces from Christ* as ashamed of him, and ours is like to it, when with *David* now got into *Abimelechs* Court, we change our behaviour; when got into bad Company, we say with him, *Amos 6. 10.* *hold 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 Christ and his ways, as the *efflorescentia* and the out-beamings of inward light and life, sincerity and reality; for although *all is not gold that glisters*, yet *all gold should glister*,

and the more by how much the more it's rubbed upon by the profane Worlds Calumnies and Oppositions. The word כסר which in Hebrew signifieth 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 proditiōe Petri, cum de negatione agitur*. Peter became an half Judas, the denier little better than the betrayer of Christ. But the chaste Spouse makes it the matter of her grief and complaint, that she should be כסויה as one that is veiled, 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 surname 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 *Christianus 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, *Matth. 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 irrecoverable. It's *Wo* even to Scribes and Pharisees, if they be Hypocrites, if a generation of vipers, as John Baptist, and our Saviour calls them *foris pille, intus venenose*, as he glosseth it. If it be but a bare form, it's but a thin lank thing, and may well be counted loss in comparison of Christ who is substance: as

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

*Sodoms ap-
ples. See Chry-
sost. Hom. 8. in
1 Thess.*

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 any thing 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, *περὶ τὸ*

*See Hammond
Annot. 6.*

θεαμάτων, Matth. 6. 1. as on a Stage in a Theatrical ostentation, ἵνας φαίνωσι, v. 16. that they may appear. And for that purpose, *the outside of the Cup and Platter is made very clean, and the Sepulchre very fairly whited 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 seeth 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 so 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 Gods 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 it 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 bulker, 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 loss and dung in comparison of him, because first but bare out-sides, and therefore at the very best

*Psal. 45. 13,
14.
1 King. 6. 18,
21.*

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 soever the sound was, yet how hollow, when

nothing

nothing within but emptiness? How faint will that poor mans heart be, who hath indeed a rich and costly sute on, but is within deadly sick and wounded? Like your Flowers which spend 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. Suh unfavoury salt, 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 jus fasque animi, sanctique recessus,
and — *incoctum generoso pectus honesto.*

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 Sepulchre was within full of uncleanness and rottenness. And their long Prayer was but a pretence the more cleanly to devour Widows Houses. In *Tertullian's* Language, *Impietatis secreta superficialibus officiis obumbrant.* *Math. 23. 14.*

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 pourtrait 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 fowl 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 sight of some Monster or a Puppet-play.

— *Quodvis vis fallere plebem*

Finge Deum. — The ancient guise or disguise rather of Hypocrites, as *Ambrose* of the *Manichees*, which did aliud agere, aliud profiteri, sanctimoniam defendunt, & lege sua turpiter vivunt; 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 there-fore

In 2 Tim. 3.

Publius.
Officior. 1.

Terry.
1 Thess. 2. 5.
1 Pet. 2. 16.

2 Sam. 19. 16,
20.
1 Cor. 4. 5.
2 Cor. 4. 2.

Prov. 23. 8.

fore Bernard might very well account to be that *Demonium 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 bonum se simulat, tunc pessimus est*, saith one; and Tully is express and serious. *Totius autem injustitie nulla capitalior est quam eorum, qui tum cum maxime fallunt id agunt ut viri 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 phraseth it, when to such *χερσάνωνος* (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 thy 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 loss? when, as Solomon saith, 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,

4.
1 Cor. 7. 31. Fourthly, These vain shews (because such) will not last nor hold out. For *ὅτι ὅλα κτίσις σαρκὸς καὶ αἵματος*. The Scheme of this World passeth away, saith the Apostle, and so will the Scheme of Religion too if it be but a Scheme. It will sooner or later discover it self, 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 Stony ground though it springs up fast, yet is by *Math. 13. 5*, and by offended: and although 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. Rusty Iron may be gilt, but the rust will at length work through. All such gilt and paint, in time at least, will of 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* (*specie religionis nitidi, inanes virtutibus*, as *Brugensis* paraphraseth 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*, 2 *Pet.* 2. 17. none more fierce and tempestuous: as none keener Enemies to Christ, than the seemingly devout *Pharisees*; renegade *Julians* and *Porphyries*, the bitterest Persecutors.

2. In down-right Atheism: and so they that in *Matth.* 24. 51. are *Hypocrites*, *Luke* 12. 46. are called *Unbelievers* or *Infidels*; *ἀπιστοῦντες* have dallied so long with God, as though he had not seen them, *ἀνίσταται* till at length they come to think *there is no God* that can see them. I wish our dayes 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 sit down in none.

3. And so of all men prove most impenitent and irrecoverable. You read of a *καρδία ἀμετανόητος*, a heart that cannot repent, but it's to be found in the bosom of such censorious pretenders, *v.* 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 hardned 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, fitly compared to *Foxes* as for their *craft* and other tricks, so also that *nunquam cicurantur*, never made so gentle as to take upon them the *Yoke of Christ*. Thus in point of sin here is a foul end of such fair shews.

And it's but fit that in the punishment of it it be as much notorious; God delighting to assert his *allseeing justice and holiness*, to draw such out of their holes to open execution.

Oftentimes in this life, when an *overflowing 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, *Ezek. 13. 13, 14.*

Zeph. 1. 12. 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.*

Isa. 33. 14. 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 Undertenants* to them, *Matth. 24. 51.* where he saith, *ὁ δὲ δικοτομήσει αὐτόν, And he shall cut or divide him asunder* (a fit punishment for a double divided heart) and *give him his portion with Hypocrites*. *Dignum hypocritis supplicium, ut qui duplici sunt corde in duo dissecentur. Bifins in locum.*

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 lustre, 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*, *ἵνα χερσὶν κερδήσω, that I may gain Christ.*

Use:

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 sic 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-bright-*

ness, any lesser, 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 *Jeremiah's* enemies would do him, to *smite it with their tongues*, calumniating it to be nothing but *Jer. 18. 18.* base dissembling 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 fore eyes which were offended at the dimmer light of the Heathens moral virtues, for so you may know whom you find complaining.

—virtutes ipsas invertimus, atq;

Hor.

Sincernum cupimus vas: incrustare. —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 Paulum.* as soon as ever they saw a Christian, then *statim illud de trivio* *segundis verbis* Behold! a Greek Impostor, which *Nazianzen* also much complained of in his time, *ἔτι μᾶλλον ἔτι πιστευομένην πίστιν*, *ἔτι μᾶλλον τὴν ἀπὸ τῶν ἀνθρώπων ἐκείνων ἐκδομένην*, that Grace was counted but an artifice, and a Christian must needs be an Hypocrite, and every professor a masked Stage-player, which how unreasonable it is he there shews. And let all such know, that as it is the *Panters* 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.

Orat. 14. p. 219.

2. Nor secondly that holy hearts should be ashamed of, though they do, but should with our Saviour be able to say, *I bid not my face from shame and spitting*, *Isa. 50. 6.* And *David* will be more vile, though *Michal* 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
T self,

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

In all our shews and appearances of Piety and Religion take we care that they be of the right stamp: of Gods own *image and superscription*, and not our own invention. There was much of the *Pharisee* devotion of their own devising, and more of the *Papist* holy Churches Idolatrous, superstitious will-worship of their own pageantry, and too much it may be of false-hearted weaker Christians additions, or Mimick affections; which in *Solomons* account is to be *righteous over-much*, which, because not from the word, Christ will not own, nor thank you for any thing you suffer for it, and the very Devil will be ready to say to such *Exorcists, Jesus I know*, and Paul *I know*, but *who are ye*, or whose are these?

Though they be of the right stamp, and have Gods own *image and superscription*, yet take heed of a *too* timely precocity. The *Story* ground's *in* *the* *desert* *was* *immediately* *springing* *up* *was* *a* *bad* *Omen*, and fore-runner of its *subsequent* *decay* of its as *hasty* 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 hid her self five months*, *Luke 1. 24.* not out of distrust and doubting in her self 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 profane mens cavils, when now at the five months end the thing proved manifest, and there might be the less wonder at an old womans 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 desert* till the day of his *showing 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 seasonable. And although we do not confine Christians to a Pythagorean five years *exordia* 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 opining, and a too hasty putting of punies into higher forms is neither so seemly nor useful, oftentimes hurtful and prejudicial in the School of Christ.

Maldenat en
Orig. Beda.
Enthym. The
q bylaft.

3. Even when more rooted and confirmed; as to outward shews and appearances, our serving of God, *μὴ δισκῆς εἰς ἑσθρίαν*, *Hebr. 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 unseemly; yet sometimes times may be so perillous that they may perswade 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, &c. *Zeck. 12. 12, 13.* Enemies malice and readiness to catch, and Hypocrites falseness, yea and the most sincere Christians weakness (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: *ἵνα γὰρ δοκῇ δεῖξαι ὅτι ἀλλ' ὅτι οὐκ ἔστιν*, when it was pronounced on the Stage, *Plutarch* saith, all the Company looked on *Aristides*, as the man, and that man be every Christian. For of such *Hierom* well said, *vivuntium ad nos non ora contem- In Jer. 5. 26.* plumus, sed manus. It's not our looks and shews, (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.

T 2

SER-

SERMON XI.

ON

PHILIPPIANS 3. 6.

Κατὰ ζῆλον, διώκων τὴν Ἐκκλησίαν.

Concerning Zeal, Persecuting the Church.

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 præcelluerunt 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 Profelytes*, 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, *παραβολῆς ζήλωτι*, a fiery zealot, *exceedingly zealous*, *Gal.* 1. 14. even to madness, *παραβολῆς ἡμμανῖμων*, 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 (he thought) would destroy and abrogate it. *Neque zelus legis melius ostendi possit quam persequendo Ecclesiam, qua legem jam irritam 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, *loss and dung* in comparison of Christ.

Zanchy in *hoc*.

Math. 23. 15,

23.

Luke 18. 12:

Acts 26. 11.

Acts 9. 1.

Zanchy,

Note 4.

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 it self is very valuable.

2. So that we naturally are very apt to applaud our selves 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, καλὸν δὲ τὸ ζήλῳσαι, 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 pectus* (as Gualther 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 *concupiscible* and *irascible*: 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) 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 *ἡ ψυχή* 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 spiritfeful and sublimate!

If not rightly guided, proves an inflammation in the spirits; if *pro aris & focis*, sets all on fire. *Ubi de Religione, ibi quoque, de viâ agitur*, saith Philo *Judeus*. Men act for life. Our meek Jesus never spake more angerly, nor dealt more roughly than in this Case, John 2. But if it be (as it was always in him) rightly guided, it proveth *שלהבת* Cant. 8. 7. the flame of God, in which the Soul like *Elijah* mounts up to heaven in a fiery chariot, or the Angel that appeared to *Manoah*, in the flame of the Altar. 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, sets such divinely inflamed Souls far above the ordinary forms of Christians, as the fire is above the dull earth and other inferior Elements.

Lud. Vives de anima l. 3. cap. de indignatione
Zēlō a Zēo seruo, intenso amoris, Aquin. 1. 2. q. 22. art. 4.

2. And yet (as essential to a Christian) is kindled in the breast of the weakest and youngest Christian: for there is *warmth* even in *conception* *Jerem. Psal. 51. 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 *smoke*, 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 *conversions* *conjuring books, Act. 19. 19. Had it then been a dilute flame and not more than ordinarily hot, it would never have so burnt asunder those strong cords of sin and Satan, which till then we were bound with, as while* *frigus doth congregare homogenea & heterogenea, calor doth congregare homogenea & segregare heterogenea*: 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.

Isa. 6. 6, 7.

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 stirs 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 *wo 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 *hands*, and their *feet sparkled* for heat and hast, v. 7, 8. They ran and returned as the appearance of a *flash of lightning*, v. 14. and so we must be *fervent 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 9. 35.* And hence it is that God useth to kindle 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 repairer

repairer of Jerusalem's wall, but we read then withal that *פְּתִיחַ הַדָּרְוֹן* *fligante animo instauravit* he did much, but he was warm at his work and hot upon it, *Nebem. 3. 20.* *Apollon, Act. 18. 25.* was fervent in spirit, and then he spake and taught diligently the things of the Lord. *Fervet 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 wth 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 easie. 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 heat of harvest that ripens and brings in the crop. The *Palm-trees* which are the ensignes of victory delight to grow in hot soiles, on the contrary Bernard well observes that *Adami voluntas non habet fortitudinem, quia non habet fervorem.* 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 riddance made of Gods work by them that are warm, than by them that freeze at it. When God *washeth away the filth of the daughters of Zion, and Jerusalem*, it's by the spirit of burning, *Isa. 4. 4.* It's hot water that washeth out such fouler stains and defilements.

And accordingly it adds much to the valuableness of zeal that God so highly valueth and esteemeth of 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 professeth 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 best duties avail nothing. The richest sacrifices if not burnt with this altar-fire, and the finest flour and sweetest oyl if not baked in this frying pan (as some of the Ancients apply it) have no relish, make no sweet savour in Gods nostrils.

Numb. 25. 7.

1 King 19. 14.

14.

Jer. 20. 9.

Luke 1. 17.

2 King 19. 31.

Isa. 9. 7. 37.

32.

Isa. 18. 4.

Brevengius.

Bib. Pair.

Tom. 2. pag.

550, 551.

No, 552.

John 4. 24.

No, are very distastful. 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 so loathes 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 darted on these lukewarm ones, and had in some measure warmed them, but yet so as that

Valefi Philo-
soph. Sacra.
cap. 90.

Either they never rose higher to be warm at heart indeed; but stayed at an indifferency like Israel halting 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 less loved 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 un-
grateful

ungrateful to ungodly men, *nimis vehementes impetus odere cives*. Dogs will be sure to bark at those that pass by them with more speed than ordinary : nor can wild *beasts* more indure 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 extinguendum*, 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, *Aha, I am warm, I have seen the fire*. So our *Paul* sometime pleased and satisfied himself in his fiery persecution 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 heavens warmth and influence. And so not only with the Priests of *Cybele* and other *Θεωλάτριοι* amongst the Heathens, the *Sibyls*, the Jewish Zealots, and many of our *Enthusiasts* ; but it may be many a hot-headed phansie, yea or inflamed lust sometimes, if but pretending to Religion is that which many please themselves in as the Consecrations of some Divine Flame ; and whilst in their curplings 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. *heavens*, so they in these fiery raptures conceit 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.

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 loss and dung* that he might *gain Christ*, whom by it he had so fiercely persecuted, which leads to

3

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 hearth*, 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 *Pharisees zeal*, the heat whereof was spent and evaporated *in titbing of mint, anise and cummin*, the *Papists* in the *quissquilia*, and trash of their *Ceremonies*; and much of many of ours in sorry minims and punctilios, 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 substantialness of the matter, is made up by the impetuoufness 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 *Basiliacs*, *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.

1 Cor. 8. 8.
Rom. 14. 17.
Prov. 8. 21.

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 bloudinets 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

Joseph. ἀλωσ.
lib. 4. cap. 11.
Hammond on
Matth. 10. An-
not. 6.

us to 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,* *holy sweet perfume in his nostrils.* Καλὸν ὅτι τὸ ζῆλον ἐν καλῷ. *It's* 35, &c. *good to be zealously affected always, if it be in a good thing,* Gal. 4. 18. Ζηλοῦτε τὰ κατὰ λόγον, *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. 2 Cor. 11. 19.

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 Judah 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 *Dauids anger was greatly kindled against the man,* whilest he knew not that he *was the man,* 2 Sam. 12. 5, 7. and our Paul as *exceedingly zealous* (as he saith 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 conceit 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 scare-fires in which the fire leapeth over the next Houses, and seizeth on those that are further off; whereas in nature fire warms and burns that first and most which is nearest, and so in Grace. God *over-heareth Ephraim bemoaning himself* most bitterly, Jer. 31. 18. And David when more awakened, cries out of himself, *Is it not I? even I it is* 2 Sam. 24. 17. *that have sinned, let thy hand be against me, and against my fathers house.* And Levi, when he was zealous for God, *acknowledged not* 1 Chron. 21. *his brethren, nor knew his own Children.* The righteous man, who 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 *Lamie*) 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 frowardness in our selves, and want of love to others, that

which makes us so angry (and as we think zealous) in other mens sins, is because it displeaseth rather us than God, and rather thwarts our touchy humour or it may be outward design or interest than Gods holy Nature and will. But this is a dis tempered 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 *Jewes* with most 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.

AB. 21. 20.

AB. 22. 3.

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 *Jewes* had *ζήλον Θεοῦ*, 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 saith he did it ignorantly, *1 Tim.* 1. 13. but therefore oftentimes the more headily and furiously, as the nettled blind horse runs headlong. *Sedulius* 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 stirs not, the other hath a large Sail, but wants Compass and Pilot to steer it aight, 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 Maries* dayes, 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 *Bernards* words, *Bonum erat tibi si ignifer magis esses quam lucifer*. But most commonly it falls out otherwise, that zeal without knowledge (as in the Bores was in *Germany*, and our combustions at home) proves most tumultuous and pericious, when he is most cried up, as *Calvin* saith, sometimes he

*Serm. 3. in
Huiam.*

was chosen as the best Preacher, *ut quisq; clamorissimus erat & stolidi furore præditus, quem illi zelum vocant quo nunquam arsit Helias.*

To this ignorant zeal referr *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 hastiness*, 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. 2. 12.* and against the Benjamites, *Judg. 20. 8.* had in it too much precipitancy.

See Calvin in locum.
Chrysostom,
Hierom, Ainsworth.

Hitherto refer also all *indiscrete* 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 gettures, such foolish attempts and actions, as makes all ridiculous. And can that which is so justly unlighty to men, be in it self, or make us pleasing in the sight of God? No, remember the four beasts, *Revel. 4. 8.* had *alas oculos, their wings fall of eyes*, which *zelum cum scientiâ ac fide conjunctum designavit*, 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 ei quodammodo substantialior videtur*, as *Bernard* saith of him: and this withal, *Serm. 3. de Lucet Joannes, tanto utiq; clarius quanto amplius fervet, tanto verius quanto minus appetit lucere*; as when *David's* heart was hot, 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,

Mede.

Serm. 3. de verbo Isaia. p. 68.

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 sinister ends, worldly advantage, vain glory and applause, and accordingly managed with pride and obduration. In all which *Jehu'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 also deeply guilty of, that they might be seen of men, and

Matth. 6. 2. have 5, 10.

have glory of them: of which also Luther accused the Monks and Friars of his 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 ita 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 stalking-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 Apostle 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 so zealous. The *fine flower* of the *meat-offering* in the law was to be baked, we heard, in the *frying-pan*, which the Ancients (I told you) said typed out 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 suted them when he joined a zealous Luther and a meek Melancthon 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

meekness at the same time, when you read, *Mark* 3. 5. that whilest he was most *angry*, (and you never expressly read him *angry* but there) yet even then and there you read too that out of compassion he was grieved for the hardness of their hearts, as Moses 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, *Matth* 3. 16.

Exod. 32. 19.
Levit. 10. 16.
Numb. 12. 3.
Berengius in
Bib. Patrum.
Tom. 2. p. 556.

If therefore on the contrary our zeal instead of love be imbittered with hatred and malice, it's *zēlos misos*, 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, *Psal.* 39. 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 *John* 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, blasphemed, 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 poison, which is more quick and deadly, as the Scripture's comparison is, a clear heat upon herbs, that scorcheth and burns them up: as *Saul's* zeal did to the Gibeonites, *2 Sam.* 21. 2. and our *Sauls* here in the Text to the Church of Christ, meer Wild-fire, that such hot-spurs prove *Ardeliones*, the Worlds Phaetons, set all on a combustion, as the *Zelots* did in Jerusalem, and their Successors 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 Christ. Yea and of all more substantial, civil, or moral virtues and performances. For these also Paul puts into his Inventory.

See Hammond
on *Matth.* 10.
Annor. c.

SERMON XII.

ON

PHILIPPIANS 3. 6.

Κατὰ δικαιοσύνην τὴν ἐν νόμῳ γαιόμενος ἀμωπλος.

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 ἐξουισδυνος (as *Chrysostom* noteth) *rash*, and all that might be πιαρχίας ἕνεκεν 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 of the law, blameless*, i. e. *quoad externam coram hominibus conversationem*, for his outward carriage before men, he was (as it is said of *Zachary* and *Elizabeth*) *sine querelâ*, 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 preceptis secundum quæ judicia exercebantur ; dicit ergo se nihil fecisse ob quod tribunali sibi debet*] So that his zeal in persecuting the Church was not upon an humane and selfish, but a Divine interest, as *Theophylact* observeth. Nor was it stained with a vicious life, but (*quod præcipuum erat*, as he saith) this 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

Calvin, Zachary, Hyperius. Luke 1. 6. Aquinas.

Grotius.

C. à lapide in loc.

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 to the Note hence is

That it is not Morality nor the the most unblameably vertuous Note 3. 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. Shew the true value and intrinick 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 auctiora*, 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 prejudge 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, it's 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 *un-man* him, whom I would have to be a *Christian*, or that I *forbad* 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 you to *add to your vertue faith*, doth not either *bid* or *per-*
mit you to be *vicious*; but when the Apostle Peter in a contrary
 2 Pet. 1. 5. method commands you to *add to your faith vertue* (if by *vertue*
 there be meant that which we now speak of) he seemeth to me to
 hint that

1. As *faith* should not be without *vertue*, so

2. That *vertue* 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 *vertue*, but rather the *foundation* of it, that so
 Contra Julian. it may be true *vertue*, for (as Austin saith) *Abst ut in aliquo sit*
 lib. 4. cap. 3. *vera virtus, nisi fuerit justus: abst ut sit justus, nisi vivat ex fide:*
justus enim ex fide vivit. And so indeed I desire that *Christ* (and

1 Cor. 3. 11.

faith in him) should be laid as the *foundation*, (for no other *founda-*
tion 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 surer, and our building raised up higher. For *sine*

Hieron. in 3. ad
 Galat.

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 work and
 walk, in Gods 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 justi-
 fication. 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 spirit-
 less dull morality, and so (as according to his higher well-head
 and principle) to rise higher to those more noble spiritual ope-
 rations 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 de-
 sire or endeavour after, but rather to despise and hate.

This premised, I come more particularly to shew the true va-
 lue and worth of morality in a vertuous and blameless Conver-
 sation.

1. It's the honour of humane Nature, a chief part of our hu-
 manity, 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

(as usually they are taken) some of the *rudera* and broken pieces of that first goodly building. Which were they wholly demolished and quite rased out of us, we should cease to be our selves, to be men, and degenerate into the sensuality and ferity of brute Wild-beasts, *immanitate omnem humanitatem repellente*, as Tully *Offic. lib. 1.* speaks: for humanity in the true sense and common use speaks *Notanda est Dei humanitas.* something of erudition, gentleness, virtuousness, and that not *Calvin. in Dan. 10. 13.* only in Heathen, but even in Scripture Language, in which *וַיִּסַּח אֱלֹהִים בַּמַּדְבָּרָא* *virga hominum & plaga humane, 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. *Premunt ita ut non comprimant.* And therefore I *Sanctus in loc.* must needs say to you, be sober, chaste, just, vertuous, 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 rayes of the sun of righteousness as he is the light which enlighteneth every man that cometh into the world, *John 1. 9.* as he said, *nequaquam sine Christo nasci.* How often doth Austin call these lower workings the gifts of God? and if Polemon by hearing of Xenocrates of a drunkard prove sober, *ne id ipsum quod melius in eo factum est, humano operi tribuerim, sed Divino:* He accounts it a Divine work to make only a moral change and reformation. It's a special gift of God, *qui dona sua, prout ipse judicaverit, hominibus & magna magnis & parva largitur parvulis*, as Bede *In 1 Cantic.* speaketh. Gods largess. Some kind of fruit of the death of Christ. *וַיִּסַּח אֱלֹהִים* to restrain sin as the word signifieth, *Dan. 9. 24.* part of the preventing restraining grace of the spirit of Christ. And therefore such a gift of God is not to be sleighted. Nay such a part of the purchase of the blood of Christ, and the work of his spirit is duly 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 homini 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 *R. Thomson. Elench. cap. 2. pag. 18, 19.* made the Emblem of Bellarmine, a Tiger held in a chain with

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*, *Hof. 4. 17.* it would not come to so good as was said of *Naphthali*, 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 ass alone by himself*, *Hof. 8. 9.* (though that would be wild enough, *Jer. 2. 24.*) but yet with less 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, ravenous beasts of prey for blood and violence, yea incarnate devils for pride, malice and blasphemy, partly of our selves and partly from *Satans* temptations this would come to; and as in our dayes we see our *Ranters* and other *Enthusiasts* desvesting themselves of all morality, civility, yea even humanity, are fast posting to. For the preventing of which, God the most holy and wise Governour of the world, as sometimes in a way of outward afflictions he *bedgeth our way with thorns*, *Hof. 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 unbridled spirits and lusts, but also composes and regulates our tempers and carriages, that we may live at least like *men*, civilly and orderly one with another.

Epist. 5.
lib. 4. c. 3.
hujus tantum
temporis vitam
steriliter or-
navit. de voc.
gent. c. 7.
Epist. 130.
Prosp. contra
collatorem cap.
22. 26.
Fulgent. de in-
carnat. c. 26.

This *Austin* in several places, especially in his *books contra Julianum* observeth in the vertues of the Heathens, the *Romans* and others, that they attained to a moral and vertuous deportment, *ad mores civitatum, concordiamque populorum, & temporalis vite societatem, presentis vite honestatem*, as he and *Prosser* expresse it, to maintain and promote peaceable and civil converse, 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 *Heatben*, therefore they should exceed a *Christian* in it. But on the contrary, if *Christians out-shoot them in their own bow*, if a *Paul* with his *ὁς ἰστας καὶ δυνάμεις καὶ ἀνέμους*, *Ye are witnesses, and God also bow holily, and justly, and unblameably we behaved our selves*, 1 *Thess.* 2. 10. can out-vie the *Greek's Socrates* or *Aristides*, and all the *Fabii, Reguli, and Fabricii*, so famous amongst the *Romans*, oh! this is to walk, *ἀξίως καὶ εὐαγγελίστη*, so as is worthy of the *Gospel*, so as becometh it, and is an honour to it, when *Clement* writing to the *Corinthians*, can congratulate, *τὴν σωφροσύνην* pag. 2. καὶ ἰσχυρὰν ἐν χριστῷ ἐνσώφειαν, their sober and gentle piety, when *Christians* are sober and just, godly men, godly, but righteous, meek, merciful, and every way vertuous withal, that whilest the *Heatben*, the *Hypocrite*, the *natural man* doth but turkeys an old suit, which makes it only look handsomely, with the true *Christian*, All 2 *Cor.* 5. 17. is made new, and so is more comely; the one is like him that by ointment drives in the itch, the *Christian* takes inward physick 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, vertuous 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 *Heatbens 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 vertuous 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 contentions with others, so, many tumultuous hurries of unruly passions within our selves, and the many sad reflexions even of a natural Conscience, when the bluster 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 causlessly 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* there did, v. 33. 34.) bless God that we were kept from such out-rages, which after we should have dearly paid for; and

*Austin. de Sp.
& litera c. 27.
v. Philip. 4.
8. 9.*

and saved those many sad sighs and groans for the pains and smart of those bruises 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 virtuous unblameable course is truly valuable, (which *secundum justitiam regulam non solum vituperare non possumus, verum etiam merito rectèq; laudamus.*) And truly so valuable, that we are very apt so to over-prize it, as

In præfatione.

(Which is the second thing) Even as to our Acceptance with God to build our hopes on it, and to rest in it. *Thus he 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 upon, and these latter more than the former, because more out of judgment, from a self-flattering intuition of their virtuous qualifications and performances; their justice, sobriety, temperance and good neighbourhood, so 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, Matth. 9. 12. And so Austin on Psal. 31. sheweth 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 homicidium, nullum furtum, nullum rapinam facio, &c. Incither murder, nor steal, nor commit Adultery.* Let any of these be found in my life, & qui reprehenderit, 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 exact 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 suiting 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 *bidden mystery*, which they therefore neither are, nor desire to be much acquainted with: and especially for this cause that this diviner

light discovers *motes* 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 *bate the light* than come to it, lest their deeds should be reprov'd, *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 traits and temptation to believe savingly. 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 hearts*, when sense 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 so love our ease, 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 pleaseth 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 beggerly, we would herein be some body, and do something, as *Pharaoh* said he *made himself*, *Ezek. 29. 3: Ego feci in me*; So we would fain be able to say *I have saved my self*. 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 smarts for; but the moral *self justitiary* is chiefly for, and therefore for that most which gives him a hand in it. And therefore because in these *morals* he hath an *auspicious*, and a *liberum arbitrium*, and so 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 *Moralist*, which therefore he gloryeth of and resteth in.

2. And

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, *Matth. 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 lustre, 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.

3. 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 loss 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 *arduous*, 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 woe to him, if he have nothing better than such *Fig-leaves* to cover his nakedness; and woe 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 *Sponse* 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, carnalisq; justitia*, and sometimes *Babylonica dilectio*; of an earthly carnal righteousness, of a *Babylonish Love*, such as may proceed from nature (*sed aliud est quod*

*Exposit. ad
Gal. 3. contra
Julian. l. 4.
c. 3.*

quod impenditur natura, &c. faith Gregory*. It's one thing that 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 *sordet Natura sine Gratia* in Prof- per's judgment, that which is highly esteemed among men may be abomination in the sight of God, Luke 16. 15. and if by nature we be children of wrath, Ephes. 2. 3. that sure cannot pacifie God's anger, which we may have, whilst we are in a meer natural condition.

* Homil. 27. in Evangel. Naturali bono motus fecit bonum, non proprium. Chrysost. hom. 7. ad pop. Antioch.

2. Which also may consist 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 *Domineering Pride*, which ariseth from nothing more than a conceited self fulness, an *avlaguna*, 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 swollen 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 penitent, that mourns for sin, and the crack-brain'd Phantastick 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 *Plethora* and proud self-fulness

As *intra existens*, 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-justifiers, the full soul loathing the honey comb, Prov. 27. 7. I say it admitteth 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

Y

receive

Exod. 3. 14.

receive all of Gods free largesse. Christ shall be *All in All*, faith faith. Nay, faith *Pride*, it 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. 13. 10. And can any things then be more contrary?

2. Another sin inconsistent with Christ, which yet exactest (if it be but bare) *moralis* 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 Magus*, that *trickster*, *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 *virtuous Philosophers* proved the greatest opposers and persecutors of Christianity, so that what was said of him, *sobrius ad evertendam Rempublicam*, may be said of them and others, *sibrii 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 maxime alienorum a Christiana Religione*, as *Grotius* 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 Christianity, and *Hierom* seemeth to be of that mind when he saith, ** Stoici nostro dogmati in plerisque concordant*. But by this appears the truth of that saying, *Qua minime differunt maxime opponuntur*. The less they differed, the more they opposed; for so we do not only find here the *Epicureans* opposing *Paul*, and afterward *Crescens* the *Cynick* persecuting *Justin Martyr* to the death,

See *Catachrysis*
præloquium ad
M. Antoninum.

* *Com. in Isa.*
11.

Porphyrus

Porphyrie the Pythagorean, a profest bitter Enemy to Christianity, but the grave *Stoicks* also here in a passion, as your so famed *Hierocles* of that Sect, 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 it 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?

See *praefat.* in *Hieroclem.*

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 rested in (God delighting to stain the glory of all that we think so goodly of) is by him permitted to be oftentimes foully blemished with some filthy vices and practices, for so it is observed, that those that *lifted up themselves* (as *Miriam*, *Uzziah*, and *Gebezi*) were wont for their greater debasement to be smitten with the filthy and loathsome plague of *Leprosie*. So the more to debase the pride of these self-admiring, and self-exalting *Moralists*, God suffereth them oftentimes to be loathsomely defiled with some more filthy leprous blemishes. It seems our *Saul's* unblameableness could consist 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 are 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 denilements, and the other for unjust practices.

Numb. 12. 10.

2 Chron. 26.

19. 20, 21.

2 King. 5. 27.

I shall not insist on 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 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 love? for though thou wash thee with nitre and take thee much

Jer. 23. 4.

Jer. 2. 33.

V. 22.

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
 1 Sam. 15. 14. *forex suo indicio perit. For what meaneth this lowing of the Oxen, and bleating of the sheep?* If you be so intirely 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 vertues have been so far from making you clean in his eyes, that they could not keep your inward corruption from breaking out into loathsome practices in the sight of men, and if so, your other 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 neat the man is, and his cloaths are, the more conspicuous are foul blashes upon him, and the more unlightly do they make him.

Use.
 Rev. 1. 13. But oh then how much more glorious and desireable is that *white-sheets*, 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. *Wo to all such as cover with a covering, but not of my spirit, saith the Lord.* Betides the Robe of *Christs Righteousness*, all other coverings of the best suits of your moral vertues 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 fore-mentioned 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 loss and dung. Nor need we be puzzled with *Pho-tius* his question; if they be *ignota loss*, how could he add, *ignota-our, omnibus istis meipsam multavi, I have suffer'd the mult of all these.* Could it be a Punishment, or Mult to escape a loss? The answer is easy. To natural and carnal self they were gain, v. 7.

Bez. 4.

and therefore the losing of them was *loss*; which *flesh and blood* counted an heavy mulct and punishment. But to *Paul* now better informed, *confidence* in them would be a *loss* indeed in the loss of *Christ* and our selves together. and so according to the phrase, *Act.* 27. 21. we may *κερδῆσαι τὴν ζημίαν*, gain a *loss*, be gainers by such *See Grocius in locum.* *losings*, if by a lesser and only a conceited loss we escape a greater, 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 *ζημιώθην*, he presently checks and turns into a *κερδήσω*. 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 Allsufficiency, we should see a *τὸ ὑπερέχον*, 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 *δι' οὗ πάντα ἐζημιώθην*. For whom *Tu satis es no-*
I have suffered the loss of all things, and do count them but dung *bis & sine*
that I may win, or gain Christ. *nihil est.*

To God by *Jesus Christ* be all glory. Amen.

SER-

SERMON XIII.

ON

PROV. 8. 21.

That I may cause those that love me to inherit substance, and I will fill their Treasures.

At St. Mar-
ries Jan. 6.
1658. At St.
Pauls Apr. 6.
1656.

See *Arnolds*
in *Garebb.*
Racco. qu. 22.
pag. 212, 213.
&c.

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, and the Arguments to prove it are so pregnant, 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 complexively 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.

Doct.

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 *יְהוָה יִשְׁבֹּר*

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 children, 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 translate it) our possessions, riches or treasures are called *our substance*, Jer. 15. 13. and otherwhere very frequently. Nay (as some conceive) this Hebrew word שֵׁט translated here *substance* is given to *Gold and Rubies*, Prov. 20. 15. and therefore accordingly 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 wealth and riches*, which in those dayes God frequently promised to his people, and they whilst they walked with him more usually enjoyed.

In answer to which I only hint these few particulars.

Sol.

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 Father* include *outward riches* in this his promise, I hope he will be more valuable, when he is as an *apple 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 Salvation was typed out by them and wrapped up in them.

3. I do not find that in any place of the old Testament this Hebrew word שֵׁט is necessarily to be understood of *outward riches or substance*; or they called by this Hebrew name, sure I am they are not in that place mentioned, Prov. 20. 15. כֶּסֶף שֵׁט doth not say that כֶּסֶף is שֵׁט that gold is *substance*; but the word שֵׁט 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* any where 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 disdained not sometimes to stoop to, and to

Gen. 1.

Tit. 1.

make use of, as when he calls *the Moon* one of *the two great lights* because common people ordinarily think so, and the *heavenly 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 *loqui cum vulgo* was no *Solecisme*, nor did they think they abused their hearer or reader if they made use of the common *Nomenclature* and of words *ψευδόμενος* if but ordinarily though abusively taken.

Luke 16. 11.

v. 10.

v. 12.

5. But if *outward riches* sometimes in Scripture be called *substance* in the *worlds sense*, yet (to be sure) it's never in *Gods* 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 *τὰ ἐλάττωτα* the *least things*, and instead of making them our own proper inheritance, *ἀλλότεια* *another mans*.

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 these poor little *Nothings* 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 *ω* in the Text by *ὕψους* *Essentia*, *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 al 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*.

Prov. 3. 15.

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. מחרוז ומנא the latter of which words hath strength and solidity in its significations

so

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 *Groats*. frothy kickshaws, but to *bread*, which is solid nourishment and Isa. 55. 2. the *staff of mans life*, nor *that bread which perisheth*, but which *endureth to everlasting life*, John 6. 27. sometimes to *Clothing*, but it's קִנְיָה *not a Cobweb Tiffany but durable and substantial clothing*, Isa. 23. 18.

And in the 18th verse of this Chapter this Wisdom saith, that with her is קִנְיָה דוֹר *Durable Riches*. The word translated *Riches* signifieth *substance*; but as though that were not enough to express how *substantial this wisdom was*, the Epithet קִנְיָה is added, which signifieth *durableness* 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 דוֹר is added, which rendreth it hereditary and so more durable. *Durable Riches* there, and here *substance*, but durable and hereditary as the Apostle calls it *αἰώνια ὑπαρξιν ἐν ἡμῶνς καὶ μένουσαν*, Hebr. 10. 34. *a better and enduring substance*. In the beginning of that verse you read that those Hebrews for Christs sake had indured τὴν ἀπώλειαν τῶν ὑπαρχόντων, *the loss of their goods*, and they are there called ὑπάρχοντα, as though they had some subsistence by them; against which ὑπάρχοντα, he sets this ὑπαρξιν, *this real substance*, which they have in and by Christ, which he calleth *αἰώνια καὶ μένουσα*, *a far better substance*, because *induring to everlasting life*. The durableness 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 it self 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 *Jehova*. Reaf. 1. That's his Name and Memorial which he will be known by, Hyl. 12. 5. Exod. 3. 15. a word which signifieth *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 ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, *He that is, and was, and is to come*, Revel. 1. 8. which, as it telleth

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 *ἀνεξαρτήτως*, 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 *νόστος*, *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. *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.

Col. 3. 11. omnibus instar omnium, super omnia.

But to pass by these and such other as may be added, to my present purpose, from 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 *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 *ὁ αὐτὸς, τὸ αὐτόν.* What difference there is between *Entity* and *Reality*, let the *Metaphysicians* dispute; but our more Divine *Metaphysicks* assure us, that both meet in our Saviour, that there is a real substantial Being in him, and that as he gave all things at first their natural being, so he is the fountain of all spiritual being to his people, and that is no less but more real because spiritual, as we shall see hereafter. Here *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 *Real and substantial Being.*

Reas. 2.

And the more real, because spiritual; in this I speak Reason and Divinity, which every rational, but especially every spiritual man fully assents to, but quite cross and contrary to the gross apprehensions

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 *Lettice*, as grosser bodies feed heartiliest 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 Lees 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 חָכְמָה which properly signifieth *substance*, *Essence*, or *Being*, is in the Old Testament often put for *Wisdom*. *Micah* 6. 9. חָכְמָה 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 *W^t substance*, 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. *Prout se res habet in esse, ita in operari*, and *o 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 heateth other things, we may safely conclude, that it is hot 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 *inbrasis*, *Hebr.* 11. 1. gives a real spiritual subsistence to things that are not, a subsistence and firm footing to a believer, who as to all other props and supports is utterly sinking.

Job 8. 14.
11. 20.

Nor are his *hopes* ἀντὶ ἐλπίδας, not as a *Spiders 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*, *Hebr.* 6. 19. at which he rideth safely when others are over-whelmed.

Nor is his *Love* an empty Complement with a *Depart in peace, be you warmed and filled, &c.* *James* 2. 16. but that *love* that *labour* of it which the Scripture speaks of, *1 Thes.* 1. 3. *Hebr.* 6. 10. that *ἀγάπη* of it by which *faith is actuated*, *Gal.* 5. 6. sheweth that it is *in deed and in truth*, *1 John* 3. 18.

The *Imputation of Christ's righteousness to us in Justification*, is not putative, or putativous, as some of us list, and the Papists speak it out. But an Imprison'd Debtour would not so judge of the *imputation* of his friends 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, person 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 *Relationes sunt minime Entitatis*; but where both *Termini* and *Fundamentum* are real, as *Cheminus* sheweth it to be so here, though *Bellarmino* laugh at it with scorn, yet a true Believer that feeleth the benefit of it rejoiceth in it with humble thankfulness. There is greatest reality in Gods 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 μεταμορφῶν τὴν ἀναστροφήν ὡς ὅδε, *Rom.* 12. 2. to a transformation and renewal, or new moulding, 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, *Ephes.* 4. 23. of the very inmost and chiefest of the inward man : so that although the convert be no such changling 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 saith, *ὁ ὢν, οὐκέτι εἰμι*, Gal. 2. 20. which Beza and Grotius paraphrase, *Is qui fueram non sum, I live, but not the same man I was*, or if you say 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 say 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, 24. or light is darkness, Act. 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. saith, *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 monkish insatiable (as he calleth himself) of a mad monk ready (as he confesseth) to kill any that in *una syllaba* should detract from the Popes obedience; when the proud are made bumble, 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 Lactantius 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 only notions and phantasies, juggles or outside hypocritical shews and visards, but greatest realities, and so clearest evidences that Jesus Christ is the Amen, the faithful and true witness, and 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

quieting of *Believers hearts*, and this triple. 1. In satisfying their desires. 2. In comforting them in their griefs and anguishes in this life. 3. In most fully and eminently perfecting all in glory.

This is all my desire.

2 Sam. 23. 5.

Isa. 29. 8.

Gage.

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 breathings, 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 tuscious fruits in *America*; or they are very much distempered bodies and appetites, which such stuff can satisfy.

In Athenais.

*De modo lat.
log p. 19.*

Phantse 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 *Casaubon* some where professeth that he was fully apaid for all his labours in his studies with the content he took by one poor *Criticisim*; and *Hadrian* the Cardinal when he meets with an *Aliud*, or *Aliter* or such like particle well set, he thinks he hath found a Jewel.

*John 6. 32,
33.*

But those more divine hungriings 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 *esuriem animæ* 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, *Isa. 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 satisfy the truly hungry 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.* *ἡ αὐτὴ ἡ ζωὴ, καὶ ἡ ἀγρὸς ἐνίκαιος panis substantialis*, as some translate and expound that in *Matth. 6. 11.* Christ is substantial, *substantial bread*, that really and more than substantially feeds and satisfieth the hungry soul, his grace, his peace and the light of his countenance do abundantly fill and feast its longing desires

desires and appetite. *As for me I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness,* saith David, *Psal. 17. 15. I have all and abound, I am full,* saith 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 satisfieth our vastest desires. But of this more in the second point; in which we shall consider of his *fulnes*, which in the latter part of the verse he promisseth 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 counterfeited 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, *cureth Peter's wives mother in the Mat. 8. 15:* *begetteth a fever:* and when Peter himself was now sinking, immediately stretcheth out his hand and saveth him, easeth and quieteth the heart in outward sufferings, (he then said *ἐγώ εἰμι ἡ ἀνάστασις* *V. 27.* when in a storm he said *μὴ φοβέσθε*) and reviveth the Soul now dying away in sense of God's anger, and other inward anguishes, *Job 33. 18. to 26.* These real felt Cures plainly evidence how able and substantial a Physician Christ is, (not as they *Job 13. 4. רופאים כותמים* 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, frantick, or at best moping Objections, 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* whilest 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

Exod. 8. 19.

Act 8. 10.

Anc.

and therefore may look at Ministers as so many juggling Mountebanks, who to gain more reput^e 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 out, *Digitus Dei hic*, or as they of *Simon Magus*, *Ἰσὶς ἐστὶν ἡ δύναμις τοῦ θεοῦ ἡ μεγάλη*, *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 melancholick mistakes, and like imaginary causes, which with Gods blessing sometimes by a very little light and help may be cured, as the Bugbears which the frightened 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 sad effects of them in some mens 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.*

Job 6. 4.

2. Nor are all their maladies melancholick fancies. When the Arrows of the Almighty stuck fast in *Jobs* heart, and *the posson thereof drunk up his spirit*, they were more than the *Child's pinprick* 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 *band pressed him sore*, it was more than the *melancholick man's conceited night-mare*.

Psal. 88. 7.

38. 2.

Act 9.

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 anguishes 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 inable them to indure those torments, not only

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 frantick or silly dull men, more obstinate than honest, like *Hereticks that will rather part with their life than their opinion*, or more honest than wise to harden 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. 18. 14. *Heman* is there reckoned up amongst the *wisest*, who underwent 1 Kings 4. 31. these anguishes, 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 conceit themselves into a fools paradise of fancied comforts and joys. 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 *inopem* 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 joys from Christ and his Grace in the midst of most really felt anguishes, so that when with *Job* they are *made to possess months 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.

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 saith 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*, *Revel. 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 massy will that Crown of Glory be? what will not that *αἰώνιος βᾶσις* *βῆμα* weigh down? Here I may speak much, but never enough fully to set 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 & calum non patiuntur Hyperbolon*: 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 promiseth*, that he will make *them that love him to inherit substance*.

Use 1. 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 deride you for satisfying your selves with thin empty notions (as they count them) of spiritual joyes 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 in his Chest, how much more may they who only covet Jesus Christ and his grace, *blest themselves* or God rather, when they find this solid true treasure in their hearts? He that should fill his barns with the gayes and flowers of the field, would have but a pining crop of it, whilst he that is stored with solid grane 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 *anguishes*, 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 chearful thankfulness say, that whatever *circumstantials* 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 saith, *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

P R O V. 8. 21.

At St. Mar-
ries April,
27. 1656.
Use. 2.

AND this leadeth to
The second Application of this point, which discovereth to
us a double miscarriage, and presseth 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 imita-
tion.

1. Sin.

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.

The Devil pro-
miseth and
seemeth to
give Gold
which proves
but leaves
and trash, false
in what he
promised
(content)
but real only
in what he
concealed and
that's misery.

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 follow-
ers 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
Christs they say *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*, Jonab. 2. 8. So far from any
substantial goodness in them, of which they are such *privations*, as
that they fall short of any true real entity. 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. *ἰμάγινες* 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*, 1 Cor. 7. 31. though in fashion, yet vain, fickle, and which soon *pass away.*

3. *Shadows*, 1 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 *smoak* presently scattered.

5. Nay *ouïs ôrag*, not only a shadow, but which is more vain, the very *dream of a shadow.*

6. And so 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 *Phansies*, 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 phansie? 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* נבדל ye rejoice in a thing of nought, Amos 6. 13. נבדל That which is not, Prov. 23. 5. that are either *nothing* in themselves, or in case we lay our *streets* on them, to us will prove nothing, or worse, a *very spiders web*, Job 8. 14. 15. which if laid hold on will be sure not to uphold, but it may be will poyson the hand that grasps it, (in *Titulo phar-macum, 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 Antonomasties in which the Prophet much delighted, Micah 1. If they speak evil, they will make them good. *Apbrah* 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.* *Zizanan* will not go forth though it be *Bethzel* a next neighbour, v. 11. This is *Phraob* 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 quan-*

Seneca Epist.
59.

sum est in rebus inane! How much vanity is there in all such things! And yet how much more in our vainer hearts? light flies to be so caught 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 bare outward pleasures, profits, and such like enjoyments, that we should be such fools as to exchange *χρυσὴν χαλκῶν*, to part with that massy *tried gold* which our Saviour profers, as the rude Savages do for glass beads, or such gay nothings. *Mittamus animum ad illa quæ æterna sunt, contemnamus omnia quæ ad id pretiosa non sunt, ut an sine omnino dubium sit.*

Are they but shews, pictures, and counterfeits? then as we laugh at children for taking pictures for live men, so even children may pity us for these more childish mistakes, even senseless Idolatries; 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, *Nothings* *דברים*, which all sorts from all quarters fall down to and worship, and have not so much knowledge and consideration 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? *Pro Juvone nubem, Suius erat 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 shew*, and the vain man *דורר* constantly instantly walketh and studgeth 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 *phantasies*? 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 prodigi-

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 sting if caught to wound him. And thus whilst they trust in vanity (as Eliphaz saith) 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 whilst they feed on trash, forsake more solid and wholesome food, and the Prodigal when he came to his house 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 pine 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 wrapt 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 cross 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 new 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 Entitatis* are least comprehensible.)

Mat. 26. 29.

Joh. 14. 27.

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 wronging and undervaluing him, whilst 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

Jer. 2. 13.

Gen. 3. 6.

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 *bushes*, and we that were created *אלוהים בצלם* 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 *ללכת בצלם* walk in a vain show, as the Psalmist speaks, Psal. 39. 6. and (as the Prophet saith) *in the light of our own fire and the sparks which we have kindled*, which like *ignes fatui*, 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

Isai. 50. 11.

2. Of our last irrecoverable ruine unless we take the better care to prevent it, without which taken, this piddling 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 *nostrum floccos vellere* to be picking and plucking the flocks of his covering, and no surer way to drown the man that is fallen in-

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 lovest the *substance*, and by building on the sand thou faltest 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 say 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 vain outside comforts will) but thou art the strength, the solid rock of my heart, and my portion for ever. Count Gold as dust, and then God will be כסף תועפות silver of strength to thee, Job 22. 24, 25.* 1. Duty. Psal. 73. 25, 26. See Grotius in locum.

And therefore to all poor deluded souls, that are gulled and cheated with these shining shells, these *painted Sepulchres* that seem to be what they are not; but *what they are* (as our Saviour said of them) *they appear not*; be that message sent which *Elijah* did to *Abaziah*, *Is it because there is no God in Israel, that thou 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 our bellies with the eastwind, which will rather gripe and wring than feed and satisfy us, and for any substantial real good to be had by them they are but Tanquams, are but as if they were what they seem to be.* Matth. 23. 27, 28. Luke 11. 44. 2 Kings 1. 3, 6. Hos. 12. 1. Job 15. 2.

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 superfluous ties, Judah and the land of Israel trade with them was in the staple commodities of Minnith and Pannag, honey and oyl and*

Isa. 55. 2.

Use 2.

2. Sin and Duty.

balm, in the substantial necessities for man's life. So whilst others seek shells and cockles on the Sea-shore, let the wise merchant seek καλὰς μαργαδας goodly pearls, Mattib 13. 45. and when he hath found ἓνα πολυτίμου, 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 counsellorib the Church of Laodicea, which was taken too much with glittering outlides, to buy of him gold tried in the fire, Revel. 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 flashy poyloned Cates, 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 fatness; 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.

John 3. 18.

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 our selves with a form of godliness, and mean while wanting, or denying the power of it, 2 Tim. 3. 5. that we be as solid grane, and not light empty chaff on Christ's floor, not bare Nominals, but Reals, that what the Apostle saith 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 say it, that our care must be that as Christ here promiseth 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 first as to our *Understandings and Judgments*, I name only two particulars, which come cros 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 pitied 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: *tangnam 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 resolutely to *13, 14.* judge and conclude, and so are subject to waver and doubt with those two Disciples, *ἡμῖς δ' ἠλπίζομεν, we trusted that it had been Luke 24. 21.* he: These, I say, are to be pitied and helped.

But as for *Pyrrhoes* Scholars who abound every where in this loose age, those *σkeptικοὶ, ἀπορητικοὶ*, 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 *Sovereignty 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 *παραδοξαμένα, most surely believed*, and most firmly built *Luke 1. 1.* upon; for such I say, as do thus, *ἀνίστα κινῶν*, and quethion and dispute all into uncertainties, and so draw fast down to flat *Atheism*, we should reject them and abhor their attempt, which would sever *Eus* and *verum*, and despoil Christ, in whom the Text saith, 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 so firm a ground-work; and as he *אבן פיסקא* a founded founded stone, *Lapis fundatissimus*, a most *Isa. 28. 16.* founded Corner-stone, and a most firm foundation, so he expects that we should grow up to that *πνευσοελα* both *γνώσις*, *Col. 2. 2.* and *πίστις*, *H. br. 10. 22.* and *ἐλπίς*, *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 steadfastness; 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.

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 indifference, 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 affectum & 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. so) let our knowledge effectually press on to earnest affection, and real action, which leadeth on to the other two Heads before mentioned.

Casaubon En-
thusiaste p.
131.

2.

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 faint listlessness and deadness in the out-
goings

goings of our souls to Christ; an heartless velleity, a wishing and a woulding, rather than any true and hearty willing: *Balaam's wishes*, Numb. 23. 10. the *sluggards desires*, half desires, which in Gods account are none; as Gods people when with a weaned remissness 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 *W* this *E*t in the Text; they are, and they are not. When we say and profess that Christ is such solid food, *his flesh*, ἀνθρώπου βρώσις *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 sound 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 *flatulency* 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 wayes, and to bear down whatsoever rather displeaseth us than what offendeth God. Such was *Jehu's zeal*, and the *Ruler of the Synagogue his indignation*, and the more to discover the unsubstantialness of it, it's usually not about the *substance* *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 *Mint* 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 Punctilioes, 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 endeavour must be

Exod. 3. 14.

1. Contrary to that coolness and indifferency 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*, *panings*, and *faintings* after God; not a faintness of indifferency, but a fainting upon our being spent in eagerest pursuits 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 eccho 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 indeclinably and earnestly move towards thee, that I shall not be quiet till I rest in thee. I do not measure *substance* by *quantity*, nor judge of truth of grace by the degree; though some now 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 hinderances, and not from an indifferency, but still giving Christ the Sovereignty. But yet such weakness should not be rested in, but over grown, 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 satiate our selves with this. There was *strength* enough and in some respects too much in that impatient *stuiteny* 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 *Tactus est fundamentum vite sensitivæ*, 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 counterfeits: which may evidence to others, at least to our selves, that *God is in us*, *ὁὖλος 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 *ὁὖλος*, 2 Pet. 2. 18. but) *ὁὖλος ἀλόουτος*, 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 ἡγούμενος*, not only *sawce* (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 straits*, 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 *so 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 prest 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 furbellit off from the least shew of it, but (that I may use *Tertullian's* words) did *impertatis secreta superficialibus officiis abumbrare*, and although they did drink and drab, and live in all abominable filthiness, yet if they could take Sanctuary in such Church Formalities, which could let them alone in their lusts (*missa non mordet*) if they could bow and cringe, and be ready at their postures 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 Spouses 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 Emiffaries*, through God's just judgment may again bring us to such vanities, for the present we are gotten to a quite contrary extreme of all rudeness and irreverence in God's outward service, as though there

were

were no mean between affected finicalness and right down fordid-
 1 Cor. 14. 40. ness. The Apostles *ἐνυμνῶντες ὃ καὶ τὰς* might make up this
μεγάλη χάσμα, 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-
 remoniousness in God's service.

2. And rather let me speak a little of the vizard of *hypocrisie* in
 our outward profession and carriage, directly opposite to *substan-*
tial Christianity: a sin which (as he saith) *is the worst of all to be*
accused of by God, but the best by men, who too often would pin
 it on the sleeve of all profession and most odiously of sincere pro-
 fessors. So *Job* with his friends is an *hypocrite*, and *Christ* with
 the Jews but a *Deceiver*, and as soon as ever a *Christian* was es-
 pied, *statim illud de trivio, ὃ Regiūδ; ἐπιθέλει,* 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 *hypocrisie*. 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
 minted in our Coin than in Religion; and none cry out more of
Forms than those that are greatest *Formalists*. If not *totus mun-*
duus exercet histrioniam, yet in our little World too too many
 prove *Stage-Players*, that act parts in Masks and Visards 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 most 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 vi-
 sards 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 these men may be
 fitly compared to *Sodom's trees and fruit*, which *Chrysostom* saith,
 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 endeavour should be in our
 whole course and carriage instead of these vain shews and non-sig-
 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 frothy Notion, but a

Serm. 6. in Ps.
 91.

Hom. 8. in 1.
 ad Thessal.

real, vital, energetical 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 hands and feet 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 Yea 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 word*, that upon it any man may know where to have me. 2 Cor. 1. 17.]
See Grotius in locum.

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 Load-stone hath) I in the general *point right*, pretend to no more than my life makes good in a stable frame, and way of down-right-godliness.

Whilest 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 stedfastly to hold fast, *τὴν ἀρχὴν τῆς ὑποστάσεως*, 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.*

SERMON XV.

ON

PROV. 8. 21.

להנחיל

That I may cause to inherit.

At St. Maries
August 10.
1656.

WE have hitherto in the first particular treated of what Christ is in himself, and *to them that love him*. And that is *W. 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 *להנחיל* expresseth. It is by way of free and perpetual *inheritance*: so that what Solomon elsewhere saith, that *Eccles. 7. 11. wisdom is good with an inheritance*, that he avoucheth to be found in the wisdom here spoken of, both *substance*, and *Inheritance*, *להנחיל*, *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, *quod gratis cedit 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

Ravenell ad
vocem Haredi-
tas. Schindler
in נחל.

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 לְהִנָּחִיל 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 Use. 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 ἀποκρίσεις τὴν ἀνταπόδοσιν τῆς κληρονομίας, 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 misereatur, as Austin speaks, and therefore (as Basil observes) that this ἀνταπόδοσις is δόσις, Retributio, Donum. Gods reward is his free gift. So in other places and in that mentioned he Apostle speaking of Christian servants, he telleth them for their comfort that such servants are by adoption made Sons, and See B: 24, Pi- instead of the reward or the wages of servants they shall re- scator in locum. ceive 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 on- from our Father and his love. We never made our selves heirs, John 1. 13. it (as the word in the Text is) He causeth us to inherit. Here is Ephes. 1. 5. free will, but free-grace, no merit, but mere mercy. 1 John 3. 1.

Indeed David often in his prayers pleads both God's righteousness and his own righteousness. But when Gods, it's either for his righteous taking vengeance on his enemies, or his righteous

fulfilling of his promise, and both these speak free mercy.

*Vide Contar-
num de Justi-
ficatione, pag.
594. edit. Pa-
ris.*

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*: *ἐλεημοσύνη* is *δικαιοσύνη* as some read that, *Matth. 6. 1.*

*Mus in
Psal. 36. 12.*

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 promiseth*, 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 *recompensed him according to his righteousness*, *Psal. 18. 24.* immediately in the 25. verse he adds, *with the merciful thou wilt shew 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 shew thy self merciful*, i. e. in giving what thy mercy freely vouchsafeth, not what even his mercy can justly 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, *shew 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*.

Psal. 85. 7.

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 endure 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,

*Levit. 18. 28.
20. 22.*

2 Sam. 7. 10. Indeed by reason of their sins that good land hath *spewed them out*, so that according to that threat, *Jer. 17. 4.* they

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 rendreth the words, *Ut hæreditare faciam esse perpetuum*. This *Substance* here promised is an *enduring substance*, Hebr. 10. 34. This *Inheritance* is for ever, -Psal. 37. 18. is ἀσφαιστος ἀφθαρτος, ἀφθαρτος, ἀφθαρτος, 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 it self, and for our sure and indefeizable estate and interest in it. An inheritance settled upon us by God the Father's Eternal Decree, Matth. 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 *Ejectio Firme*. 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. Apostasie* 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*, Jobu 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 *Use 2.*

2 Sam. 2. 23.
20. 12.

Psal. 16. 6.

Ephes. 4. 14.
Col. 2. 18.
2 John 7. 8.
Revel. 3. 11.

the contrary the desperate Apostasies (after profession) of some that were never sound, and the woful decays of others that were more sincere, did not afford *men of corrupt minds* a Topick head of arguments to impugn and shake the settled stability of God's Peoples Inheritance. Such *Asabel's* and *Amasa's*, *wallowing in their blood, make many stand still*, not knowing what to say. *Wo 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 errour 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 *Abab*, 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 *ἔχουτες*, Heb. 12. 28. *κατέχουτες*, Hebr. 10. 23. *ἡμῶν ἐλπίσμεν*, Tit. 1. 9. if we *have*, let us *bold*, 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

De Paradiso
Cap. 4.

a better Title upon better promises, that we both get and keep possession. Let no man beguile you of your reward, saith Paul to his Colossians, Cap. 2. 18. Hold fast (saith 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 inheritance 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, P^{sal.} 16. 31. and thy portion, and that for ever, P^{sal.} 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, P^{sal.} 119. 111.

It's his Grace, and therefore stand to it, persevere in it, ἀναπαύειν καὶ ἰνυμναῖν, Revel. 2. 3. how elegant the expression! But how much more pleasing to God is the thing! In vindicating 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 Gods 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, saith Paul, Phil. 3. 8. and one thing I have desired of the Lord, and that which I will seek after, saith David, P^{sal.} 27. 4. Oh that our goodness were not as the morning-cloud, but as the morning-sun, that, as Christ and his Grace is inheritance, an everlasting inheritance, so we might cleave fast to him, and enjoy him everlastingly. 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 מירשות לב the possessions of the heart, i. e. that which the heart is possessed with. Such possessions Job there tells us may be broken off, and we from them. Such thoughts (though עשׂתנות gay, glittering ones, as the word signifieth) may perish, P^{sal.} 146. 4. and such desires (though impetuous ones) may fail, Eccles. 12. 5. And all such things which we have so firmly fixt our thoughts and desires 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 heritage, Micah 2. 2. and the lamenting Church complains that their inheritance was turned unto strangers, and their houses to

aliens, Lam. 5. 2. The most ancient Manner houses may not prove Mansions; but time or violence may ruine 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 hands, eternal in the heavens.

2 Cor. 5. 1.

Pleasures, especially of sin, are but pleasures, 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 ver perpetuum: 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 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.

Hebr. 6. 18.

2 Thes. 2. 16.

Pro. 11. 29.

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 anothers 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 mans 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 Gods Covenant we so gain an everlasting Name that shall not be cut off, Isa. 56. 4, 5.

Pro. 23. 5.

See Cartwright in locum.

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 censure 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, כִּנֹּר וְכִנֹּרִית this shall not be the same, I will overturn, overturn, overturn it, and it

shall be no more, saith 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 he 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 Isa. 55. 3. 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 *Use* 4. 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 burnt up: yet in this their everlasting inheritance they are provided for to eternity. Eternity, 2 Pet. 3. 10. whether you look on the black or bright side of it, is a matter of saddest consideration. To go at last either into everlasting punishment, or life Eternal, Matth. 25. 46. On the one side the worms that never die, and the fire that never goeth 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 lost as to their thoughts, but it's well that they are saved (though) because it's in their own inheritance.

Anselmus.

Heb. 13. 8.

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 herediolum majorum regna meorum Quod proavus, quod avus, quod pater excoluit.* Though not Regna, but *herediola*, 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-last 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 Ψ^1 *substance.*
2. *Perpetuity.* It's Ψ^1 הַיְוִדִּי . In him *we inherit substance.* To both which is added in the close of the verse.
3. *Perfect fulness and plenty.*

וְאֶמְלֵאם׃

And I will fill their Treasures.

2 Cor. 9. 8.

Ephes. 1. 3.

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, $\text{ἵνα ἡμεῖς περισσεύωμεν}$, *Col. 2. 10.* that we are *compleat in Christ*. If this here in part be meant of the supply of *outward mercies*, it's that $\text{ὑπερβαλλόντων χάριτων}$, *Luke 6. 38.* *the over-measure 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 $\text{πάντα ὑπολογίᾳ πνευματικὰ ἐν τοῖς ὀφθαλμοῖς ἵδμεν}$, 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 saith, *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, *Digitum ad fontem*, 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, à 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. *ἐν αὐτῷ ἡ πληροῦς αἰὼν ὡς καὶ τὸ πᾶν*. *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 *πληροῦς* Fullness, no emptiness; nothing wanting.

2. An indwelling fullness. Not *παροῦσαι* but *κατοικῆσαι*, not as *sejourning 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 driest 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 signifieth *pleasantness*) the most pleasing and promising creature (like her) may go out full, and return empty, Ruth. 1. 21. But as in Christ's presence there is fulness of joy, so at his right hand there are *נְעִימֹת נֶצַח* Psal. 16. 11. pleasures for evermore. 1. Fullness, 2. an indwelling, an everlasting fullness.

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

4. And to make all compleat, There is a Note of universality added, *πᾶν πλήρωμα*, *Allfulness* 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 *Allfulness*.

Col. 3. 11.

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 *God-head*, 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 *vacuities* 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 *quoad gratiam unionis*, or *gratiam habitalem*, 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 less in one *Christ* than *Allfulness* and perfection, in himself and for all such as are united to him.

1. 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 subsistence of the Godhead, John 1. 14. 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 Allsufficient 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 Humane: 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 Ubiquitaries 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 Christs; 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 compleat overflowing 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

might as fully execute them, and so *fulfill all righteousness, Matth.*
Exod. 31. 2, 3. 3. 15. as Bezaleel when called by Name was filled with the spirit
V. 36 to prepare all the work of the Sanctuary: and amongst the rest this
 was one, in cutting of stones, *אֲבָנִים לְשֵׁט* to set them, or fill with
 them, as the word signifieth: which were therefore called *אֲבָנִים*
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 abili-
 ties of the spirit, as so many *אֲבָנִים מְלֵאִים* 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 furnished with futeable 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.*
John 1. 18. 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 peo-
 ples occasions require. And if Paul could say that he had fully
Rom. 15. 19. preached the Gospel, how much more fully doth Christ both in his
 own Ministry, and in his Servants, both commissioned and en-
 abled by him? Oh! None teacheth like him, *Job 36. 22.* None
 so convincingly, clearly, inwardly, savingly. There is an abun-
 dant over-flowing fulness in him as our Prophet, to fill us, even the
 most empty and ignorant, with the saving knowledge of his will.
Rom. 15. 14. How eminently wonderfully have Idiots, men of weaker parts and
Psal. 19. 7. women of the weaker Sex, not only been made wise to Salvation,
 but also to silence and confound subtlest and most profound op-
 posers, which have not been able to resist the wisdom and spirit by
 which they spake, both Scripture and Church Story fully evi-
 dence.

2. As Priest; according to the Hebrew Phrase his bands were

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 *Censer* we find *θυμιαματα πολλὰ* . 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, Revel. 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 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 ablution and perfect cleansing, which our High Priest made by his own blood.

By which also he hath fully quenched the flaming fire of his Fathers wrath. To which purpose you find him with a Rainbow on his head, Revel. 10. 1. to assure and secure us from that overflowing deluge: which (it may be) was shadowed out by Jossuaes 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 Jossua, 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 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 *פְּדוּת רַבָּה* Plentiful (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 Pictures 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? See Aquin. parte 3. q. 1. a. 4. 3. & ad tertium.

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.

John 1. 16.

For being both as to his Person and Offices so fully furnished with all sufficiencies, as Solomon saith 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. *ידבן ארץ לו דבר*. 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 inexhaust treasure 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, (Matth. 13. 52.) and fill ours.

• SER-

SERMON XVI.

ON

PROV. 8. 21.

AND he is as good as his word. He bids us open our mouths *At St. Ma-*
wide, and assureth us he will fill them, Psal. 81. 10. And never ries Novemb.
 did any hungry soul go from him empty. *I have satiated the 23. 1656.*
weary soul, and I have replenished every sorrowful soul. Jer. 31.
 25. That double expression of a *weary* and a *sorrowful* soul sig- *עֵיפָה*
nifieth a very great want and emptiness, but those other to words רָאָה
Abundè irrigavi, potavi; explevi, I have abun-
dantly refreshed, nay completely filled, express a most full supply.
 And when this is to *נָפַח כֵּל* not only to one or two, or some
 few, but to every such empty soul, it speaks an *over-flowing ful-*
ness.

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* had the *widow* go and *borrow vessels of all her neigh-*
bours even empty vessels, and not a few, and there was more oyl
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 oyl to fill
 it. What *Aristotle* said of *virtue*, is most eminently true of *Christ*,
 he is *εὐεργετικὸς τῶν πολλῶν καὶ μεγάλων, καὶ πάντων πρὸς πάντα* *Rhetor. l. 1. c. 9. parte 6.*
He doth good to many; as it is the greatness and magnificent *Gulson.*
 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 liberal-
 ly, and that to all, *James 1. 5.* and is ascended so high above
 all heavens, that herein he infinitely transcends the greatest suf-
 ficiency 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.

Xerxes army may be so numerous that it might drink up great rivers, and as Senacherib boasted, dry them up with the soles of their feet, Isa. 37. 25. But Jacobs well then is very full and deep; of which he himself drank and all his children and cattle,
Psal. 68. 16. John 4. 12. But how inexhaust 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 Parityveis and general assembly of the first-born, when they shall appear before Christ at the last day and be with him in heaven for ever, will be a goodly company; so great a multitude as none can number. It will be a Royal sound which that whole Chorus 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? Matth. 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 *dimensum*. You heard that he *filletb every sorrowful soul*; a little Benjamin's mess may be the greatest. To be sure, whatever the man be, he will have the best and fullest meal that feeleth himself most empty, and therefore hungreth most, and feedeth heartiliest. 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 every one 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 saith *ἐπιπλήρωσαν* they were filled; and that's the word in my Text; other
Matth. 15. 37. Mark 8. 8. Evangelists say *ἐχοφείλαντο* 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. 22, 23. And elsewhere, *I have all*, saith Jacob, Gen. 33. 11. and *I have all*, saith Paul, Phil. 4. 18. Mark what Bills of Receipts his Servants bring in. And truly if 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 overcomeb, he promiseth that he shall inherit all things, Revel. 21. 7. It's very much, when in the general first it's *All*.

2. More particularly; *fully able to supply all our wants*, and that in the greatest extremities of them; as Bethesda's Pool cured every patient, ὃ δὲ νόσος καλεῖτο νοσήματα, of whatever disease he had, John 5. 4. so truly in Christ there is a salve for every sore. He is πᾶσι καὶ ἐν πᾶσι, *All and in All*, both persons and wants. And ours are very great and many. Our Souls and selves without Christ are a very *Tobu* and *Bobu*, 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 particulare*, 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 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 *month* 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 wanton 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 satisfieth the desire of every living thing*, *Psal.* 145. 16. and as Mediatour he saith, *Drink, yea drink abundantly, O beloved*, *Cant.* 5. 1. Spare not my cost 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.

Fons est qui vincit sitientem.

Matth. 14. 20.
15. 37.
John 6. 11,
12.

4. Yet let me add this in the fourth place, as an *isiquerey*, 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 slaker.) When he is the Entertainer, though his Guests be never so many or hungry, there will be a *τὸ περισσεύον* 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 *ὑπερ πάντα ποιεῖν ὑπερπερισσεύον*, 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.

Ruth. 2. 4,
18.

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 hungry 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 satisfy us here, he will there for certain fill our treasures. They so satisfy, 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 rivolets 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 self 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 are fed to the full, and so much to spare*, when the Provision was but *five barley loaves* (that was but sparing and course) and *two small fishes*, (but *two* and they little ones too) made the miracle the greater, and tells us that Christ was the entertainer. When they shewed him two Swords, he said it was enough. Luke 22. 38.

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, unconceivable 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. Isaiah 40. 5. Hebr. 11. 37.

In a word Christ here in the Text when speaking of substance, saith 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 wind and east-wind, with Pride, or Pain rather than with any solid and substantial satisfaction. That's Christ's Royalty which

he here appropriates to himself, when he saith 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 Allsufficient*, 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 *Assumenda*, 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 Head-ship*, 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 *Christs filling of his peoples treasures*. It was in this sense that the Apostle said that we are compleat in him, *Coh. 2. 10*. And whereas *cap. 1. 19*. he had said that *εὐδοκία* *It pleased the Father that in him allfulness should dwell*, it cannot but much displease, that quite crosses 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 ὑστερούμενα* what was behind (which the vulgar too boldly rendreth *ea quæ 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 *Plumbeæ* or *Aureæ*) are *Bulle 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 selves with other trash, as the Apostle saith, *After the Tradition 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 poyson, or trash. Such kind of fillings the Scripture often speaks of, Either with what is simply and tinsully evil, and will certainly undo us, and fill us at last with the wrath of God, and sinking grief and horreur. So the wanson fills himself with unchast love, Prov. 7. 18. the drunkard with drink, Isa. 56. 12. the violent oppressour (as the Lion doth his den) with prey, Nabum 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 bloud, 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, Mattb. 23. 32. not the growing up to the measure of the stature of the fulness of Christ, Epbef. 4. 13. Satans filling our hearts, as Acts 5. 3. and not Christs 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 saith of the tongue, that it's full of deadly poyson, will at length prove true of all those kind of fillings. Such a Pletborie will be sure to end in some deadly sickness. Like a foolish Mariner that overlades his Ship with that stowage that will be sure to sink her: or the unwise husbandman that fills his barns with such stuff, which will certainly set 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 *poyson* 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 Philistins filled up *Abrabams wells with earth*: so it's earth and earth-ly 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

Pelion Offe.

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 insatiable, as the Prophet saith, *There is no end of their treasures, Isa. 2. 7.* nor of our desire of them. In the multitude of our thoughts and deep studies these do *utramque paginam implere*, 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 hony-comb*, *Prov. 27. 1.* None more fully loathing Christ than such as are thus filled with other dainties. And yet what do all these Tympanies 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 storer 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 *fulfil 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, Isa. 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 desolate widow crieth out, *Saw ye him whom my soul loveth? Cant. 3. 1, 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 *and μέγας*. It's only in part, or as our English render it *somewhat filled*, and this so far as Christ according to his promise, *Matth. 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 tast something of *Christ* in our food, an *hungring 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 of Peace were there*: so, the like enquiry after the *Prince of Peace* 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 *Nabthali's* blessing will not be to me a full portion. *O Nabthali, 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 curvæ in terras animæ, & caelestium inanes!* What! The fountain so full, and runs with so full a stream, and yet runs 1. either wholly wast to the moat, 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 disdains to feed such full stomachs with the *bread of life*; and therefore although such deserve to be sleighted that so sleight *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 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 she doth to others, will most certainly shatter and sink her self. 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 such :

Isa. 17. 11.

But may very much *shame* 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* we, 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 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,

John 1. 16.

V. 14.

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 mutual supplies) *ἵνα τὸ πλεονεξῆναι εἰς τὸ ὑμῶν ὑσίστημα*, 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 hand for the filling of our desire, Psal. 145. 15. As *Christians*, we are directed to Christ as the hand by which God gives all; the Door at which all good comes to us. *Ite ad Joseph*, Go to Joseph, was Pharaoh's word to the Egyptians when they cried to him for bread, Gen. 41. 55. *Ite ad Jesum*, 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 convey 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.

*Quicquid mihi
deest usurpo
mihi ex visce-
ribus Domini
mei, Augustin.*

So it's the will of God that there should be no other Name under Heaven, which we should betake our selves to for salvation, but Christs only, *Act. 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 *Christi vacuus.* boney comb, *Prov. 27. 7.* whilst they are the poor in spirit, and *Matth. 5. 3, 6.* such as hunger and thirst, that make the full meal; and who are promised to be filled and satisfied, according to that, *Luke 1. 59.* 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 fullness. 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 fore-going. There Wisdom saith, 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 saith, *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, (thouge full, yet it) is deep, and therefore requires such a Vessel, and that is Faith, and the prayer of Faith. Faith is the hand, 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 less 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 *Zech. 12. 10.* 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, *Act. 6. 7.* and again *v. 7.* full of faith and of powers. 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 *1 Pet. 1. 8.* this way to go to Christ and his Fulness to make up ours: that

sure, thou sayst *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 *he will be nothing*, Gal. 5. 4. at least not what he truly is, and what he here truly promileth 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. 1 King. 11. 6. 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 overflowing 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 wish 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 *full* to him who here undertakes to *fill our Treasures*.

Even so Amen Lord Jesus.

SER-

SERMON XVII.

Preacht at St.
Maries Cam-
bridge, March 8.
1657.

ON

2 PET. I. 4.

That by these you * might be partakers of the
† Divine Nature.

* *Efficiamini,*
vulg. *fiereitis,*
Calv.
* *Should,* Ge-
nev.

† *Godly,* Prior
Translatio.
Tyndal.
Effius contra.
Pindar. *Olymp.*
Od. 6.

THIS Verse most Interpreters take to be part of the Apo-
stles Preface to his Epistle; wherein, according to the
old Rule, ἀρχομένου δ' ἔργου πρῶτον καὶ θέμεν τυλαυγὲς,
as a skilful architect prefaceth a magnificent Palace with a stately
Porch and Front, so he his after-discourse with a glorious Entrance.
It being the manner of the Apostles in the Proems of their Epistles
to put together a Summary of the Gospels Mysteries, so *Paul* usu-
ally in his, and so our Apostle *Peter* in the entrance into his former
Epistle, and the same course he takes in the four first Verses of this :
in which the various readings are so many, and both the words
and connexions of sentences so dubious, that it makes the sense
difficult, which *Camerarius* observes to be more in this Epistle
than in most other Apostolical Writings. However it's plain, that
being in the sequel of the Epistle to exhort to true piety and a
gracious conversation, he doth in this Preface lay down (and *Beza*
saith it could not be more briefly and divinely) as a foundation
of it, the true causes of our Salvation, and (as *Beza* noteth) es-
pecially of Sanctification.

*Ut neq; brevi-
us nec divinius
poteris Christi
officium, omnisq;
nostra salus per
partes explica-
ri, in vers. 3.*

As in particular.

1. For the *cause* αἰτία, the first original cause, it's free grace
by lot, λαχῶσι, v. 1. and gift, δαδωμένους, v. 3. and to make sure
of it the same word δαδωμένοι is again repeated, v. 4.

2. The procuring meriting cause is made the righteousness of
Jesus Christ as our God and Saviour, v. 1.

3. The immediate working cause is assigned to be *θεῖα δύναμις*
a divine power, v. 3. working in us a communication *θείας*
φύσεως, of an answerable Divine nature, v. 4. namely in our esse-
ntial

Cametarius.

Actual vocation, wherein we are called to *glory and vertue*, or rather (because the words in the original are *διὰ δόξης καὶ ἀρετῆς*) by *glory and vertue*, that is, *ἐν δόξῳ καὶ ἐν ἀρετῇ* most gloriously and powerfully, so that it is *ἰδίᾳ δόξῃ*, or *διὰ ἰδίας δόξης* as the vulgar it's likely found it, and therefore rendred it by *his own proper glory and vertue*, v. 3.

4. For the instrumental cause, we have it twice expressed to be *ἐπίγνωσις* 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 *ἐπαγγελία*, which here signifieth *promissæ* rather than *promissiones*, the benefits or *things promised* rather than *promises*, and therefore are said here to be *given*, whereas promises are rather

Promissæ, vel promissiones, i.e. pretiosa & maxima beneficia, quæ per Prophetas olim se daturum promiserat, &c. Estius in locum. See also Belarmin de justificatione lib. 2. cap. 5. scilicet. Quomodo autem, &c.

said to be *made* (so, 1 John 2. 25. This is the *promise which he hath 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 *πάντα* 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 vertue* 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.

Doct.

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 acknowledgement* of Jesus Christ, v. 3.

The effecting cause is *Θεία δύναμις* 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 *Θεοειδής* and *Θεοεικαστοι*) in the highest *Apogæum* 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 instates 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 communicating, or being made *κοινωνοι 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 *Oslander* will have us justified by Gods and Christs essential justice, and *Scructus* to his very death *Beza in Text.* maintained that the essential Godhead is transfused into the *Epist. ad Bar-* Godly, as the Soul is into the body by which it is animated and *thol. Carthusi-* inacted, and *Gerson's Contemplativi* and some high flown Platonists of our times take but a little lower flight, whilst they (with their *ἡγέρνυα μαλαβρυος* 2 Pet. 2. 18.) say that by their divine contemplations they are abstracted 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 illapses, unions and communications they may vainly boast of, yet I am sure that no *evil dwells with an holy God*, *Psal. 5. 4.* 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 *it is good for me to draw near to God*, and 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, lieth higher than Lu-

ciser's pride, *Isa.* 14. 14. and is Antichristian Blasphemy, 2 *Thes.* 2. 4.

* *Orat.* 4. in
Arrim.
† *Orat.* 42. p.
680.
Basilorat. 3.
de sp. Sanct.

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 *Θεοποιήματα*, and † *Nixianzen* in his *τῶν Θεῶν οὐσίαν Θεόμαρον*, 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 it self 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 *ἁποδοῦς*.

2. Christ's humane nature, (not only *παρεσλήνω* and *ὑπεγράψω*, as Nestorins blasphemed, for so we partake of it, but) *ὑποσείνω*, 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 band, which hath the likeness of it, as he well expresseth it, and as truly addeth, that *he who raiseth it*

Dr. Spurstow
upon the Text.

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 gratiæ sanctificantis*, as we have Divine Grace wrought in us by the spirit of God, which makes us like God. But as for *Cornel.*

In Textum.

And so (as
Celestius said)
without Sin, as
God is.
Augustin. de
gestis Pelagii
cap. ult.

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 *extraduce Deiorri*, 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 piously doth *Cyprian* express it ! *Nostra & ipsius conjunctio nec miscet personas, nec unit substantias, sed affectus consociat & confederat voluntates.* This *θεῖα φύσις* in the Text is not *Θεός*, This Divine nature is not the Divine Essence as they conceit it.

I acknowledge that * *Cloppenburg* and de † *Dien* after him con- * *Tractat. de*
ceive otherwise, and that as, *Jam. 3. 7.* *φύσις θειὰν* the na- *fudere, & in*
ture of beasts signifieth Beasts, and *φύσις ἀνθρώπινην* the nature of *Gangranā do-*
man, a man, so here *θεῖα φύσις* the Divine nature, or nature of *ctrina Ana-*
God may Oorthodoxally enough be taken to signify God, as † *In Textum.*
considered in his own nature and being; but then that by *κοινωνοὶ*
or partakers is not here meant a transfusion or communication of They under-
the Divine Essence, that in that sense we should be *κοινωνοὶ* stand Commu-
θεῶν partakers of the Deity, but only as Heathen Idolaters, nion rather
I *Cor. 10. 20.* as said to be *κοινωνοὶ δαίμονων* to have fellow- munication.
ship with Devils, so true believers have not only a real commu-
nication 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 asserts it, *John 1. 3.*
Nor hath this exposition any thing in it which is contrary to
piety. or sound doctrine, but yet this *κοινωνοὶ θεῶν φύσιν* seemeth *Koinonoi is*
to sound a more inward and inherent communication of some- *μίσθοι.*
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 hypostatically united to it; But *Epist. 38.*

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. *Cyprian saith, divina natura communicamus per spiritum, & humana per corpus. de Trinitate Christi, sect. 7.*

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, *Catechis.*

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 *Christiferi*, and *Christo concorporei*, 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 eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

But although in the due receiving of that Sacrament, we spiritually 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 said 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, absurd, and blasphemous commixture and concorporation 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* saith, *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 indued 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 :

Bonavent. 1.
Sent. dist. 14.
a. 2. q. 1.
Thom. p. 1. q.
43. ar. 3. 6.
Vasquez, Va-
lent. Suarez.
de Deo, l. c. 1.
12. c. 5. n. 11,
12.
* Mr. Down-
ham,
Mr. Cotton.
Ut in perfectis-
sima amicitia
necessaria est
amici presen-
tia.

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 *deifies* 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) said 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.* 1 *Cor.* 6. 19. and such like. But although I fully believe these Scriptures, and therefore subscribe to what *Lombard lib. 1. dist. 14.* proveth out of Antiquity, that the Holy Ghost himself is *given* to and *dwelleth in* believers, yet as concerning that *nouns 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 every where, 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 *Lapide'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 it self 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

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*, * *ἀντὶ γὰρ τοῦ ὡς μετέχοντες, τοῦ Θεοῦ μετέχοντες λεγόμεθα*, 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.

But

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

*Orat. 42. Deiformes effecti. Cyprian. de singul Cleric. Deiformi conversa-
tione. Idem de unctiōe Chris-
matis S. 3. Deifico studio. Idem de alcatoribus. 1 Pet. 2. 9. made one spirit with him, 1 Cor. 6. 17. not by any
S. 10. τὴν τῷ Partnership of his Essence and substance, but of excellent graces,
xueis ὁμοίωσιν Basil. Tom. 1. de lib. arbitrio. Ut
in his nos filios 5. 48. grace for grace, John 1. 16. as the Child to the Father,
ejus, verēq; De- member for member, or in the Wax to the Seal, stamp for stamp,
os prestemus. or in the glass, face to face, being changed from glory to glory as by
Bucer in Rom. the spirit of the Lord, 2 Cor. 3. 18. This likeness to God and imi-
2. Concil. 2. pag. 120. tation of him in hatred of sin, in holiness, righteousness, and all
Calvin, Beza, other graces, is as a transcript of what is in God originally and
Piscator, La- infinitely. A new Creature is this Divine nature, when from an
pide, Amelius. inward Divine Principle and energy (as in the Glossary οὐσία is
rendred *Ingenium*) in word and deed we do γνωσις express God
as well as our selves, and in many things God and not our selves, or
God more than our selves, we are Θεοφῶς (as *Ignatius* and others
of old were stiled) Θεοειδής, Θεοεικελός, like God; and as *Adam*
at first having God's image in holiness and righteousness stamped
upon him was אֱלֹהִים 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 ἵσθαι θεὸν εἶναι ἀνθρώπου
Θεὸν γενέσθαι, as *Hierocles* expresseth it, or as *Calvin*, quantum
modulus noster feret, 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 *ἀποφυγῆς* 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.

Hoc ipsum indicat cum desinit natura divina participationem fieri idem esse ac mundi corruptionem effugisse. Beza.

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 Godness, and (as many expound that which followeth) a calling of us to glory and virtue. The divine nature then is in that which pertains to godliness and virtue 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 perfecting 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 Deopleni, 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 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) transfire 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 only shall be all in all, 1 Cor. 15. 28.

Beza, Diodat. Estus, Lapide, and so Calvin expounds this place. Instit. lib. 3. cap. 11. sect. 10.

Rom. 15. 7.

See Calvin in Psychopannuch. Thus pag. 558.

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,

Use 1.

On bended knees with hands and hearts lifted up to God let us say, *now thanks be to God for this unspeakable gift.*

Act. 3. 6.

Psal. 50.

Gen. 2. 20.

Croci Anti-
weigel. parte
1. c. 2. q. 1, 2.
c. 19. q. 4.

Let us first with all humble reverence and thankfulness to God in Christ admire and adore *τὴν ἀνέσχυτον αὐτῆς δωρεάν* this his *unspeakable gift, inenarrable*, 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 sight may we apply it to Gods 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, sweareth by himself*, Heb. 6. 13. so having nothing better, he giveth himself to his servants. It was *Peters* 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 Gods *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 bestow 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 Christians 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 stampt 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 *αὐτὸς ὁ γένος ἐσμεν* for we are his off spring, Act. 17. 28. (not as though we were his natural sons and as creatures made of his essence, as the Manichees and other Hereticks of old, and *Weigelius* and other Fanatick 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 cognatione suâ, rationalis scilicet nature*: but were this all, we might be base and miserable enough, for of such as were in this sense *God's off-spring*, 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 stamp't 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 hath sent his *only begotten Son into the World*, for him to be made partakers of our humane nature, and (which next to it is the greatest gift that he would bestow) his own spirit into our hearts, that we thereby might be made partakers of the Divine Nature. What cannot omnipotent mercy do that makes these meet? Consider we but seriously how infinitely glorious and holy God is, and how wofully base and sinful we are, and we shall not be able but in an holy ecstasie with the Apostle to cry out, *ὦ βάθος, O beight and depth!* (well might Arminius say, that it's *Relatio disquiparantia, cujus fundamentum Christus nullâ re 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, added sublimis est ut omnium Angelorum naturam superet nec aliis assurgere 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 *τὰ μύσταις καὶ ἑσπεράς ἐπαγγελίας*, 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 so glorious and holy, and separate from Sinners! If the Centurion 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

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?

Use 2.

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, *μᾶλλον δὲ θομάχοι ἐνεδόμαρ*, lest haply we be found to fight against God, as Gamaliel warned the Council, *Act. 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 *θισοῦντες*, haters of God, *Rom. 1. 30.* fight against them, and you are *θομάχοι*, fighters against God, you persecute not them so much as Christ, *Act. 9. 5.* you touch the apple of Gods eye, *Zech. 2. 8.* whatever good or evil we have done unto them, he takes as done unto himself, *Matth. 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 lustre whereof angers their sore eyes, and shames 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 mens eyes because he was a Christian.

Had only an austere *John Baptist* lost his head, or were they only harshly dealt with, whose natural tempers and converse were more rigid and harsh, we might think the cause of it were only in them; but when *Paul* loſeth 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 Gods truth and grace against other mens errors and lusts, are therefore cried out against as austere, and rigid, and sower, and accordingly sowerly dealt with (as sometimes the frost is very sharp when the day is still and

ferene) the case is plain, that (whatever is pretended) *persecution* is raised for the *words sake*, *Matth. 13. 21.* For *thy sake* are we *slain all the day long*, could they say, *Psal. 44. 22.* and to this day may others say, it's for Gods 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. *Matth. 21. 44.* If it be the *Divine nature* in them which thou opposest, it's but *Devilish malice* that proves the *Satan*, the adversary. It will be wisdom therefore here to forbear. *Take heed thou speak not to them good nor bad. Refrain from these men and let them alone. Have nothing to do with those jest men.* For, as *Joash* said to *Amaziah*, *Why 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 (*Ester 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 our selves are partakers of the divine nature, when *gracious* even naturally and from a divine natural instinct and *coveyn* 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 soever they may be otherwise. That the dunghill-cock should prefer 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 ignorant carnal worldling who knoweth not the spiritual worth of the things of God to undervalue the children of God, or to account them the filth of the world and the offscouring of all things. *1 Cor. 2. 14.* But for professed Christians to think goodly of him that *hath a gold ring on, and gay apparel*, and mean while to tread under their feet *James 2. 2, 3,*

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 Dii 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? Yea 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 τὸν Θεὸν ἐν τῷ θυμῷ ἀποφύλακτον, or as we read of those Christians in Justin Martyr which had τὸν Θεὸν ἐν τῇ συνειδήσει τετηχημένον, even God himself (may I say?) inshrined in their souls and consciences, and what is then due to them?

Matth. 11. 9,
9-
In Ignatii mar-
tyris.

Revel. 19. 10.

No divine worship, as would be if *Weigelius* and other Enthusiasts concepts 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 Superiours (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 *Paphnusi* eye put out for Christs sake is worthy of the kiss of an Emperour.

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: *μάλας δὲ* but especially unto them which are of the household of faith, *Gal. 6. 10.* Be reconciled (as your phrase is) to

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 intensely set on such whom he bestows his peculiar love upon, and ours should imitate his, be discriminant as his is. The Arminians in their doctrine so enlarge Gods 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 along 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 saith, *Hide not thy self 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.

SER.

SERMON XVIII.

ON

2 PET. I. 4.

Preacht at St.
Maries, June
21. 1657.
Use 3.

BUT that *We* may have this honour and love, it will be required that we examine our selves whether we have attained to this true ground of it, this truly honourable state of being *made partakers of the divine nature*.

Wherein that consists, 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 *nil humani à se alienum 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 saw 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 rayes and reflexions of divinity. In his heavenly discourse, it saith *Non vox hominem 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 *Lycanians*, *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 stiled 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 *avtwaros* sets all the wheelles a going *like the spirit of the living creatures in the wheelles*, *Exek. 1. 20.* In this sense our Saviour saith that the water which he giveth to the thirsty *γινώσκας ἐστὶν ὕδωρ* shall be in him, *ἐστὶν ὕδωρ* 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 self, *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 seminal 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 *ingenita rei vis & potentia, quæ ipsa à seipsâ 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 *γινώσκας* he did genuinely and naturally care for the things of God and his Church: and *Job* said 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: *ἐστὶν ἰσχυρὸς, 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 feels 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 *Trochilæ*

*Principium
motus intrinse-
cum. Aquin. 1.
2æ. q. 10. a. 1.
corp.*

Job 5. 7.

Plutarch.

or water-works force the water upwards which else would lie below or fall downward. But O friend *ὁ τὸ ἐνδοῦν ἔχει* (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 pullies and plummetts sets the wheels of the soul on going God-ward. *Doth not even nature it self teach you? saith the Apostle* in that case, *1 Cor. 11. 14.* and doth not the Divine nature it self, wherever it is in truth, from an inward principle and *pondus anime* prompt and incite and carry you out towards God in communion with him, and obedience to him? as, *Act. 18. 5.* it's said of *Paul συνέχετο τῷ πνεύματι* he was pressed in spirit, occasioned by the Jews obstinacy, but there was a spirit within him that pressed 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. 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 *צִיָּה* in the active form sig-

nifieth) 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* saith that his Spirit and Grace shall be as *πηγή* a well of water, so *ῥοή* *ἁλλομένη* *aque salientis* 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 averfeness 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 mans body, there may be listlessness 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 weakned: the man 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 *Dauids* did naturally to his Son *Absalom*, *2 Sam. 13. 39.*

As Hos. 11. 7.
bent to back-
sliding from
God.

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 propension? 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 *tripudium*, mantles and sparkles upward, when, in *Solomon's* phrase, it *moves it self* *Pro. 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 Gods 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! *Ev-*

John 17. 13. I have a complacency and take pleasure in infirmities, reproaches, persecutions, distresses for Christ's sake, saith 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, *Matth. 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 welcom even heavie sufferings for Christ. With what delight doth this Scholar in Christ's School (who is *Θεοφιλης*) read these hard Chapters with which he is so naturally taken? for all delight and pleasure ariseth from the suitability 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 *συμμενω*, I consent and approve for my judgment, *Rom. 7. 16.* and for my affections, *συνηδονας*, v. 22. I delight in the law of the Lord after the inward man: and when it is so within the heart, then I delight to do thy will O my God, *Matth. 11. 30.* *Psal. 40. 8.* then it's meat and drink to do the will of God, *John 4. 3.* the yoke is easie and the burden light, and no command grievous: no task but a recreation; no distastful 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 complacential 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 hindred.

And this sufficiently enough distinguisheth in this Case the true Divine Nature from a counterfeit form of Godliness: the one saith 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 weakned and hindred 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

But the *bieling* thinks much at the work it self, which he hath no inward delight or complacency in, and that when not otherwise hindered, but by his own wilful averfeness; 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 extrinsecal motive he is forced to it, all is up the hill, and then as weak and unsound bodies climbing up the mountain *μὴ γὰρ ἀνέβησαν, μὴ γὰρ ἐξήλθον*, as they, so he pants and blows fast but gets up *very* slowly and untowardly, till at last he tumbles down headlong into deepest gulfs 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 slug, but like the good housewife is up every morning and afresh resumes her task, and *perpetuis vicibus* turns about her wheel *ὁ δὲ τοῦ ἡλίου γυρῶντος* as S. 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 dayes, 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 סִבֵּב הַדָּר הָרוּחַ *סִבֵּב הָרוּחַ* as Solomon, Ecclef. 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 uncessant where he breaths freely. God in his own nature is a pure act, and therefore continually acting. My Father worketh hitherto, and I work, saith 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 believers heart, being (in the place before cited) *a well of water ἀλλομένον* in the present tense expressing a continued act of springing and bubbling up, and so working out sin as the troubled fountain doth defilement. The Divine Nature is continually offering up a *juge 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 ἀνάπαυσις ἀνάσσειν no rest or relaxation, or inter-

As of Barnab, *Nehem. 3. 20.*
 חֲנָנִי
 חֲנָנִי

Rev. 4. 8.

Cant. 5. 2.

mission 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. 12. 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 quickning 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*, nay groweth stronger and quicker towards the end of its motion. The stone in its natural motion downward, if not hindered, stayeth 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 *ἀλλοιότητι* springing or leaping up, and that is *ζωὴ αἰώνιον* 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 Abrahams 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 intercessions, 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 work-

Isa. 40. 31.

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 ~~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, *Act. 20. 9, 10, 11.* The Seed though corrupted under-ground, yet at last sprouts out again, and the live-spring though for the present defiled 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 out again. As there is hope of a tree, though when cut down the root thereof wax 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 as* saith the Apostle of his *Philippians*, *Cap. 4. 10.* I rejoiced in the Lord greatly that now at last your care hath flourished again. Not like *Jude's* trees, twice dead; and plucked up by the roots, and so 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 Balsam 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 *ἀναζωοποιῆν*, 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.

Χεῖνται τῇ
δυνάμει οὐκ ἔστι
ἀγία πνεῦς
τὸ σαρκίανον
δυνάμει. Plut.
advers. Colot.
as Cyprian Ep.
2. ad Donatum,
Quod sentiam
antequam dis-
citur.

De Considerat.
lib. 3^o

stumbles, labour we to express this *Divine nature* by these happy after recoveries.

Nor doth it only play such after-games, but is much discovered by its forehead-quicknes. Grace is preventing as well as subsequent. And this adds

A seventh particular. Nature hath its *impuls*, *sympathies*, *antipathies*, its hints, *instincts* and *impetus*, which anteverte the Acts of Reason, prevent discourse and deliberation. At the first blush the heart closeth with this thing or person before it can think why, and riseth up in abhorrency and loathing of that other when it cannot tell wherefore.

Non amo te, Volusi, nec possum dicere quare.

It's so with the *Divine Nature*. It doth *abstain*, and on the sudden start back, and *παύει* *αὐτὸς* *πνεῦμα*, from the very first appearance of evil, 1 *Thess.* 5. 22. *quicquid malè fuerit coloratum*, as Bernard phraseth it. Some expound it of matters of Doctrine, and so the good Womans Spirit rose against false Doctrine preached, though she could not say it was so: some understand it of practice, and so the chaste Soul *hates* even the garment spotted with the flesh, *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 *unio animatum*) closeth 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 *passion* and propendancy, as also to the aversation of the spirits of sober godly men, especially if of all or most, as having in them *οὐκ ἔστι* *τι*, something of the workings of this *Divine Nature* in them, which anticipates their discourse, and (as *John* outran *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.

Nature doth act always as high as it can, and then how high should this *Divine Nature* carry us?

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 *ἄνθρωπος* a bare man, but more than a man. And therefore to have or exprefs no more than what Nature can work, or natural men by other helps can attain to, *ὡς ἄνθρωποι περπατοῦν*, to walk as men with the Apostle, 1 Cor. 3. *terminus minuent*, or (as Cap. 6. 7. he calls the like) it's *ἄρτιμα* 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 only 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 Nazirites, 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 *τὴν ἁγίαν*, Mat. 5. 47. something singular, eminent, and transcendent, a proportionable distance from others in our lives, which may answer that *χρῶμα μέγα* which we expect to be fixed between them and us after our deaths, Luc. 16. 26. Contarenius (*de Justificat.*) makes the comparison of the manners of a Rustick and of a Citizen or Courtier: and a like difference he saith 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 debase 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 Eutopian fancies which Preachers talk of, but the world seeth little of?

SERMON XIX.

ON

2 P E T. I. 4.

Preacht at
St. Maries,
Jan. 17.
1654.
Use 4.

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 indeavour 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 *Privilege* of being the *Sons of God*, and so *partakers* of the *divine nature*. And to quicken us hereto, consider,

John 1. 12.

*Camerar. med.
cent. 1. cap.
66. Eunomius
cum impedita
lingua erat,
hoc facundiam
fuisse dixit
Philostorgius
Niceph. lib. 12.
cap. 29.
Epist. ad La-
tam.*

1. How studious and ambitious men have alwayes been of nearness to great Princes, and (for that purpose) of an imitation and likeness 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 *Hierom* from experience could say *Quorum virtutes assequi nequeas citò imitaris vitia*, 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 exemplo quam peccato nocent* [3 de legibus] they do more mischief by their example than by their sin. Great

*As Laetantius
observes, lib.
5. c. 6. mores
ac vitia regis
imitari, genus
obsequii judi-
catur.*

mens examples (I say) are Laws; and holy mens tempers and carriages have a kind of *necessitating cogency* in them to imitation, *τί τὰ ἔθνη ἀναγκάζεις ἰουδαΐζειν*, said Paul to Peter, *Why compellest thou the Gentiles to Judaize?* 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 *Optimus Maximus*, 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 judgment*, Dan. 4. 37. in whose Divine Beauty is no deformity. And therefore as our Saviour said to his Disciples, *Te 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 Pauls faith, who could be and do all things through Christ strengthening 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 awaekned spirit to imploy and improve its utmost endeavours for the attaining of it. It encouraged the Widow of Tekoab to make a great petition to David, because she said in her self, *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

Obj. But you will say heaven is high and we cannot reach it. God infinitely higher; and therefore no possibility of imitation.

1 Sam. 14. 4.
13.
W. 6.

M. 17. 24.

1 Chron. 22.
16.

patiently endured it, 2 Sam. 16. 12. *Who knoweth?* saith the Prophet Joel 2. 14. and, *Who can tell?* said the people of Nineveh, Jonab 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 casts of faiths eye to justification. In matters of outward estate we much value even our possibilities; and they set 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 hands 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 *beare* what there was corn in Egypt to be had (though he was not assured to have any of it) *to 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. *Be* say not therefore as Jacob there of Egypt, *Get you down thither*, but get we up *hither*, 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 *sharpest 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 *Senates* and *academies*? of their being God-like whilest 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 tumbled about a poor conformity 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, 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*, He being the *Brightness of His Father's glory*, and the express Image of *His Person*, in whom the fulness of the Godhead dwells bodily, and 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 saith 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 dwelt among us*, that we might at a nearer view behold his glory full of grace and truth, and walk among us on purpose that we should follow his steps. In a word, he being 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 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 brethren, 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, *Matth. 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 very 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 *Divines*, that are made partakers of the Divine nature.

With open face ἀνακαλυμμένη προσώπῳ, not through *Moses* his darker veils.

Κατοπλεῖζόντες beholding the glory of God; that is, the glorious 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 mirror of the Gospel. This *ex parte obiecti & medii*.

But what *ex parte subjecti* is or should be the effect of it?

Μεταμορφώμεθα we are or at least God expecteth that we should be changed into the very same image, not only there to see and behold him, but so as to represent him, *in speculo representantes*, as *Erasmus* translateth it, and so are transfigured into the same likeness *tanquam secundaria quedam imagines*, as *Beza* well expresseth it.

Beza, Lapide. And that *from glory to glory*, that is, not only from one degree 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 reflexion 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 *καθ' αὐτὸς* As by the spirit of the Lord signifieth *causam congruam & dignam tante 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 prevaileth 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 saith that the exceeding great and precious Gospel-promises are given to us *ἵνα διὰ τούτων* 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 verò 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 so far 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 whose fulness alone God would have us receive grace for grace, grace in us answerable and conformable to grace in him, and so to be partakers of the Divine Nature. Now this faith, these promises, this Christ, and this spirit of Christ those Heathens and their most sublimate 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 vertues, to which they ever joyned their heathenish idolatries and superstitious lustrations and sacrifices, and sometimes to their *γυνήλαι* and *Θεογύναι* charms and forceries, 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 deformity which they arrived at, how trimly soever their admirers do trim it up and tuck it in.

With Porphyrie to his *καθ' ἑαυτὸν*.

And therefore when there is so much more light and power in

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 *Erasmus* 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.

SER-

SERMON XX.

ON

2 PET. I. 4.

AND should it be here asked what those means are which *Questi-*
we should make use of whereby to attain to this high ho-
nour and happiness?

I must answer, that all that we of our selves can do as to any *Ans.*
inward worth or efficacy operative of so great an effect, is just
nothing. We that can do nothing to make our selves men, sure-
ly can do as little to make our selves *men of God*; can less con-
cur 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 sym-
bolical *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 commu-
nicates *that Divine nature* to the Son and the Spirit, so he is *Fons*
Gratie, 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 ear-
nest 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
systole and *diastole* upon the out-breathing of our souls and desires

followeth in God's way the breathing in of this Divine breath of life, the *quickning spirit* by which we are made spiritual *living souls*. In this case it was said of Saul, *Behold he prayeth*, *Acts* 9. 11.

Prov. 28. 9. 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 futable 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 prevaileth 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 stung *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 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 closest, 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 *intellectus fit 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 eying of Christ have his image so imprinted on us, that we prove no longer like our selves. As the wise men, *Matth. 2.* when they had seen him, *turn'd back another way, v. 12.* So they that by him are *made wise to Salvation*, never savingly 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 our selves; 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. *Gebazi* may lay a *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 it self 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.

Gen. 2. 7.

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 breathe 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 mares 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.

Phil. 2. 12,
13.

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

2. Cor. 10. 13.

are in themselves *unknown* 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 resteth 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 fires 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 *show forth the virtues of God*, as our Apostle exhorted chap. 2. v. 9. of the former Epistle, that in our spirits and *carriages* 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 *Polydore 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*; *loquere ut videam*, 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. *Naturam expellas furca licti*, &c. Nature may be disguised and dissembled for a while and for ends, and upon design thou maist 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 *brutish*, 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*, *Christianismus est imitatio Divinae Naturae* (*Nyssen adv. Eunomium*) Christianity 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. saith 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 trahit*; 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 mischievous thereupon, that his main endeavour is to make others like him, and in nothing more than in these hellish heats, and these devilish four distempers. Have therefore, and express 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 aloft 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 less 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 semel se in Divinitatem immergit animus, non nisi Deo & Divinis pascitur*. Were we once as it were swallowed up in God we should not be so immerged in these miry puddles below: if fed with this Heavenly Manna, we should not surfeit on these *Leks and Onions of Egypt*. This one Meditation saith *Calvin* on the Text) would abundantly suffice, *ut mundo renunciantes toti in calum feramur*, 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

confists and appears, he adds, *ἀποφυγίτε, &c. Cum aufugeritis*, or, as Pagnin rendreth it, *si refugeritis*, 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* Vi- now speak of is stronger. Are we made partakers of the Divine *claris. Estins.* Nature? and what Communion then 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 would 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 themselves to be partakers of his spirit and nature, should in this labour to be like him.

Otherwise,

Either with *Enthusiasts* to pretend not only to Divinity but even to a Deity, and yet to wallow in all loathsome filthiness with the *Boresellers. Gnosticks*, and our abominable Ranters, what is it else but a piece of Atheistical non-sense and blasphemous contradiction 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 sins, 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, ser-* and *blood*, they are not as yet partakers of the Divine nature, for *ne nequam*, out of thine own mouth will I condemn 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 sins, it's but little, it's nothing that thou partakest of this honour and happiness: for where there is a *Θεοῦ φύσις*, a Divine Nature as in the Text, there is *Θεοῦ δύναμις*, 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.

Rom. 8. 37. World, and through him to prove at last more than Conquerour.
 De Nat. Sermon. And therefore here let me make use of Leo's words. *Agnosce dignitatem tuam (O Christiane) & Divinae consors factus naturae noli in veterem hominem degenerare conversatione 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 baseness.

When tempted to sin, Divine Nature should look at the first blush of it as from a natural instinct, with an holy Antipathy and abhorrency.

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 Nehemiah, Chap. 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?* 1 Cor. 6. 15. Nay this Nature of God in me formally forbids it. *Doth not even nature it self teach you?* So Paul argued against mens wearing of long hair, 1 Cor. 11. 14. and doth not this Divine Nature much rather teach men to abstain from more soul 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 peccant humours which it's sometimes oppressed with.

3. 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 taste and beginnings of it here, that in any degree and measure we partake of God in grace and holiness, are any whit 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

Vide Calvini
 Instit. l. 3. cap.
 23. S. 10.
 ita sanè ut in
 hac vitâ quan-
 tuscunque pro-
 fectus sit, longè
 absit ab illâ
 perfectione si-
 militudinis

Heaven to see God as he is, that we shall be most fully like him, *qua idonea e-*
1 John 3. 2. it will not be to the life, till we live with him in *rit ad viden-*
 glory. How ugly in our own eyes mean while should our present *dum Deum, si-*
 disconformities to God be? How weary should we be of them? *cut dicit Apo-*
 oh how happy will that day be, and how earnestly should we breath *stolus facie ad*
 after it, when we shall be fully transformed into Christs Image, *faciem. Au-*
 most perfectly be made like God, and as far as our finite nature is *gustin. Epist. 6.*
 capable of, become *partakers of the Divine Nature*, when God *quam majore-*
 shall be *all in all*? Lord Jesus come quickly. *tem dignitate*
poterit adopta-

Amen. *tus quam ut sit*
ubi est amicus?
non aqualis fa-
lius Divinita-
ti, sed consocia-
tus aternitati.
Augustin. Tra-
ctat. 51. in Jo-
han. id ipsum
innuit Petrus,
&c.

Salus non aliter consistere potest, nisi illi qui salutem conse-
quuntur, Dei fiant. Deificatio autem est Dei quoad ejus
fieri potest, imitatio, & cum eo commixtio, & (ut ita di-
cam) unitio. Dionys. de coelest. hierarch. Cap. 1.

SER-

SERMON XXI.

PHILIP. I. 27.

Only let your Conversation be as becometh the Gospel of Christ.

Ministers of the Gospel *Gregor. Nyssen* compareth to *March 19.*
 Schoolmasters, who as they have different natures *162½.*
 and tempers to deal with, so they should have Wisdom to observe it, and accommodate themselves accordingly. 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 *Rqd* 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. 1.* But let the *Thessalonians* receive the Word with joy, and practise it so as they become Examples to others, *1 Thess. 1. 6. 7.* Then instead of chiding, 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, *Act. 16.* and continue stedfast 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 *δραστηριον*, 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.* Yea then they are his *ἀγαπῶντες ἐν τῷ ὄντι*, *Chap. 4. 1.* His dearly 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 *Bez.* well observes) he writes and sends this as an acknowledgment of their love,

A a a

and

and as a *token of his own*. But lest any should say βῆς ἐπὶ γλῶτ-
 τῶν, 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 Chāp-
 ter plainly sheweth, that for all their bounty he would not make
 them wantons, and therefore after the Inscription and Congra-
 tulation 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 af-
 fections from the 12th to the 27th, which is the second part;
 there is a third part begun in the Text, and continued in the se-
 quel of the Epistle; wherein he calleth for something else, which
 would be far more acceptable to him than their former benefi-
 cence, in general set down in the words I have read. μόνον ἁγίστῃ
 ἐναγγελίᾳ τῇ χρεῖσθ' πολιτεύεσθε. *Only let your Conversation be*
such, as it becometh the Gospel of Christ.

The first word μόνον being a corrective, and a transitive Par-
 ticle, may accordingly have a double reference: either to his
 coming again to them immediately before spoken of, which whe-
 ther it did afterward come to pass I say not, because I find the
 judgments of Interpreters different about it. His own words
 are πεποιθὲς διδα, vi. 25. and they sound a confident assurance;
 and yet here, as correcting himself, or rather as passing it by, as
 though he had said, *verum de me videris 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 be-*
cometh the Gospel: or if we take it transitively, whereby he pas-
 seth 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 afflictions (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 reliquum est*, &c. that which is now wanting lieth
 upon you to look to, and that, *only that you have your Conver-*
sation 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*, πολιτεύεσθε.

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 *ἀξίως* only let your Conversation be *as becomes* the Gospel of Christ.

For the first, the thing to be ruled, *their Conversation*. The word πολιτεύομαι here used properly signifieth 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 πολιτεία in the Greek Fathers commonly signifies a Mans behaviour and carriage in general, as likewise this Verb πολιτεύομαι, *Acts* 23. 1. Where Paul saith, *Men and Brethren, ἐγὼ ἐν πάσῃ συνειδήσει ἀγαθῇ πεπολιτευμαι τὰς θεῶν*, 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 sound *ἀξίως πολιτεύεσθε*. Nor would some proud Justiciary stick pethaps hence to ground the worth and merit of his *good works* and *meanings*. Nor do I deny but this word signifieth so much in some other cases, but not in this. No, Beloved : In this sence we *are not worthy of the Crums 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. *Ἀξίως*, then, is as much as *ut convenit*, as *Beza*, *quemadmodum decet*, according to the Syriach Interpreter, *convenienter & competenter*, as *Musculus*, or *pro dignitate*, as others have it ; that is, as is convenient, and fitting, as becometh 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 *ἀξίως* as it cometh of *ἄγω* signifieth) as though our lives and the Gospel being put into two Ballances were in *equilibrio* not for equality of

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 practise.

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 Moralists, who often strive more for good carriage than a good Conscience, and we above all, who labour (perhaps some times too earnestly) to be *dignified Men*; I wish it were always in the Apostles sense, 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 ἐν ὑμῶς ἀξίως περιπατεῖσαι*, *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, Obtestations, *παρακαλῶντες, παραμυθόμενοι, μαρτυρούμενοι*; 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. Wherein 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 *σεμνότης* and *ευχημοσύνη*, which is ordinarily translated *Honesty*, but signifieth generally that *τὸ ὀρέπον*, 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 *ὅσα σεμνὰ, ὅσα ἀγνὰ, ὅσα προσφιλῆ, ὅσα εὐφημα* &c. *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 *ἀξίως περιπατεῖτε*.

But yet more particularly; As the Spouse hath both *an Eye and a Chain*, wherewith she 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. 1. Chap. 11. 13. *Judge in your selves, 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 settled course of Godliness, and the other from inward peace of Conscience, 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 at first blemish the Gospel.

And yet I must needs say that the *Lacedemonians* prayed well, when they desired of God, *ut pulchra cum bonis iis tribueret*; and it would be well if Christians now would joyn 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 inferiour to another, that whatever care he hath for the *lawfulness*, 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 Spouses Neck*; the *Fringe* of that Garment that makes a Christians Profession and behaviour comely & glorious. And indeed were this all the Grace that could commend him or the Gospel, we might well say of it, as some of them did of theirs, that it were *eburneum detrimentum*; the painting only of (perhaps) a foul Face, not a *vital fulgor*, by which they use to define true Beauty.

2. And therefore, as they use to say, that *Gratia est vitale, 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 were 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 holily and justly and unblameably we have behaved our selves among you that believe*, 1 Theff. 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*, Psal. 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 *στέφανον καὶ τῶν*, as the Septuagint, *a Crown of Glory*, as ours read it, Prov. 4. 9. Every particular Grace is part of a Christians Beauty. But as they use to say *Pulchritudo non est partii, sed compositi*; so the perfection of Beauty ariseth from *all Graces*, and a *Perfection in all*. Which, though we cannot here attain to, yet if we strive after it what we can, we shall surely procure either love or reverence. If the *Amisbleness* of Holiness will not *allure*; the *Majesty* of it will *daunt* the proudest Scorners; and why may it not allure the most obstinate, seeing it wins Grace in God's Eyes, and therefore may justly challenge it in ours? And here now I might open such a Cabinet of precious Jewels, I mean

2 Cor. 4. 2.

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 Knee, and crying *Abrek*; but a Man of God, *partaker 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 my self with two; which the Apostle unfolds in the latter part of this Verse, in which he useth a Metaphor taken from an Army, in which two things are required for the comeliness and safeguard of it; Unity amongst themselves; and Valour in beating back the adversary. Proportionable to which, two things he telleth us will become us in our warfare.

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 Dissensions: 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 sitting? Yes, surely. And therefore our Saviour makes one part of his Spouses 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 (ὁμοθυμαδόν) 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 believed were of one Heart and one Soul, therefore great Grace was upon 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 Exhortation here, would now stand ἐν ἐνὶ πνεύματι, μιᾷ λύχῃ in one Spirit; that is, having one and the same spirit of Grace dwelling

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 unseemly. For we should *stand ἐν ἐνὶ ψυχῇ*, and withal *ἐν μιᾷ ψυχῇ* 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 adorn 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 discordia, & 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 indure 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 *περὶ ὧν λέγει, 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 *συναναπαθεῖν τὰς ἐν αγγελίᾳ, 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 *εὐαγγέλιον*, *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 *ἐντερονήσασθαι ἐν σαρκί*, 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 *ἀναιμακτὶ ἀκονεῖν*, as thinking Blood and Dust would spoil their effeminate Beauty; yet, believe it, a noble Christian-Souldier is most glorious (as the Scripture saith 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 *Mabomets* 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 still they *shine like Stars in the Firmament*;

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mament; 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 *speakes*, 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 perswade us to endeavour after it, the Text affords us three. The first in the word *πολλὴν ἡμέραν*, 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 *Bosome 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 municeps 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 ἡ πόλις ἡ ἰσχυρὰ; *Revel.* 18. 10. & *μεγάλη*, *Revel.* 14. 8. Let *Venice* pride it self in being called *the Rich*, and *Milain* the *Famous*, and *Bononia* the *Learned*, &c. Yet *Jerusalem* is ambitious of no greater Title, than to be stiled ἀγία πόλις, *Matth.* 4. 5. to tell us that are true Denisons there, what we should be, that, however, if we lived in *the Land of Cabul* (as *Hiram* called the Cities that
 1 *King.* 9. 13. *Solomon* gave him) I mean, in Sinks of Superstition and Profaneness, we might have some pretence for putting in practice that Devilish Proverb, *Cum lupis ululandum*, as if in the old Lacedemonian Common-wealth Theft might have besetted 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 hath a Devil*, *Cartwright*. Mark 3. 21, 22. And therefore we have good cause to be wary. Some *Michals* there will be, that will deride *David*, when he behaveth himself 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 Wife 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 it self, it's *the Glorious Gospel of our blessed God*, 1 Tim. 1. 11. yea *Glory; exceeding Glory* in the Abstract, 2 Cor. 3. 10. Pity 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 sence) *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 deser-

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 Poyson; and the Gospel, that should speak Peace to our Comfort, shall witness against us to our Condemnation. How much better would it seem and profit us, that whereas God hath betruſted us all with the Gospel, that we would now stand out ἐν τῇ ἀπολογία ἡ βεβαιώσει τῷ Ευαγγελίῳ, as the Apostle exhorts in the 7th verſe 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 ἐν βεβαιώσει, *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, συναθῆσαι, *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 weakning of the common cause, yea, with *Paul*, 1 Cor. 9. 12. *suffer any thing, suffer all things, rather than binder 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 Hippocentaure 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 τὸ μονογενὲς θεὸς 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 platted into this glorious Crown, and at last he say to us, *Friend, how camest thou hither?* 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 *Shebna* 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 *Use. 1.* 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 ἀντικειμένα, 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 ὄνομα ὡς ἐλεγχον λαμβάνετε. The Name of a Christian only was their accusation, *quia nominis est praelium*: but for other matters they were proceeded against *presumptis, 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. *Christi-anum omnium scelerrum reum*, &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 werewell 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 answer not our Profession; and it were very well if it were their saying only, and that we could answer all their accusations, as *Paul* did *Tertullus* his slanders, *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 becometh the Gospel*, (as the Prophet

speaketh of the Jews) even *separate themselves to that shame*, Hof.
 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 com-
 plaineth of the Jews, *Jer.* 2. 33. or rather oftentimes do that
 which they are ashamed to commit, and so *justify them in all*
their abominations, *Jer.* 2. 17. I speak not this to disgrace my
 Religion, or my Brother that beareth the Name of Christ as
 well as my self; 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 *Campion's*
Brag were true, *Catholicos esse qui argentum resolvant quod de-*
bent, &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 Gods 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 Chri-
 stians 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 occa-
 sion of their denying Christ, and in so doing do little better our
 selves. 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, *Si faciamus qua faci-*
unt non Christiani, excludimur, saith he. And therefore let
 us look to our selves 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.

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These things, and the like, they do: Take we heed therefore lest, whilst we equalize or exceed them in these or the like, we hazard not the Benefit of our Christendom.

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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 ευχαριτώντας ὡς ἐν ἡμέραις*, 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* draweth a Vail over the *Pagans* shame, yet sure the least mote will be seen in our *Sun-shine*; so that, as what is but *פְּתוּלָה*, i. e. *Folly* (or somewhat unfavoury) in the *Prophets of Samaria*, *Jer.* 23. 13. In the *Prophets of Jerusalem*, (*Ver.* 14.) is *שָׁוְיָ וְרֵיחַ*, a Matter so horrible as might make a Mans 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 *ευπραπλία* (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 solem mingere*, (as the Proverb is) that *We rebel not against the Light*, as *Job* phraseth it, *Chap.* 24. 13. But when

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 *Holiness* becometh it for ever: And therefore would be very unseemly, if we deal with it as *Jehu* did with the *House of Baal* (2 Kings 10. 27.) *make it a Dranght-House*, a Sink and Dung-hill for all the Filth of our soul Courses: For if a sin committed in a *material* Temple adds to the Abomination, sure the Holiness 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 *Thessalonians*, 1. *Epist. Chap. 1. v. 7.* ὡς ἐγενήδαμεν ὑμῶς, τοιοῦτος in the plural Number, to signifie, as *Beza* fitly notes upon the place, *Tot fuisse veluti constantia Typos, quot erant Thessalonicensium capita.*

Consider likewise what it is we profess; It's a *pure Religion*; and therefore, as a pure Virgin, cannot but blush at the unseemly behaviour of her followers. It's an *high Calling* we are called to, *Phil. 3. 14.* and therefore we should *walk worthy of it*, *Ephes. 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 his Blood*; unworthy of the Gospel, if we dishonour it, and therefore worthy to be condemned for that, which we will not be saved by.

Consider, Lastly, What we our selves are, that I may not (because indeed I cannot) say more. we are *Christians*. 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 conscia est scelorum Christianorum*. Yea, *Eusebius* 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, ἔργω εἶναι, μὴ ὀνόματι (though not so called, yet) in effect were true Christians. And we may observe in *Pauls* Epistles, that when he speaks of those sins which other Men are ordinarily defiled by,

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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 *ὡς φωστῆρες ἐν κόσμῳ*, 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 becometh 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 entrusted 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

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 entrusted 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 that 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 *ἐν κατανήμοις ἡρεσπετείς*, 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 τοῦ σωτῆρος ἡμῶν θεὸς κοσμήσιν ἐν πάντα*, *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 sins 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 so as *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 *Bells* 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 *Bountifulness*, 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.

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SERMON XXII.

P s A L. 119. 96.

I have seen an end of all Perfection: But thy Commandment is exceeding broad.

C Concerning this *Psalms* in general; I must not say much: Yet this, That if St. *Austine* 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 aperiior, tanto profundior*, 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 me-thinks, 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 list 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

Ambrose.

Hilar.

Ver. 122

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, *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, *ver. 1.* and in Earth, *ver. 2.* in all things, *ver. 3.* in his own Perſon and Occaſions, (in the four following) and therefore with an heavenly *Epiphonema* he makes the firſt and laſt Verſe ſound both the ſame Note. There he begins, *For ever; O Lord, thy Word is ſettled in Heaven*: And he here ends with the ſame, *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 ſcantneſs and ſhort continuance of all other Contentments. He had *ſeen an end of all ſuch Perfections*: But none of God's Word, *Thy Commandment is exceeding broad.*

For the firſt words, (in which (though contrary to my firſt purpoſe) my preſent Diſcourſe muſt be bounded) this *end of Perfection*, ſome make Martyrdome; many of the *Latine Fathers*, Chriſt. The *Greek*, whom our later Divines in this uſually follow, by this *all Perfection* underſtand either all this inferiour and viſible World, containing in it the divers Degrees and Perfections of things, and therefore called *all Perfection*: Or Metonymically by *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 dazled our Saviour's, and therefore we might have thought would have eaſily blinded *David's* eyes: But by his wiſe Obſervation, and piercing Eye of Faith, he ſaith, he *haſt 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 Perfections*. And, 2. Not one of them, or ſome, or few, but *all's* and yet through them all ſomething beſide: *He had ſeen an end of all Perfection*. As though whatſoever he could ſee, he could ſee an *end* of it, and that *end*, as I take it, double; of length, of breadth; of length and continuance, that whereas God's Word is *for ever ſettled in Heaven*, *ver. 1.* He *ſeeſt an end*, a Period of thoſe lower and fading Per-

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fections; 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.*

Doct.

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*, saith *David*. And sure, what he by the Spirit saith he saw, 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-sight 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 he saw*, answered, *Advenerat mane, sed etiam nox 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 goodliness thereof as the Flower of the Field. The Grass withereth, 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 pluckt 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 ostentimes (as they think) are spinning a

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fair Thread, either it comes to the end, or (as תצ (the word in the Text) comes of תצ, which signifieth to cut off,) the Hand of God cuts either it or us off; as Hezekiah complains, Isa 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 as it is more beautiful, so more subject to speedy Alteration: 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 decayed, and the old Man left indeed, but left childishly doting? Riches *flown away*, as Solomon speaketh, but leaving a Begger 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 he prolong the *Perfection thereof upon the Earth*, saith Eliphaz, Job 15. 29. The word מנלה there, and only there used in Scripture, is by the Hebrew Writers, as by us generally, expounded *Perfection*: But the Septuagint there expresses it by σκιά, a *Shadow*: It may be thereby to set forth what kind of *Perfections* arise from outward things. We and they both, like *Shadows*, may shew greater than we are, and yet *shadows* still, that last not. And the word תכלה used in the Text, and no where else, seemeth also to imitate some such thing as coming from כלה that signifieth *Deficere*, as well as *Perficere*. Such defective 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 יתר which is used in this kind, seem in its signification to promise longer Continuance; yet Eliphaz cuts it short too, Job 4. ult. *Doth not the excellency (תרם) the word is) Doth 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 Perfections, use no better Instrument than that of David, Psal. 39. כל-אדם כבב, Every Man is all vanity; and that in his

his best, or most *settled* estate, as the word signifieth. So that when he is *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 consummationis*, 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 fowl and deep, as in *Winter* we find them. It's so in our *Summer*-weather of Prosperity. Our *Perfections* 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*, Lam. 4. 12. They would not believe it, nor (which was worst) would she. *She remembered not her latter end*. But mark what follows: *Therefore she came down wonderfully*, Lam. 1. 9. Such and so brittle are the best of these lower *Perfections*, like Glasses 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*, saith *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 start of all that follow, as being seated in an ever-lasting Subject; yet, *We see that Wise Men die as well as Fools*, Psal. 49. 10. and sometimes their Wisdom before them. *David* had seen

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Ahitobel's Wisdom ending in Foolishness. And we have read of *Nebuchadnezzar's Understanding* changed into *Brutishness*. God can make the *Judges fools*, Job 12. 17. Disuse can make the most expert forgetful. The *Plague at Athens*, and many *Diseases* since could deprive the *Wiseit* of *Understanding* and *Memory* at once. And if all fail, yet *Old-age* (as they said of *Saturn*) most commonly devours that *Wisdom*, which it begets: Or rather, like an *Unthrif*, in a short time spends what his *Predecessors* were a long time in getting. So that the *Ancients that teach Wisdom*, as *Elibu* 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. Austine* said before me, *Quanam est ista salus Corporis, qua morte premitur, que aegritudine 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 *Infinitness* of imbred *Diseases*, so many outward occasions of *Distemper*, that few or none in our well days are perfectly free: However, *Old-age* comes limping 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 overtaken with untimely *Deaths*. And thus one dieth (saith 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 *Plinies* Miracle were true, that one *Xenophilus* 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 Men shall bow: When old Milo may look on his withered Arms, and weep and say, at hi 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, רַחֵם רַחֵם (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 Captivity, 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 any shall trust in it, (as she did, *Ezek. 16. 15.*) they shall certainly find that true, *Prov. 31. 30. Favour is a lie, and Beauty is vain:* Any sickness can spoil it for the time, and some for altogether. Or if it miss them, be sure it will consume in the Grave, *Psal. 49. 14. Thou changeest his Countenance, and sendest him away,* saith *Job, Chap. 14. v. 20.* And *David* had seen his ruddy Complexion and beautiful Countenance altered, and so an end of that Perfection: A poor one, that's only in the outward Skin, which if flea'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 Vapour, *James 4. 14.* soon vanisheth: This Smoak, *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 under-

determine or assault 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 *Metuselah*, 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 flie 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 Rust may canker, the Thief may break through, so that a *rich Man lieth down*, but either through Malice of some, or Carelesness 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* saith, *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*,

Pfal. 49. 12. Or if the Prophet *Daniel* had not seen such *Wings* as these *pluckt*, Dan. 7. 4. and the Prophet *Hosea* had not seen them flying away. *As for Ephraim, their Glory shall flie 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*, *Meneb, Meneb. &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 *Princes breath goeth forth, he returns to the Earth, and then all his thoughts perish*, 1 sal. 146. 4. מִשְׁתַּנֵּן, The word is, and according to the signification of the Verb from whence it comes, seems to signifie 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-stone*, (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 *Widdow of Tekosh* lamenting, that her *Husband is dead*; or a *David* bewailing the untimely death of a faithful *Jonathan*, or a beloved *Abalom*; 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 *Dives* from *Hell*. *Abasuerus* 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 comest in, so thou must go out of the World naked*. Or if thy *Friends* will vainly spend as much on thy *Carcase*, 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 add no more, If they be *goodly Buildings* in which thou seatest 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 *Perfection*.

Thus we have seen *some* of this *All*; which (that I may return 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 pluckt 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 decaying. All that I would say in this particular, we have summ'd up, *1 John 2. 17. And the World passeth 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*, *Concupiscentia* for *Quicquid concupiscitur*, 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 saith, (*Eccles 12. 1.*) *I have no pleasure 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* pluckt in the *Bud*, before it be fully blown? And the *Grass* cut down, before it come to it's 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

End

End is perfect, and the sowre 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 pluckt asunder? Thus, Isa. 33. 9. Lebanon is ashamed and cut down, and Sbaron is like a Wilderness, and Bashan and Carmel shake off their Fruit. When Babel is most stately, 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 Contentments 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 Brooks, 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)

reach-

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 wherein 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*, *Ezth.* 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 patcht 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 Covering 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 wound.

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 *Absolom'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 Pounds, 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.*

Use.

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 *Achan* upon the *Wedge of Gold*, and goodly *Babylonish Garment*, lest, as it was with him, they *steal away our Hearts* and Happiness 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 Lustre of outward Vanities, that they lose both Eyes and Hearts, by which they might desire 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 seeth further than he did before, or others that lie groveling 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) seeth 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 thought sometimes is, that *their Houses shall continue for ever, and their Dwelling-places to all Generations*, Psal. 49. 11. And it may be, as though they could either overwrestle, or out-last 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 Examples, 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 how 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 *Jesurun*, 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 *Belsazzar*, and with those drunken Prophets, *Isa. 56. 12. say, Come, I will fetch Wine,*
E c c
and

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 dash'd 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 at 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, such is the Atheism of our Hearts, that we should make *Flesh 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 sit loose in our Affections from these outward things, that sit 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 *bold 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 nor 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 Loss: For in this I conceive the *Stoicks* Rule is good, Always: to consider what thou admirest and lovest, *ὃν χύτταν, ὅτι χύτταν*. If it be God that thou lovest, think what God is, and that if thou lovest Him, thou lovest thy happiness, thyself; 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 loss, 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 casts 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 *Perfection* for their own comfort: And that in a double respect.

Vide in hanc rem Chrysost. in 2. ad Corin. hom. α. ἡθι-
κόν.

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 weakned, or their Counsels disappointed, or themselves taken away. Or if they continue and prosper some longer time, yet be sure, as *God* saith, *Deut.* 32. 35. Their foot shall slide in due time. And so an end of their *Perfection* 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.* 22. 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;

There's *an end of all outward Perfection.* But God is the strength of my heart, and my portion for ever, Psal. 73. 26. Εὐ τὰ ἑὸς 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, Chsp. 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 wax not old, a Treasure in the Heavens, 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 pity 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 inferiour Being, *Aliquid secundum motum proprium*, and, *Aliquid secundum matum naturæ superioris*: So let not all our Perfection be placed only in that, in which we do but equal other Men, or not exceed inferiour 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 satisfy 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 greatest 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 descry *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 barere in via, & non 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 queritur 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, *ἐἰς τὸ πάντελες*, 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.

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 applyeth 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, *Raperis in preceptis? Tene lignum. Voluit te amor Mundi? Tene Christum*. 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 subtilties, 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 wast perfect in thy way, till Iniquity was found in thee*, Ezek. 28. 15. And for it self, 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 Happiness 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

nishment 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, *ἐν ἔξει τῆλος, ἐν ὁδῷ πέρας*, saith *S. Chrysostom*, *Love never faileth*, 1 Cor. 13. 8. *The Fear of the Lord endureth 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 with-draw her Light*, but the *Lord shall be thine 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 perfect*, 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 *perfected*, but never ended.

SER-

SERMON XXII.

P S A L. 119. 96.

At Boston, at
Mr. Francis
Empson's
Daughters
Funeral.

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 Scantiness 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 Scantiness 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.*

DoB. 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.*

Vide Calv. Bucer. Heresback & alios in prefat. suis in hunc Psalmum. sic Tho. Cartwright. in Prov. 19. 20.

First, For the first, What's meant by *Commandment* : You must remember, that God's Word in this *Psalme* (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 Promise, 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 Occasion) 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 inelegant, read *Latum nimis*, *Too broad*. And indeed it's too broad for us poor shallow weak Creatures, fully either to comprehend, or fulfil; And so the *Hebrew* word **רָחֵב** signifieth an *Excess* in whatever thing it's added to; and accordingly our Translators, 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*.

*Vide Martini-
um, lib. 2.
Cum nomine
adjectivo efficit
superlativum.
Schinler in vo-
ce רָחֵב.*

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 *Hebrew*, *Greek*, and vulgar *Latine* 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 justify *Pigbius* 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

* *Climacus.
Talmudici
fixerunt
quemlibet lo-
cum posse 70
modis narra-
ri. Bucer.*

See *Raicrofts
Sermon at P.
Cross.*

in as broad and large a Sense, as (all things considered) it will bear. And if I do so in expounding this place, it self 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 awing the greatest Kings, and in it's Promises comforting the poorest Begger.

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.

It's Life, v. 93. Comfort of Life, v. 50. End of Life, v. 17. the Way, v. 35. Rule, v. 30. Counsellor, v. 24. a chief Gift, v. 29. *Better than thousands of Gold and Silver*, v. 72.

It's our Love, v. 47, 48. Joy, v. 14. Delight, v. 16. Choise, v. 30. Desire, v. 20, 40. Hope, v. 43. Trust, v. 42. Fear, v. 120, 161. that which he longs for, v. 40, 82. seeks after, v. 45, 94. cleaves to. v. 31. It's his All.

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.

I. 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 goodliness 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 signifieth, 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* *ζῶν ἡ ἐνεργής*, *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, *Nondum, in-* to whom he wrote. But now it might be some would say: *quit, mortua* But why trouble you us with a command of *David*, so long time *est vex illa* since spoken to the Men of his Generation, and now by this *Dei vocantis* time out of Date and antiquated? Which kind of Objection *nos, Hodie,* the Apostle takes away, as though he should say; Nay, but do *&c. Pareus in* 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 *Judas*, compare *Psal. 109. 8. with Acl's* 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, *¶* 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 *¶* (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 settledness, yet it's soon shaken.

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 stedfast 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 it self is; yea, more than so, for *Heaven and Earth may pass*, but *not one 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 hoare 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 Occasions 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 better 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.

There I shall have full peace to entertain my self, a plentiful store of Ingredients to every Malady, to quiet every doubt, &c. as Dr. Hammond paraphraseth the Text.

I. 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 sometimes buy Health. Honour perfumes a Man, and keeps him from stinking 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 Plaster useth not to cover many Sores; and truly for outward Matters, scarce any Man hath a Plaster 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 *Exceeding breadth* of God's Word and Promises. Had we but so much Skill as to go to every Box of precious Oyntment in this Myrotheke, we might find certainly a Salve for every outward Sore: And had we but so much Faith but as to apply it, we should find it sovereign 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 *Catbolicon*, 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 *יְשׁוּעָה*. 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's a deadly Wound; yea, and can heal those which we had got, when carelessly we had not it about

*Delectationes
in plurali, sig-
nificant nullum
esse genus
doloris, cui non
inveniatnr in
verbo Dei re-
medium.
Mollerus.*

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 joyned together can. Well are those two joyned 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. מְבַרֵךְ מְשִׁיב נַפְשִׁי, 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 it בעש משיבת 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 סוף of it. For the Reason of it:

God's Commandment in the former Considerations and Respects must needs be thus exceeding broad. Ref.

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 fore-see 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 impropportionable (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, saith in the Superlative רחבה מאד *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 so 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 chearful 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

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.

Use. 1.

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 *supererrogation* ; 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.

Use. 2.

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* לב רחב 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 said, 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*, *Physick*, *Law-studies*, or the like ; would they but hear

Use. 3.

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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 saith, 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 Fountains*, 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 Gods Word will.

1. *Biblia sepo-
volvare.* 2. *Se-
rio orare.*
3. *Semper esse
discipulum.*

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 *Carlostadius*, 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 Popish 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 saith, that they scarce read any other Book than the Scripture. I would not straiten Christians so in either kind; but truly I should desire you all to

*Anima in
Antibarb.*

Dryfini.

Sands.

inlarge

enlarge 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 Handfuls, 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 *ἐχωμεν* 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 saith

in another case, 2 Cor. 6. 12. We are *straitned in our own Bowels*, in our own Hearts. The more the pity, and the more our loss, that so much precious Liqueur 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 extream Carelesness, it will be *Lata negligentia*.

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, and 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 unstedfast 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

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 saith is so *exceeding broad*. As, Hath God straitned me in my estate? Take that out of the *breadth of Gods Word*. Hath he taken this pretty little child, this pretty little book, out of my hand, that I cannot read in it 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 Gods *Commandment is exceeding broad*, *Vſe 6.* 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 set 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 Gods love *passing knowledge*, *Ephes.* 3. 18, 19. And there is such a breadth and extent in Gods 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-*

No cogitemus ad nos non pertinere promissionem: sicut enim perpetuo durat expectatio verbum (quod primum erat) ita latum est valde i.e. unicuique ad omnia tempora, & aeternitas & ad omnes homines, qui fide hanc doctrinam amplectuntur, se extendit. M.

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 profaness that *Esau* had, thou cryest *bless 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.

ne cogitemus fieri posse, ut nos in medio cursu deficiamus. Molerus.

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 *vers. 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.*

SER-

SERMON XXIV.

Exod. 28. 36.

Holiness to the Lord.

August 19.
1634.
Before Sir Nathaniel Brent
Visitor for the
Arch-Bishop of
Canterbury,
in his Metropolitan
Visitation.

V *Verbum Dei in die suo.* A fit time (had it been by an abler hand) to bring forth the Priests garments out of the Scripture's vestry, whilst the eye of Authority is present to see them put on: and here the first peece, that in the very forefront I light on, is *Aarons Frontlet* in the Text. *Thou shalt make a plate of pure gold, and grave upon it like the ingraving of a signet, sanctitas Jehovæ, 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 ingraven on this golden plate, or the word *Jehova* only. But *P. Fagius* rightly concludes for both, קדש ליהוה, *Holiness to the Lord*: both ingraven, 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 קדש ליהוה *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. 1 Pet. 4. 19.
John 1. 29.

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-head and the forefront of his miter, vers. 37; 38.
3. *Quomodo*, how ingraven there; with the ingraving of a signet.

4. The

4. The *Finis cui*, to whom ; ליהוה all this *to the Lord*.

5. The *Finis cuius*, 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.

A Sanctus Valerius in the Church of God is a better man than a Valerius Maximus.

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 stuck about a dead body, which will not fully keep it from smelling, the less half by much of a Minister'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 *salaris*, 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, nor like profane parents in our days that think much

2 Sam. 10.

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 *curst 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 Gods 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 *dove*; that whatever other *engravings* you have elsewhere about you, yet that *holiness* be, as here, *engraven on your crown*, on your heart and fore-head ingraven *קדש ליהוה* *Holiness to the Lord*.

Holiness! But what is that? In general a sequestering and setting either person or thing apart for God, whether from common or profane use; and in both respects be we *holy that bear the vessels of the Lord*, Isa. 52. 11.

I. 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 sordid employments, as will make our selves and Ministry contemptible. St. Jerom saith, that *sacerdos in foro* is as bad an eye-sore, as *Mercator in Templo*, both to be *whipt out*. A Minister and a Market-man are not unison. 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 *Litprandus* avoucheth of the Bishops of Greece in his time, *Ipsi Agasones, Caupones, &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 baseness was in the base slanderer, and not in the Grecian Bishop, which other Historians of those times shew,

Apud Baron. Anno 968. Num. 11. &c.

Curiales.

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Anton-Rosell
part 1. Mon-
arch. Cap. 70.

was far from such sordidness. But should such soyl stick to any Ministers now adays; 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 Ministers, *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 lesson, which those learned Clericks in former times had taken out: *In Ecclesiâ omnis immensitas est mensura*, as one of their Lawyers complains: But sure, if Wickliff were now alive, he would not have much cause in many places to complain of the Church now, as he did then, that *Cumulantur temporalia usque 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-Consenters will take a course to keep him poor; and if sordid too, now cursed be they of the Lord in so making him base and his Ministry contemptible, in desiling this נֹר הַקֹּדֶשׁ (as *Aarons 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 adays were not liable to. I have sometimes thought how it comes to pass, that so many Mechanicks amongst us prove Ministers: 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 Ministers 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 fortis* did eat out such moles from off the face of it: for on *Aarons forehead* is *Holiness to the Lord*, which should sever as common men from such an holy calling, so those of such an holy calling from such common employment, 1. First if mean and sordid.

2. Though more ingenuous and liberal, so far as it cometh to the Apostle's ἐμπελοκή viz. so far as to intangle him in the world, to hinder him in his holy function, 2 *Tim. 2. 4.* And here I wish our Church were not sometimes sick of Physick-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 *Phosius* his *Nomo-canon* makes the best medly.

Not that I condemn all Ministers intermeddling (if called to it) in secular occasions, if not to the blemish of the men, or hindring 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 it self 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 Colledge 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 *Jonab*, who, when sent by God to *preach* at Niniveh, *fliest so 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 *merchants*. Sure both wayes 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, קרשׁ ליהוה *Holiness to the Lord* in this kind of separation from ordinary employments.

Cranthrop's
defence of *Com-*
plawin. pag.
11, 12.

See Doctor
Rainold, his
Sermons upon
Obadiab.
See Doctor
Abbot on *Jo-*
nah cap. 1.

2. But much more from sinful defilements: Thus 2 *Chron.* 35. 3. *Josiah's* Levits were not onely המבנין but also הקרושׁים. 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 σεβείῳ ἀνδραπῶν in regard of his divine contemplations, and for his holy life ἐπὶ τῆς γνῆς ἀγγελῶν, 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 promise 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*

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 *Leprosie*. 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 wayes become them. If we do not ὁρθωομεν, Gal. 2. 14. as well as ὁρθομεν, 2 Tim. 2. 15. we shall go but *balting* before the *flock*.

And here as *Paul transferred all in a figure to himself* and *Apostols*, 1 Cor. 4. 6. so will you please to give me leave to speak a little to my self? nor will it be time ill spent, if you please to sit and overhear me, whilst I labour to quicken mine own dulnesse 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 *fore-head*. It's *holy ground* thou standest on, need therefore to have *shoes off*. They are holy ordinances which thou handlest, but what *ἅγιστον ἀνθρώποις*? 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 hadst 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, *mirror spectest aliquis Rectorem salvari* (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 mote will be the sooner seen in it: the holiness of thy

Exod. 3. 5.

Nazianz.
Orat. 12. p.
195, 196.
Chrysostom
Lib. 1. de Sa-
cerdotio.

thy *Calling*, multiplies the unholiness of thy sin; as the clearness of the Glass makes thick Liqueur 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 *Prophets 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 *Korab* a *Levite*, must be of the Conspiracy, and set first as a Ringleader in the business, Numb. 16. 1. As in *Q. Elizabeths* days, scarce a Treason, but some Priest or Jesuite had a finger in, if he were not chief stickler. The Devil knows well, that the Priests 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 *Goliath's Sword behind the Priests 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 Devil 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 practise 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-lerophontis*, *Uria literæ* 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 *Rechabites*, who were *Scribes*, 1 Chron. 2. 55. to make evidences for *other Mens Lands*, but had none of their own, Jer. 35. 8, 9. But

But follow the old Rule *Per unumquodque, &c. illud magis*
Levit. 16. 11. And therefore thou hadst need with the Priest in the Law, first
 with 15. to offer for *thine own cleansing*, and then for the Peoples. He had
 a Sea to wash himself in, as Lavers to wash the Peoples Sacri-
 fices in then; And shall foul Souls be washed with foul Hands
 now, which often make them worse for handling? What? In
 this like *Agricola, Qui inculti colunt terram?* Like the Whet-
 stone, *Dum alios acuit sua immemor bebetudinis?* Nay, like the
 Plaister, *Quod medetur vulneri, ipsum vero cum pure traditur*
Vulcano? Now fie on such incongruous non-sence, solecisms in
Gods 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.
Matth. 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, heal*
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:
2 Sam. 20. 12. Whether an *Amasa, wallowing in his Blood*, a Leader, a Mini-
 ster in his sin, hath not made whole Troops stand still: That
 so we may mend, and they with us, and all together.

5. It's Holiness that honours, as it's Sin that above all dis-
 graceth 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 spec-
 ulations in his Preaching, or in a *φαντασία* 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 *ὡς ὁσῶς*
ἡ δικαιοσύνη, ἡ ἀμεμώτως *honest holily, and justly, and unblameably*
we behaved our selves, &c. 1 Thes. 2. 10. I, this was the Cre-
 dit 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 *קדש ליהוה*
Holiness to the Lord, on the Priests Fore-head is, *קדש נור הקדש* *the*
holy Crown, which adds Majesty to Himself, and Ministry. As
 on

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 offends 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. 44. 10, 11, 12, 13.* *Ceteris quidem non imputatur quales fuerunt antequam sacro lavacro renascerentur* (as he in *St. Austins* 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 *1 Tim. 3. 7.* them that are without: And it was a part of *St. Austins* commendation in the same Author, that *Talis erat quum ipse foris esset, ut ab his qui intus erant vir bonus haberi 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-scantalous 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 Priests forehead let there be Holiness to the Lord. And thus I have dispatched the first particular *Quid*, what is expressed and required, it's Holiness.

* Courtians may be good enough to prove their penitenti & convertite, See Hist. Council of Trent. p. 808.

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 badg and impress even on the Forehead must be Holiness to the Lord...

1. 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 Mass, and that other Mass of their superstitious idolatrous services and Ceremonies, as numerous and as carnal and by them made as mystical, as ever were Jewish ordinances, as *Durand's* unreasonable *Rationale* manifests.)

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 Ministering, *Gifts*, *Garments*, *Actions* should be, though not Mystically or Sacramentally *ἱερὸν* holy (as the Ceremonies of the Law were, but ours, as the Reverend Prelates of our Church determine, are not) yet at least *ἱεροπρεπής*, that is, every way in a reverend and comely *εὐταξία* and *εὐχημασύνη* 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 *Junius* hath well observed upon *Nebe. 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*, unbecom-

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 Fore-head 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 *ευχημοσύνη* be required in the outward behaviour of all Christians, much more a reverend *ἀγλασύνη* in Ministers carriages. *Paul's* *Νηφάλιον, σώφρονα, Κόσμιον, μετὰ πολὺς σεμνότητος*, *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 plebeculæ aspectum fugiat, vel coram plebe se tanquam mysterium adhibeat*: 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 Fore-head* 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 Drunkenness be read in other Men's misfigured Copper-faces, but *Aaron's Frontlet* must be a plate of Gold with this ingravure, *Holiness to the Lord*.

Scriptura clara, distincta, ver. 27.

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 Hypocrisy. 2. To last long against Apostacy.

Mat. 23.

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 outside Fore-head-paint of Pharisaical hypocrisy, 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, *Revel. 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 outside, 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 Hypocrisy.

2. And again *Ingraven*, to last long, to be *always on his Fore-head*, ver. 38. *against Apostacy*. *Paint* is soon rubbed off; but *Ingravure* is longer in wearing out, though it were longer, and it may be, brake some Tools in getting in. Over-hasty *preco-city* 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 *Melanchton* to have him

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 paines) which after such *levis armatura milites* 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 Νεόφυτος 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 *tritura sementem prævenit, vindemia palmitem, poma radicem*, as Pontius his Deacon speaks of him in his life, for he adds *ille fuit primus, & puto solus exemplo, plus fide posse quam tempore promoveri*. Sure I am, it's *via tuta* to stay a graving 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 graven on Aaron's forehead.

4. But the fourth must needs be added קרש ליהוה 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

Cartwr.
Horm. in
Luke 19. 47.

*Pelagii, viri,
ut audiosancti
& non parvo
profectu Chri-
stiani. Augu-
stin. 3. de pec-
cat. merit. &
remiss. 1.
istum sicut eum
qui noverunt lo-
quuntur bonum
ac predicam-
dum virum.
Ibid. cap. 3.*

*Alexander de
Alex. lib. 6.
cap. 6.*

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-shepherds*, that do nothing but only as *Idols* serve to be adored; or if active, but like him, that *sobrius accessit ad evertendam 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 Jehovah; 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 cast them before the throne at *Christs* 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. à lapide* upon it fildy 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 Jehove, holiness to the Lord.* So we have the *finis*.

5. The last particular is the *finis cujus gratia*, and that is the peoples benefit, *vers. 38.* *Holiness* must be on *Aaron's forehead*, that the peoples 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 *Noah'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 Priests forehead saith, that there is *unholiness* 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 bands 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. and Aarons holy crown holds out, as what holiness should be in him, so what *unholiness* is in his people, and therefore let them be humble.

See *Lapide in locum.*

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 benefit.

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 fidus*, 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 *Jod Paragomicum* to it רעה ארילי, cap. 11. 15: to express, (as Brixianus hath observed) 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, *bêc, bêc non parco tibi, ut parcat 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 Michal'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 קרש ליהוה*. *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 Pleasure 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.*

Revel. 4. 10,
11.

Revel. 5. 13.

Tibi Domine Jesu.

SER-

SERMON XXV.

M A T. 5. 13.

OF 11. 1641.
At the Bishop's
Triennial Vi-
sitation at Bos-
ton, he being
there present.

*You are the Salt of the Earth: But if the Salt have lost
* his savour, wherewith shall it be salted? It is thence-
forth good for nothing, but to be cast out, and troden
underfoot of Men.*

* Her saltness,
what can be
salted there-
with? Tindal.

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 Metapho-
rically expressed in the first words, ὑμεῖς ἐστε τὸ ἅλας τῆ γῆς.
You are the Salt of the Earth.

2. A Taint or Defect therein supposed; in the next, ἐὰν δὲ
τὸ ἅλας μαρανθῇ: *But if the Salt have lost his savour.*

3. Grave & horrible *judicium*, as Calvin calls it, a most *be-
vy Sentence* of a most horrible Judgment against such denounced,
as being,

First, Most hopeless and irrecoverable in those words, ἐν τίνι
ἀλιθύνσεται, *Wherewith shall it be salted?*

Secondly, Most useless and unprofitable; in those εἰς ὅδ' ἐν
ἰσχυεῖ ἐπὶ. *It's thenceforth good for nothing.*

Thirdly, Most rejectaneous and contemptible; in the last,
εἰ μὴ ἐλθῆναι ἔξω αὐτοῦ, καὶ πατεῖσθαι ὑπὸ τῶν ἀνθρώπων, *but
to be cast out and troden 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 Salme-
ron's collection from that Clause [*Wherewith shall it be salted?*]
viz. That their Prelates (as such) may neither be *instructed*
nor *corrected* (*band saluntur*) favourèth only of * Popish Ty-
ranny; otherwise is *insipid*, and (as Spanhem 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

* Hoc operculo
tegunt, quic-
quid abomina-
tionum ingere-
re libet.

Non hic effrons
licentia data;
sed officii momi-
tio, & severa
comminatio,
&c. Calvin.

former

* In libris de
consideratione
ad Eugenium :
hic non parcant
tibi ut parcat
Deus, lib. 4.

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 chiefest of their then *Spanish* Clergy. But I here profess my self 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 dici in die suo*, a *seasonable 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 bear and fear* ; Hear that we *are the Salt of the Earth*, and fear the *losing of our savour*, lest being *profitable for nothing*, we be cast out by God, and troden under foot of Men.

1. I begin with the first part in the first words, *You are the Salt of the Earth*.

[*ὑμεῖς*, you] ; That is, *you* Apostles, and (reserving to you your peculiar) in you, all you Ministers.

Cajetan. Bru-
genſis.

Are] many of you really *are*, and all of you (even *Judas* himself) by your Calling *should* be : But what ? *Ἄλας, 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 *Propositio 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 ?

Spanhem.

*Virtutem si-
milem, officia
analogā.
Quod Sal. Car-
ni. Adag.*

The last word *τῷς γῆς* 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

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 saith) were *then*. Not so much in regard of their Persons as their Office, *Qua verbi propria*, &c. As *Cheremius* saith, that being transferred to them, which was proper to the Word; they by reason of it, and it by reason of *Jesum 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 *unsavoury*: for if we, as Ministers, are the *Salt of the Earth*, it followeth that the whole Earth is but an *unsavoury Lump*, that of it self, without us, wants seasoning: So that although some of us should *lose* our *savour*, 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 *Pareus* 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 any thing 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, *quo nihil utilius*, saith the Proverb, *sine quo vita humana nequit degere*, without which man cannot live, saith *Pliny*: Not keep house in time of peace, nor hold out siege in time of war; 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 *Θεῖον*, *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* (saith *Austin* 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 *horsman* and

Sole & Sale nihil utilius.
Rhodigin. l. 6. c. 1. Plin. l. 31, c. 7.

Sympol. l. 5. c. 10.
Psal. 47. 9. Epist. 180.

2 Kings 2. 12.

K k k

chariot

chariot out of the camp, even the Sun and light out of heaven : and what then but *fames & fater*, unfavouriness and famine, and darkness and confusion would be left behind ?

Use.

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 Repute and Respect. Let not us be to you as *unfavoury*, unless you love your own unfavouriness. Ministers that are *salt of the earth* should not be as *sale emptæ mancipia*, like refuse stuff, as they are usually esteemed by the insipid earth-worm, *qui centum mystus curto centusse licetur*. To *spill* this salt, let it ever be *ominous*, because it will never be *superstitious*.

*Salaria dicta
qua Ancus
Martius 6000
modia salis in
congessu dedit.
Plin. ubi prius.*

Of Maintenance : if we *season* you, its but right that you feed us. If *Salary*, as *Pliny* sheweth, hath its name from *salt*, then here especially by all right its due to it :

From the poor, who of this seasoning may have as great a share as the rich :

Psal. 106. 15.

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 *Fericho's tall palm-trees*, which grow upon barren earth, and by *bad waters*, as long as *Elisha'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 *leaness 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.

Use.

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 Méchanicks from the Loom or Lath, insipid insulc animals, *quibus anima est pro sale, 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 saith in some parts upon the Rhine in his time the country people made *ex lignorum quorundam combustis carbonibus*. And so here, *carbo quoque in salem vertitur*. It were well if *Colliers* prove not *Salters*. As clothes that are so spotted and spoiled, 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

*Omnia locus,
in quo sal repe-
ritur, sterilis est
nihilque gignit
Plin.*

Such young
Physicians in-
stead of a
Church have
need of a new
Church-yard.
*Plin. lib. 31.
cap. 7.*

are fit for no other employment, they are by their parents or friends or themselves *died 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 our selves. 2. And what to others. And in both, as we go along, we shall note the contrary unsavouriness, when the *salt hath lost its savour*, which is the second part of the Text, that when we come to it, we may the less insist on it.

1. And first what we are to be in our selves: if *salt* to others, then its presupposed we must be *seasoned and savoury* our selves: *Have salt* ἐν ἑαυτοῖς *in your selves*, saith our Saviour, *Mark 9. 50.* *have it and keep it*, for the Verb ἔχετε there signifieth 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 concionandi*, 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 ἄλως ἀναλον γίνεσθαι, the *Salt* is *unsalted*. The Minister is not himself, if become either *insipid* or *insulse*.

Insipid, having no savour of grace, his spirit in regard of any

spiritual life dry, arid. But *is there any taste* in such a *white of an Egg*?

Especially if withall insulse and of an *unfavoury spirit*, *qui crapulam olet*, that smells 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 cover 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, alluding to that *Isai.* 9. 3. *Multiplicasti gentem, sed non magnificasti latitiam*, 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 *Cbryostom* 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 *Theophylact* rightly paraphraseth this expression, when he saith, a Minister (that must be the *salt of the earth*,) must be ὁ μόνος καὶ ἰσχυρὸς ἀνέτης, ἀλλὰ καὶ ἄλλοις μεταδοτικὸς ἀγαθότητος. as *Paul* speaks in another case, *1 Tim.* 6. 17. 18. not only *rich* themselves, but so as to be *rich in good works*, εὐμεταδότως κοινωνούντες *ready to distribute*, *willing* and able to *communicate*: Not only *Men*, but *Fathers* to beget others to God after *their own likeness*: not onely *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 it self, but so as to make others see: *Salt* in this, ut *salsi intus sint*, & etiam alios saliant, as *Calvin* expresseth it, to be as *savoury* themselves, so to *season* their people. And this two wayes, both in *life* and *doctrine*; both should be edifying, both seasoning.

And

Morali exempla & Doctrina. Albertus Magn. Doctrinis puritate, vita integritate Calv. Doctrina crudiendo morum bonitate adificando. Maldonat.

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 worse 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 Philosophers 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 its 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 it self on the meat it seasons, and almost a score more of such like applications, which you shall meet with in some Postillers 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 *Fisher-men* 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 it self a most *unsavoury* 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 *savoured* the *things of God*. So *Bucer*, and after him *Brugensis* 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, accompanieth, 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

Pliny l. 3. c. 9.

Hierom.
Gregory.
Hom. 17. in
Evang. Calv.
vin.

biting,

biteing, 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.

Chrysostom.

1. First, *salt* having in it much heat and acrimony, searcheth and pierceth to the very midst of the flesh, (& *subigit totam massam*) and if it meet with a raw wound, or a putrid sore, bites and makes all smart: τὸ τοῦ ἁλὸς ἔργον τὸ δ' ἄκνειν καὶ λυπεῖν τοὺς χαύνους. It's the proper work of *salt*, to bite and cause smart; and so *Cælius* observes out of *Plutarch*, that *salt & lens erant Romanis inter πένθιμα*, that *salt and lentiles* were accounted as the bread of sorrow among the *Romans*.

Arguunt peccata, & ostendunt veros cultus Dei. Melanch. Doctrina & increpatione. Zuinglius. Certè oportet doctrinam veritatis, quæ totius mundi presentissima est medicina, mordere, adnoscere, &c. Brentius. Lex mordicat & suâ mordicatione conservat homines à putredine peccati & mortis. Pareus.

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 ancipiti, sharper than any two-edged sword*; and such swords wound both wayes, 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 κερτικὸς ἐνθυμήσεων, Heb. 4. 12. to sit as Judge and Critick in the inward tribunal of the heart, and to take cognizance of all priviest matters there. This is *salt* indeed that searcheth far, *pricks* some at the very *heart* more kindly, *Act. 2. 37.* and *cuts* others to the *heart*, and makes them rage more desperately, *Acts 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 *Spirit* 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. 43, 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

Veritas amara est carni. Zuin-
glius.

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 *Chemnitius* 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 sub-jicit 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 *δυνάμεις*, 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 τὸς λύχνος περιμύτισσιν, ἑλαίον δὲ μὴ ἐγχέουσιν, to such as snuff the Lamp oft, but put no Oyl to it. In such, according to the expression of the Text, the Salt *μαρανθῆναι* without a Trope, properly and simply *sal insatuius* est, the Salt is become *foolish*, as the Word signifieth, in such *foolish Shepherds* handling of it. *Inscitiâ vel inertia insulsi.* Cartw.

2. When he is too affected in preaching vain Froth of carnal Eloquence, humane Learning, Postillers Conceits, Philosophers bare Morality, or the Schoolmens Divinity, who use to make *Aristotle's Esbicks* their Bible: But, *Nomen hoc Philosophorum demonia non fugat*, said *Tertullian*, this name of Philosophers dispossesseth not Devils, nor will any such Philosophizing season Souls. The Apostles, that were the *Salt of the Earth* (*Paul* tells us) took another course in their Preaching, to season it. *Precept moral.* pag. 836.

3. When he is too base. When for fear or favour, profit or preferment he will *claw* and not *bite*, flatter, and *dumb with untempered Morter*, and with them, *Isa. 30. 10.* only speak *placencia*. But what is to adulterate, nay, to abjure the nature of Salt, if this be not? As *Sugar* is called the *Indian Salt* in *σφοδρότητι* *Bho- Chrysoi.* *ἀν φοβηθέν-τες προδῶτε* *τὴν προσ-κεσαν ὑμῶν*

In Marc. 9.

Rhodiginus, which is indeed *Colore Sal*, but *Sapore Mel*, as *Stenchius* saith: *Salt* only in *Colour*, but *Honey* in *taste*; and yet *Sugar* more like *Salt*, (for both cleanse) than these corrupt and corrupting Ministers, like this *Salt* the Text speaks of. *Salt insulsum est, qui principatum amat, & qui increpare non audeat*, saith *Jerom*. He is *unsavoury Salt*, who, that he may have his better Fee, will apply Lenients to proud flesh, which calls for a Corrosive. 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 most *unsavoury*. *Salt*, if it were good, should make even an Emperor's cut-finger smart. *Objurga montes, & corripe 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 *season* it, & *κολακλεύοντες, & δὲ θραυπέυοντες, ἀλλ' ἐπιτιμῶντες*, 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 *Eli* 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 casting 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, *Crudelis hæc misericordia*, this is cruel pity, which will rather let such rot, than make them smart, save the *Salt*, and not save the Soul.

*offendis vari-
us in excessu
peccare, in de-
fectu sapius,
insipidos potius
quam nimis
acres ut plur-
imum. Parte 3.
dub.*

*Theophylact in
Marc. 9.*

A fault which is more ordinary, than the contrary extream 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 sharpness 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 *δυναμὴν συνέκλικήν κ, συνδευκλήν*, a restraining quality, whereby it makes the wide-gaping Lips of the bleeding Wound close, and so it *heals*:

So also a Minister, especially of the Gospel, in this should indeed be like *Salt*, never to make any Wound, but with desire
and

and endeavour to *beal* 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 Salt and Peace, joyned in his Disciples Ministrations together, Mark 9. 50. ? which some froward ones would ever keep asunder. How did Peter ply those with Leniencies, whose hearts he had pricked, Acts. 2. 37. with 38. 39. ? And how shall you observe (with *Austin*) Paul in his Epistles, joyning *Paternam auctoritatem, & maternum affectum*, to a Father's authority over stubborn wantons, the tenderest bowels of a Mothers pity ? Thus when we have this מרפה לשון, *bealing 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 beal with application of mercy; as *Pliny* saith of *Sal Terentinum*, that Physicians most esteemed of it; of which he withal saith, that it was *Suavissimus omnium atque candidissimus*, of all the whitest and sweetest. Oh how truly medicinal is this *Oxymel*, this γλυκύμηλον, this candor and sweetness in this Ministerial Salt, far hereby exceeding the best of all the natural ? For *Ille 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 careles: Lets the poor man bleed to death, whilst with the Priest and Levite, he passeth 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 πρὸς ἡμᾶς; οὐ ὅτι, 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 Shepherd, that beals not the broken, Zech. 11.

15, 16. And it's *Sal infatuatus, unsavoury Salt*, that takes no more care of *binding up broken hearts*.

2. Passionately froward and furious, when the Spirit is sowre 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 Poyson.

3. Especially if he fret and gall sound Flesh most: As the guise of some is to inveigh against the soundest Hearts bitterliest, *Making the hearts of the Righteous sad, whom God would not have grieved*, *Ezek. 13. 22.* This is *Carnificinam, non Medicinam exercere*. That which thus frets the whole skin, I must again say, is not *Salt* but Poyson.

3. *Salt*, that it may thus heal, *cleanseth*; being of an absterfiv nature. *Mordet quidem sal, sed purgat*, saith *Brentius*, and so keeps from putrefaction; partly by its heat, and driness, and acrimony, attenuating and spending superfluous Humours, and so, *Pliny* saith, cures *Dropsies*; and partly by *consolidating* the flesh, that it lie not open to corrupting Air: Therefore the *new-born 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* * sheweth) were *bealed*, *2 Kings 2. 20, 21.*

Spanhemius.

Συνέχει τὰ
πρέα καὶ συ
ἔα αὐτὰ
σικώλικας
γενναῖν.

* *Sacra Philo-*
soph. c. 34.

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 cleanses 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 must sit on the Throne, should be grovelling on the Dung-hill.

Thus it eats out the very Core of the Plague-fore, the inwardest lust of the heart, the original spawn and *fomes* and first taint of Nature, will have the Spirit savoury, words *seasoned with salt*. Coll. 4. 6. *cure* off the *unclean foreskin* both of heart and lip. In this sense like *salt*, and that with a *blessing* makes the earth barren, whilst 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 the most corrupt of all flesh; a *Manasseh*, a *Mary Magdalene*, the bloodiest Murderer, the horridest Blasphe^mer, the uncleanest Drunkard and Lecher, that hath given himself over to all lasciviousness, 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- unctus hic adjuvabitur*. Nor doth Lactantius despair of that, but that there is enough in this salt to make such a lazer sound. Da mihi 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 spirit, 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 surnamed *Thaumaturgus*) Bishop of Neo-Cæsarea coming thither finding but seventeen Christians, dying left but seventeen Infidels. What other salt prevents, this cures, and then after prevents the like corruption *ἵνα μὴ γενήσῃσι τῶς ἀτελευτήτας σκώληκας* * 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 impedit, sed provocat*, 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 expounds it) which might oppose against such corruptions. Such the Scripture calls *dumb Dogs* that cannot bark, Isa. 56. 10. not salt, or sure such as hath lost its saltiness, for else it would not endure 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

sale sapientia compescit in terra humana carnis luxum seculi aut fatatrem vitiorum germinare Bede.
Ministerium ex fatidis sapidos reddit.
Cartw.
Ut vel scelerat caveat vel exdat. Zuingl.
 Though Chrysostom seems to deny this (*in locum*) but his meaning is, that their sprinkling of this salt would not do it without Christ, for that
τὸ χεῖρσ κατὰρθῶμα γέγονε.
 * Chrysost.

a gracious Ministry, we see where it comes, it is very *absterfise* 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 practises which they countenance 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 practises, which have wanted some Clergy-men to defend them; Korah, *Rebellion*; The Pope, *King-killing*; his Valentia *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 *Sodom* it self, which at least his *Humanity* might have *blushed* at, when his *Scarlet* 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 cleansing *salt*, I know not what is to be *posson*.

*Facit ne cibi
in ventriculo
corrumpanitur
prius quàm
concoquantur,
& ventriculi
calorem exci-
tat. Chemn.
Cartw.
παρέχων
ἐναρμόσιον
τῇ τροφῇ
πρὸς τὴν
ὀρεξίν.
Plut. Probl. 1.
Cibus insipidus
reddit gratos
& nutritios.
Pa eus.*

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 favour to the smell) ; so it makes meats so seasoned *savoury* to the taste, and more wholsom to the whole body, as he expresseth it τῆς τροφῆς τὸ ἀναγκαῖον ἡδὺ ποιῆ, and therefore by *Plutarch* called τῶν ὅλων ὅλον καὶ ἡδυσμα, the *Sauce* of all our food, and of all the pleasingest, by Humanists called even χάρις [*Col. 4. 6.*] *quasi gratiarum* ; and which therefore the Egyptian Priests, that were severe in their *Asketicks*, abstained from; so that for our use of it, what *light* is to colour, that *Salt* is to *savour*, neither without either delightful. *Plut. Sympos. lib. 4. cap. 4.* nay not only so, but as *Joſham* in his parable said of *Oyl*, that by it they honour both God and Man, *Judg. 9. 9.* And so *Conditura incensi appellationem habet à sale*, *Exod. 30. 35.* (*Chemnit.*) so salt by *Plato* in his *Timæum* is called θεοφιλὲς σῶμα, *Deo amicum corpus* ; so pleasing to God, as that no *sacrifice without salt* to him was *savoury*, *Levit. 2. 13.* from whence (the Devil being God's Ape) amongst the Heathens it grew into custom, that *nulla sacra conficiuntur sine molâ salis*, that *Salt* was always in their *Sacrifices* also, as *Pliny* witnesseth.

lib. 31. cap. 7.

And

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, condire mentes fidelium debemus*. If we be *Salt*, then, although in our publick Ministry or private converse we come to such a people or company so loathsomely *unfavoury* and profane, as that God's soul *abominates*, or so sinfully *lukewarm*, 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 *favoury* and well-pleasing to God in Christ. How much flesh doth a little salt season? and how many souls before rotting away in their sins with Gods blessing might an holy *favoury* 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 sapiant modo sed & in deliciis habebantur*, 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.

Sicut sale conduntur omnia cibaria: ita discretione prelatorum debent dirigere ordinari omnia opera subditorum. Lyra. Parum salis, &c. mundum insipidum, Deoq; ingraturum, &c. Evangelica Doctrina & vita Doctrina consentanea, vigore Deo gratum & jucundum reddere. Brugens.

In publick Ministry.

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* bestirred 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 *favoury* he was in his Carriage, and what *seasoning* he found at his Table; from which he professeth, 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 wholsome *seasoning* of the Minister's Word and Doctrine, to *Omnia appetibilia terre*; that they are the *Salt of the Earth*,

In private Converse.

Me ab illa mensa vel sanctorum discipisse vel doctorem. Epist. ad.

Ut proles, voluptas, divitiæ, &c. indigent condimento vestio ut sint salubria.

Earth, by their Word seasoning and making all the blessings of the Earth, Posterity, Prosperity, Estate, Health and Pleasure it self, all wholsome 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 ἅλας ἀναλον γινέσθαι, the *Salt* hath lost its *saltness*: It's not it self, when though *unsavoury* it self, yet it *seasons* not others: But that *μωροσύνη*, it's become most loathsome, and quite contrary to it self; whilst Ministers are not only *corrupt*, but *Corrupters*, of such an unsavoury spirit themselves, as that they infect the air where they breath; and so make the Disease contagious and Epidemical.

Salisio siquidem utrumque habet officium & servandi & condiendi.
Cajetan.

5. Lastly, *Salt* by the former healing, cleansing, seasoning, hath a *preserving* quality, so that things may be kept as well in *saltest* Brine, as *sweetest* Sugar. And this is another respect (*Plutarch* thinks) why *Homer* called it ὁθεον, Divine, from its long lasting: as also why it's made *Symbolum amicitie*, which should last always, Heb. 13. 1. and why in Scripture-phrase a *Covenant of Salt* is put for an *everlasting Covenant*, Numb. 18. 19. 2 Chron. 13. 5.

Sic verbum Apostolicum, pactum amicitie perpetuo duraturum.
Spanhem.

Sure I am such a *Covenant of Salt*, 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 Gods *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 diuturnitatem, Ministerium ad immortalitatem*: *Salt* makes things last; the Word and Ministry of it, our *Grace* and *Peace* everlasting.

That *Salt* 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 *Ecebolius* may well cast himself down at the Threshold, and say, *Calcate me insipidum salem*, O tread on me as so much *unsavoury Salt*, when proved an Apostate. 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 *Pactum salis*, the everlasting Covenant of Grace, which keeps the *Elect* of God ἐν ἀφθαρσίᾳ, 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 savour* 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-with shall it be salted?* Most uselefs and unprofitable: It's *thence-forward good for nothing*, most rejectaneous and dispicable, but to be cast out and troden under foot of Men. *Quod omen avertat Deus per Jesum Christum unicum nostrum salvatorem.*

Amen. Amen.

SER-

SERMON · XXVI.

First Sermon
Preached at
the Assizes at
Lincoln,
March 16.
1634. Mr.
Norton being
Sheriff, Ju-
stice *Hutton,*
and *Crook,*
Judges.

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 *Deodate*, and *Vatablus* conjecture, I list 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 *Cuneus* thinks there was no other in *Genesis*) who is here the מלך לצדק, 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 (saith the poor troubled tossed thirty 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 — *Ju- vat usque morari*. I should (otherwise than *Peter*) know what I said, if I should 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 Governours; our present occasion will rather require so to consider it; and so we have in the Text these two particulars.

De Repub.
Hebraeor.
I. 3. c. 3.

1. A good Magistrate's good Government. Ver. 1. *A King shall Reign in Righteousness, &c.*

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 Faintings, 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 *χάος*, 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 nihil, 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 Common-wealths, and make them walk like spirits *without heads*.

Away secondly with such dangerous *Tenents*, that in commands of things otherwise lawful the interposing of a Magistrates Authority is the intercepting of a Christians liberty. Such leave *heads*, but no *brains* in them as able and fit to direct the body.

M m m

Away

Away lastly with all rebellious murmurings against Government and your more strict Judicatures as too strait a curb. Corrupters of youth in the University use this Engine first to bring the Tutor with them into distaste, and so they know the plaister 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 it's 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 Nobles*, said noble King *Solomon*, Eccles. 10. 17. Such standing high on the top of the Rock with an *Eagle's* eye can spy farther, than such *Batts* that see no danger, or want wings to fly from it. Such the Hebrews call גִּבּוֹרִים as *ingenuous* as great, who can graciously condescend to a *generous ingenuity*, which *Peasants*, though lifted up on their fellow-bores shoulders, cannot rise up unto. The one's honour is engaged, which he will not have blemished, whilst the other that hath no worth hath little to lose by unworthiness. *Plutarch* observes that the Judges in *Areopagus* were ἐν τῶν ἀρχόντων, of the *chief men* of the City: and when *Valerian* was chosen *Censor*, the people's vote was, *Li de nobis omnibus judicet, qui omnibus est melior*, which they therefore are as happy that have, as they miserable which are without.

Optimates.

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*; *Plebiscita* instead of *Senatus-consulta*; and the *bellua 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 *Ostracismes*.

Especially if in such *Anarchies* and *Confusions*, in which *Princes* go on foot, and *Pages* ride on *Horse-back*. Eccles. 10. 7. When *Robert Ket*, a *Norfolk Tanner*, will prove a General, and *Jehan à Leyden* no less than a King of *Munster*, and *Goodman Knechtling* his worthy Counsellours; when every *lorry Mechanick* will be a μέγας τις, and not a Tutor under his bulk but can more freely control Prince and State, and censure their actions, and tell how they should have done better, than any either dare or can at the Council-Table. Yea, friend, but move before

See Speed in
E. w. 6.

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 *obtinere* 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 his 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 *Traytor* 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.

Sir Edward Coke. 5th part of Reports. 6th part in Prefat.

Tir. *Libri adversus impios Politicos & hujus temporis Hæreticos.*

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-peece, it's Justice. If *Kings reign* in *Justice*, and *Princes rule* in *Judgment*: In *Justice*, in *Judgment*. Nay that's not enough to exprels all that's here said, its לצדק למשפט for Ju-

stice, 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 *fiat justitia* is the fundamental Maxime of State: and they on whom others wait must themselves attend on Justice צדק תרוק, *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* especially; because Justice is a general Vertue, as *Arostoile* hath observed.

Εν δὲ δικαιοσύνῃ συλλέγονται πάντες ἀρεταί ἑσι.

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* store-house, and the very *finews* of Peace; without stirrage of which Peace it self would corrupt, as still waters without moving, and the *Bloud* 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 *Ordinata 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 *Confusions*, 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 saith Justice? *Suum cuique*, let every one have his own. That in general; in particular *bonis benè, malis male*. Let them that do well have well, and let bad mens doom answer their crime, καὶ οὗτος κακῶς, *Matth. 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 benè*. Let the vertuous be encouraged, at least the innocent acquitted; for it was but *Pilat's* vaunt to Christ, *Knowest thou not that I have power to crucifie thee?* John 9. 10. But what *Pilate*! power to crucifie him, whom thine own mouth before *vers. 6*. had pronounced innocent; *dum potentiam tuam effers, justitie laude te ipsum 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 benè*: and because *malis malè*, 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 flights 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 *Sedere pro Tribunali*. Judg. 5. 10.
Isa. 28. 6.
Dan. 7. 26. 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 *Arcopagus* their Judicatures were in the night, that they might not be moved with the Malefactors 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 blindeth the Wise*, Exod. 23. 8.) and is too unworthy for an honest heart: For me-thinks *Philo Judæus* his distinction here comes home in his Book *de Judice*. It's either ἐπ' ἀδικοῖς: A Gift is either to carry out a bad Cause, and that he justly calls κακὸν πρὸς τὴν εὐν, 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 saith is, ἐφ' ἡμισείᾳ τῶν πονηρομενῶν, it's *half Unrighteousness*. He is δικαιοδίκος 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 a indifferent hand; and ancient *Hieroglyphicks*, condemn, whilst they paint Justice *without hands to receive Bribes*;

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 cognisance. 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 somewhat troubled him, and not undeservedly; for Justice should be executed *without respect* of *Friend* or *Foe*.

Noth. Attic.
lib. 1. cap. 3.

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 unusual than unlawful, and therefore expressly forbidden, *Exod.* 23. 3. A thing which *Philo Judæus* 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 satisfieth himself from the consideration of the nature of *Pity*, that it's ἐὼς ἀνυχήμασι, 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 is *Cruelty* against *Justice*. In this case *Job* saith, 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 troden 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 *אִשְׁרָא* only an Asker or Desirer, as his *Hebrew* name signifieth; 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. *Judg 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 *אלמנה*, which betokens *Dumbness*. Her Husband, who did once bespeak her, is now wanting to speak for her; and she cannot speak for her self, at least cannot call (lowdness 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 *יתום*, as some derive it, signifieth 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 *ὀρφανός*, an *Orphan*. Now *Orphanus* and *Pupillus* the *Civilians* use thus to distinguish, that *Pupillus* is one that hath lost his Parents, but yet hath a Tutor or Guardian left him: But *Orphanus* is one that's

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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 Judg 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 Surgeries long and lingring Blood-letting, long Suits, may as certainly end him, as his Adversaries more sudden and violent Thrust. *Præstat 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 Judg and King, gives a better President, of whom it's said, *Isa. 16. 5. וְרֹדֵשׁ מִשְׁפָּט וּמִהִיר צֶדֶק Judg- ing, and seeking Judgment, and basting 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 throughability and care of a wise considering and discerning of Persons and Causes; as it was in *Solomon* in the case of the two Harlots, when by his ἀνυπόστα and δεινότατος, 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 *Judg* should have *judgment*, that so a crafty Knave's packing of Businesses may not shuffle a plain honest Man out of his Right: But that he may see he is *Sub oculo Cætonis*, 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 Signanter dicitur by Nebemiah, Nch. 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 Governour, 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 Master, that Prudence is the general guide, ὡς ἄν φεβ-
νιμος δέλοιε : 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 Herald, 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. Σοφία ἐπὶ πύλαις δυνάσων παρε-
δεδει. 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 ἐπιείκεια 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-phraze signifieth not only severity of wrath, but also a moderation of it, according to that, O Lord correct me not 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 meritum, and punisheth citra delictum. Christ's Scepter is a right Scepter indeed, Psal. 45. 6. not a Leaden 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 Absuerns'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

*Apud Egyptios
Sacerdos qui
coram populo
vota pro Rege
faciebat, aliud
sicebat de Rege
pradicare ad
populi gratiam
conciliandam
leviores inflige-
re panas, ma-
iores vero repo-
nere gratias,
quam pro de-
lictorum aut
beneficiorum
meritis. Dio-
dor. Sicul.
lib. 1.*

*C. Plin. S.
Epist. lib. 9.
Epist. 12.*

more benign extreme. Even in *Arcopagus*, 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 blood, enough to keep them from ever taking the *breast* 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 deserveth : *Forty stripes mayest 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 crabbed enough) that they alwayes bated one of the forty. *Of the Jew's 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 shew 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 to 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 Sons correction, *memineris & te hominem esse & hominis patrem* : thou art but a *man* that *strikest*, 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 shewed 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 *modo malus cuneus*, 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 perswade 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 Righteousness*, and his *Princes shall rule in Judgment*.

And therefore for Application, what a mercy in this kind we enjoy were not *πλησμονή* and *ἐπιπλησμονή* too near a kin, *Usc. 1.* *Epbraim* 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 perverted in their tumultuous apprehensions: but its your comfort that *benè facere & malè audire Regium est*, to do well and hear ill is no less 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 *Righteousness*, so *Princes* and *Judges* as his Deputies do rule in *Judgment*. *Thankfulness.*

And in this (Honourable Lords) for the continuance of all our happiness, without flattery let me according to the old verse commend you in commending to you that, which you are commended and honoured for, Justice guided by Wisdom and sweetened by Mercy *ὡς περ ἀπὸ πηγῆς γλυκείας φέρεται νᾶμα* Phil. Judæus *ὅτι μὲν τις διφῶν ἐννομίαν* as he speaks, that from you as *ubi primum*. *Usc. 2.* *Ehortation.* *Q. i monz no facias, &c.*

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 here 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 distastd 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 *Dia-dem*, Robe, Girdle ; and so tells you that it is comely, safe, honourable. Your businesses 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 *Pacatus* mistake, when in his Panegyrick of *Theodosius* he expresseth his thoughts thus : *Nullam 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, *κονδος ευεργετης* as he calls him, a common Benefactor. Such are *Abimelech's* *Patres*

Patria, such careful Fathers and Patriots as every way provide for the peoples safety and welfare. If they stand in a sore blast they are *מחנה רוח* *ut tellum adversus ventum*, as a Roof to cover them; if in a storm at Sea, or in danger of an inundation, they are *ים סתר* *ut portus adversus tempestatem*, an Haven to harbour them; if fainting with inward thirst, *כפלי מים* *ut rivus adversus sitim*, as full Rivers of waters fully to cool them, or with outward drought, *צל סלע* *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 less hills, whose shelter and shade the innocent lamb may lie in. For although I have spoken all this while to Magistrates and Judges, yet it was not to spare or neglect inferiour Officers, but onely in hope that the great wheels going right would make all the less move accordingly. For you inferiour Officers and Country-men must not be like the lesser and inferiour Orbs, which, though carried about with the motion of the *Primum mobile*, yet have a lie 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 betters 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 expresseth 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 drowned, if their out-falls keep right and open; in particular to bad ones, in stopping 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 bidding place from the wind*, yea *covers 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 mans breath; and quite born down the *stream* by him, who hath *wind and tide* for

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 suites, 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 loseth 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; strokes 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 *Am* — a good Common-wealths-man's answer to him that found fault with him for neglecting his own occasions, ἐμοὶ δὲ μέλει τῆς πατρίδος. 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 *fasten 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 Houses, 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 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 so 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 Flouds 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 οἱ ἀναψύξεως*, 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 my self 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.

SER-

II. Sermon at
Boston before
Mr. Kirk and
other Court-
tiers.

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 Plat-form 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 deserve his *Love*.

I. He is no less than *παντα ἐν παντι*, *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 *Eliakim*, is such a *Nail so fastened in a sure place*, that we may not only hang on him *Cups, but Flagons*, 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 otherwise would sink our Bodies into the Grave, and our Souls into Hell; yet of him it's said, that not only *Morbo nos troso pertulit*, that he hath *born our lesser Grievs*, but also *Dolores nostros bajulavit*, כָּלָה, he hath *carried the heaviest Burden of our Sorrows*, as the word signifieth. Nor doth this first particular weigh down the weight of the words in the Text. רַח here holdeth out the *most blustering Wind*, from which yet he *bides* us; and כָּר 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 easeth us when the heaviest fall on us.

2. Nay, when all round about beset and encompass us, ὅταν περισσοῖς πειρασμοῖς ποικίλοις, 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 Eurasiq; Notusq; ruunt, creberq; procelis

Africus —

and all *beat upon the House*, yet this *Rock* upholds it, Mat. 7. 25.

O o o

When

2 Pet. 3. 10.

When Heaven frowns, and Hell gapes, when the Earth trembles, and the Sea roars, even then Christ is *παντα εἰς ἑαυτὸν*, 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 *shelter* 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 shady 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 say he spent a whole night, we may not unprofitably spend our whole lives in, saying, and making it good when we have said it, *Christus meus, & 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 answereth all things, Eccles. 10. 19. as Christ that answereth 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 πλεονεκτεῖν πάντα τὰ ἀγαθὰ*. 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.

The Trent.

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 Fulness that we have all received,

received; John 1. 16. that his Gift may be like Himself, both full and Perfect, James 1. 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 Techa*, In which the Man sits fully safe and still, amidst all the most 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 *Covers 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, *Isa. 48. 18. Then why 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.

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aculiavit.

First, *A Shadow*: How fully contentful to the sweltered 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 spits it self, and therefore its shadow more opake 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 Emphasis 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 Protection 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 seasonable; 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 *beavyladen Sinner*, weary of Sin and Sorrow, and thirsting and groaning 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 Θεός ἀπὸ μυχῶν, such an All-sufficient Help and Comfort is our dear Saviour, who, when greatest evils beset us, and all evils full round about us, is even then bringing in fullest and seasonable supplies, is an *Hiding-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.

Job 7.2.

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 betwixt 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 ἀρπάζων τὴν ἁμαρτίαν τοῦ κόσμου. 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*, vers. 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 payed dear for it, whilst he 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*.

Joh. 19. 28,
29, 30.

And thus from the words, by what he is and hath done to us, we have seen his Alfsufficiency, 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 so 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*

Use. 1.

to

to them, *vers. 15.* yet, unless God lay in *Zion* this *precious tried Foundation-stone*, (*vers. 16.*) the truth is, they are but *lies* that they have made their refuge, and its but *falsehood*, under which they have hid themselves: and the *Hail* will sweep away such a refuge, and the *waters* will overflow such a *biding-place*, *vers. 17.* For Christ only is the *Covert* 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 scorchings 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 shines 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 alwayes 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*, saith the Psalmist, *but thy Commandment is exceeding broad*, *Psal. 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 steteris, 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 lighted 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 heat*, 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.

In *Psal. 55.*

Use 2.

As such when found, trust and rest and glory in him, and improve

prove him. Thou mayeſt then cry aloud thy *Εὐφρα*, *I have found him whom my ſoul loveth*; and that, as theſe compariſons expreſs it, every way happily, for Chriſt was born in *Beſlehem Ephrata*, Mic. 5. 2. The firſt word whereof ſignifieth an *houſe of bread*, and the other *fruitfulneſs*. There's therefore no ſtarving or pining there. In thy *Fathers houſe there's bread enough*, yea and phyſick enough too for every diſeaſe, as St. *Ambroſe* fully on *Pſal.* 119. 57. thoſe words, *Portio mea 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 liſtned to; *Hearken, O my people, and I will teſtifie, O Iſrael, if thou wilt bearken unto me*, as though ſome great promiſe were to follow, and ſo there doth: but what is it? ſee *verſ.* 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 lye 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 bluſterings and thirſtings and faintings we may find him as an *iding-place from the wind*, and a *cover 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.

Fiſt, ſee thy ſin in the ſufferings of thy Saviour: what he did endure thou ſhouldeſt have done. And therefore, ſinful ſoul, look upon thy Chriſt arraigned, condemned, whipt, curſed, crucified, and ſay, all this I ſhould have been. *Tu. O gulofa gula*, &c. as he ſaith. 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

Uſe 1.

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 *ὁ ἕως ἑμὸς ἐσταύρωται*, 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.

SER-

SERMON XXVIII.

At St. Paul's,
Decemb. 27.
1646.

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 *Phœbus 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, *vers. 2.* and of all the multitude he most graciously visits 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*, *vers. 5.* (drooping Christian die not of despair, for thou shalt not of thy disease though never so desperate, if Christ undertake the cure, for) him he healed, *vers. 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.*

*Medicina par-
tes dua
ὁμαλῆν, θε-
εραπείαν.*

*Dulcis medi-
cus in visis
Nosocomium
Et pro ca-
teris maxi-
me laboran-
tibus.*

*Ut mos erat.
Luc. 18. 10.
Act. 3. 1, 8.
Grosius.*

In which words two things are implied, and two things in-joyed : The first thing implied in these words, *μὴ ἐτι ἁμαρτάνει*, *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 *ἵνα μὴ χεῖρόν τι, &c.* *lest a worse thing come unto thee.*

P p p

Whereupon

Whereupon the two things prescribed and enjoyned (and the first a means of the second) are, 1. A serious consideration of the Mercy he had received in those words, *ιδε υγιης γεγονας, 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, *μηνέτι ἀμαρτάνει, Sin no more, lest a worse thing come unto thee.* Like as the Angel charged Lot, now gotten out of Sodom, to *flie 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 scape 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 enjoyned will fitly serve for a double *Application*.

Dott. I.

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 *Debt* 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 seeth 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 Physick 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*) beset 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 : *Behold,*

bold; 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 *θεραπευτικόν* of a *πρωφλακτικόν*, after a Cordial to recover from a former Qualm, an Antidote to fortific us against an after-Poyson.

2. And this before we distemper our selves 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 rendred not according to the Benefits done unto him, *2 Chron.* 32. 25. The

story of *Israel* both under their Judges and Kings at large sheweth, what a *backsliding People* they were, how ready then most to forget their Duty, when God had remembred them in Mercy, and as soon as ever delivered from their Enemies Tyranny, to relapse into their former Idolatry : *After they had rest, they did evil again before thee, saith Nebemiah, Chap 9. 28.* No sooner got out 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 thou 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 ?* Saith blushing *Ezra, Chap 9. 13, 14.* That question saith they should not, but implieth 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 Ecclesiam* : When the Enemy left off to wound from without, the old Serpent began to poyson 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, with 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 damm'd up for a time, but, as soon as it hath its free course, returns to its former Channel. It's the befotted 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 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 offer *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 o'd 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 joyns *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 *vers. 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 *vers. 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 *Por*, which else would boyl 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 *lost* 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 cros 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*.

Reas. 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 Winter-frost 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 *Jeremiah* 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 *beal*, 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 *ὁ κατέχων* was *taken away*, was more openly discovered, 2 *Thess.* 2. 7, 8. And *Jordan*, when the *Priest'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 pricking *Thorns bedge 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 Lust, which Sickness weakned, affords matter for the rich man's Pride, which his Poverty humbled, entertains the Wanton and Worlding with other company, whom Straits and Dangers for that time inforced 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 *Ephraim* and *Manasseh* do not continue *Brothers* still ; the one's Name signifieth Plenty or *Fruitfulness*, and the other's *Forgetfulness*, that in the plenty of restored Mercies we did not forget our Misery, 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 wariness 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 Mischiefe will befall us. *Sin no more*, saith our Saviour, *lest a worse thing come unto thee* : he saith *lest* it do, but he thereby implyes, 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*

Doct. 2.

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 thou hadst consumed us, so that there should be no remnant nor escaping? saith Ezra 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, *Aëlium, conclamatum est*, 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, Matth. 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.

Chemnitius.

1. In regard of punishment, τὰ ἔχθρα χείερα, saith 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 χείερόν 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 saith, 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 Obstinacy he might shew his Power in his heavier Down-fall, 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 Gods 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 sweetest Cup, as we add Sin to God's sweeter Mercies. It's pity we should have Comfort in them, which God from us hath Dishonour by them:

them: and, were there nothing else, if there be any ingenuity *De facto.* 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 Battel, so that the Victory that day was turned into Mourning, because they heard say the King was grieved for his Son.* Whatsoever 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 rejoyced in, and the greater the occasion was of joy, the more matter there is of shame and grief. How can the Child heartily rejoyce 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 had, and that he should have had*; but because his Sons proved desperate wantons, God sets a Non-plus on their Heads with an *Abfit*. * It's fitter for * Be it far from them that will know how better to use it: But why should the me. 1 Sam. 2. 30. Child keep such a Knife in his hand to spoil it, and it may be to kill himself with it? In this case, *Hof. 2. 9.* *לִקְחֹתִי* nay, *הַצֵּלְתִּי* saith God: He will take away his Corn, nay, recover his *VVool*. 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 *χῆρύν* *Τι* 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 God shoots them; as the new cloth takes something out of the old garment, and Casts it out. so the rent is made worse, Mark. 2. 21. If Esau despise his birth-
rights,

he had 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-straits either at all, or at least not so readily as in former troubles, to hear us, if we deal *frowardly* and falsely 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 Exra 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 Consequents 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 Obstinacy.

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 *Jeshurun* when grown fat begin to kick ? to forsake God that made him, and lightly to esteem the God of his Salvation ? *vers.* 15, 18. but what follows ? *vers.* 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 ungodly sin : God abhors it in all, especially in a *Jeshurun*, and that signifieth 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 treasures up wrath against the day of wrath, Rom. 2. 4. 5. And even in the dearest of God's children God so ill 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 *Heavens* 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 ingratitude.

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 endeavoured to fasten on them all obligations to obedience : besides the tie 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 *Impetus* 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 Afflictions and Mercies.

Judg. 15. 14.
Marth. 8. 28.
with Mark 5.
3. 4.

Sometimes indeed afflictions are the last ; as pinching and pinching 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 *Lenitives* will not do, *corrosives*, scarings, 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 before 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 untried, like a careful tender-hearted Father to a stubborn Child, whom he would not lose, will try whether mildness, as a Summer-Sun, will not melt that heart, which harshness, as a winter frost, hardned. 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 *Israelites* want of Food, he in Mercy gave them Bread from Heaven, he saith, it was that he *might prove them*, whether they would walk

in

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 as ill or prove worse than before, then, *Reprobate silver call them*, for *the Lord hath rejected them*, Jer. 6. 29, 30. *Meneb, Meneb, Tekel Upharfin*, God hath again and again *numbered and weighed us*, and *we are found light*, nay, heavy-hearted and immoveable, 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 power-fullest 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 was 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.

Dan. 5. 25,
to 30.

Use.

Of both which the Use and Application should have been in the more full opening and inforcing the other two things here enjoyed

1. A serious and heedful Consideration and Review of the Mercy received, *ide, behold, thou art made whole*, saith our Saviour: he sets an *Ecce* 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 his bed 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 behold, and consider, and for ever remember with all thankfulness. And would he not have us of this City and Kingdom behold 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 *ὁλοληεῖα*, of that perfect Soundness, which Peter told the Jews that some man had attained in the presence of them all, Acts 3. 16. The Humours in this great and greatly diseased Body are yet in a 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 *Sambalas* and *Tubiabs*, (whom our Healing wounds and cuts to the heart) even they to their grief hear and see, *בִּי עָלְתָה מְרִיבָה* (as the phrase is *Neb.* 4. 7.) that an healing Plaster is mercifully applyed to our bleeding Wounds, that, unless we be stupid and senseless, we cannot but with the Woman, when her bloody Issue was stoppt, *know and feel what is done in us*, Matth. 5. 33. and, unless lothsomly ingrateful, say, as it is, *Ezek.* 21. 26. *אֲנִי לֹא אֲנִי* *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, Behold, Behold thy former Wound, and thy present Cure. Behold *ἐξ ὧν εἰς οἶα*, 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 behold the Works of the Lord*: we might

might of late have added, as it's there, *what desolations be bath made*; but now what Restorations, 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 *everlasting remembrance*. O set up our Eben-ezer with this impress upon it, *Hitherto hath the Lord helped us*. Behold thus far, O England, thou art made whole, and what remains? but

2. The second duty injoyed 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 imbittered? Were your publick Church-Assemblies 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 *revolt 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, Jerusalem, if thou hadst known, even thou, in this thy day the things that belong to thy peace*, thou wouldst 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 abominable thing that I hate*, Jer. 44. 4. at last, *be thou instructed O Jerusalem*, O England, *lest my soul depart from thee, lest 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

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 to 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 joys? 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 festo*, 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 *Judab's* מַדְרֵאן, 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 poyson 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 pityeth, 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 *Crisis*, 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, *Behold, you are made whole, sin no more, lest a worse thing come unto you.*

Amen. Lord Jesus.

Preached at
St. Pauls
Febr. 27.
1647.
After at St.
Maries.

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*, vers. 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, vers. 2, 3, &c. and in the Verse immediatly before the Text, *For lo, they that are far from thee shall perish; thou hast destroyed all them that go a whoring 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? aut ubi male 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 whoring 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

Sermon I.

whilest 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 autem adherere Deo bonum est*: but it's good for me to draw near to God. *Redi anima mea in requiem tuam.* Psal. 116. 7.

In which Proposition the Predicate טוב מאד signifieth טוב. By Good is not meant any lower degree or kind of goodness, but that דו אַגאַבן that *summum bonum*, that chiefest good, in the enjoying whereof mans 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 אלהים, 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 קרבת, *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 out its 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 קרבת, that it signifieth not only *Motum*, to draw near, and so by *Apollinaris* here rendered *πλάσσεμεν*, and by some Copies of the Lxx ἐγγίζειν: but also it signifieth the Rest and firm Posture of the Soul upon such an advance and approach, not only *appropinquare*, but then *adherere*, to keep close and cleave fast, *agglutinari*, so *Euthymius*, *πρὸς κολληθῆναι*, as ordinarily as it is here in the Lxx, by which word the nearest and straitest ty 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

begun whilest we are here in the way, but completed in Heaven at our Journeys end.

τὸ ἀγαθόν,
ἢ πάντα
ἐφίεται.

Luke 10. 42.

De Civit.
l. 19. c. 1.

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 inclose the Commons, when he more particularly applies it to himself, *its 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 *unum 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 whilest most men mistake, and in the foregoing Verse account it good for them to keep *asr off*, and go a *whoring from God* ; it's the happiness of the Faithful so 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 *יְיָ אֱלֹהֵינוּ אֱלֹהִים* *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 adherere Deo bonum est*, It's good for me to draw *near* and cleave fast to God.

Doct.

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 posie, that he so oft smelt to, a sweet friend, whom he cast's 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 otherwise we can get nearest, into the inner Court, and *touch the top of the golden Scepter*, or, but *the hem of Christ's garment* ? But might we get into the Apostle *John's* place, into our Saviour's bosom, softest Beds and gloriousst 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 alwayes to be experimenting, and yet ever learning the truth of this Text to all Eternity. It's the Λ and Ω of a Christian course, in his first setting out Godward *bonum est mihi 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 καλὸν μοι ἐγγίζειν, and the Saints Antiphony in Heaven is καλὸν μοι προσκολληῖσθαι: 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 uno Ore, Corde*, with one mouth and heart feelingly heartily say or sing aloud to God's praise, *Mibi autem appropinquare, adherere Deo bonum est*, It's good; it's best for me to draw near and cleave fast to God. Which being the joynt 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 lyes 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 אֲשֶׁר־תִּקְרֶה, O the blessedness of that man whom thou chusest and causest to draw near to thee! saith the Psalmist, Psal. 65. 4. it seemeth he made account it was a multiplied admirable blessedness. Acquaint thy self now with God, and thereby good shall come unto thee, saith Eliphaz, Job 22. 21. The very word there translated Acquaint hath profit included in the signification of it, and well may, when so much good is תְּבוּאָה *proventus* (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 saith, 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

Usile.

השן

A Treasure

much, that whatever others mean by their *bonum utile, jucundum, honestum*, is herein formally, fully, eminently comprehended.

If we measure *goodness* by *profitableness*, 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 *Sun of Righteousness* doth us in his approaches to us, and ours to him, with the *Fruits* of his *Bounty*. *Ctesias* his *ποταμός φέρων πάντα τὰ ἀγαθὰ* 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, Psal. 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.

Jucundum.

And that tells you there is Pleasure, as well as Profit; Light in such a Goshen, as well as nourishment. In God's presence fulness of joy, and at his right hand pleasures for evermore, Psal. 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* Chrystal 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 sett, 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 flourish, 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, saith the Spouse, Cant. 2. 3. and would be loth 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

Et hæc est
maxima mer-
ces, & inter-
minabilis.
Alcoran Azora
2. 28. 47, 48.

As it's expres-
sed, Cant. 2.
3, to 14.

it as a banishing of it from a Paradise into the howling *Wilderness*. *Cum inhaesero tibi ex omni me, omnino nusquam erit mihi dolor & labor, & viva erit vita mea tota plena. te, faith holy Angustin.* Confess. l. 10. There's no grief in him, when he is all in God: he hath a lively c. 28. 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 Psal. 133. 1. 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. 1. 14. May I never affect greater Grandure in this World, than in nearest approaches to see the face of God in Christ, though the great ones of the World set me under their footstool. Honorificum.

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 fitly 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 rayes 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 the *Sun*, yet our *Full* 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.

Argument 1.

The soul is
then in *Apogeo*.
2 Cor. 3. 18.

2 Pet. 1. 4.

Luke 15. 13.

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 debase 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? *Intellectus fit 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 *Goddied with God*, but yet in the Apostles divine expression *made partakers 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 presence. When we keep *near to God*, Heaven is not only near to us, but Heaven is in us: we then have not only heavenly Joyes, 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.

Math. 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 *Assistentes*.

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

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 (saith the soul that is truly *touch'd*.) 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 sets 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 it's sting ; the *Lion* is become a *Lamb* ; the *Gridiron* a bed of *Roses* ; *Darkness* is no *Darkness* ; the worst evils are not themselves. Its good to be afflicted, tormented, to suffer, to dye : good to be, to do, to suffer any thing, if thereby we be set nearer to Christ who is all in all. Lam. 3. 25, 26, 27. Psal. 139. 12.

But how good then, when in a better conditon, when once come nearest in Heaven's full vision and perfect communion there, and so to be with Christ ? what saith *Paul* of it ? he wants words, and yet multiplies them, it's πολλὰ 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, he half translates my Text, and cryes out in an Extasy, 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 carryed out to him in strongest workings and heavenly raptures, as the inferior Orbs are carried about by the motion of the *Primum mobile*, and when in inward peace, can quietly ly down in its Saviours bosom : whilst others are anxiously asking, who will shew 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, κύριε καλὸν ἐστὶν ἡμῶς ἔδου εἶναι, Lord, it's good to be here, *Fruiat usque morari*. Let us here not make a *Tabernacle*, but a *Mansion* for ever. Rev. 1. 10. Psal. 4. 8, 7.

SSf

For

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 furthest distance, and therefore Satan in ancient Liturgies stiled ἀλλότριος, 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 furthest run from him, we are arrived at the lowest pitch of our own misery. So when the rich man is in Hell, it was ἀπὸ μακρόθεν, as far off that he saw Lazarus in Abraham's bosom, Luke 16. 23. And accordingly that infernal dungeon is called τὸ σκότος ἐξώτερον, outward darkness, Matth. 8. 12. As Prisons were wont to be without the City, Acts 12. 10. So those unhappy souls in this sett at the remotest distance from Christ's presence and Kingdom, as the Apostle describes everlasting destruction to be ἀπὸ πρὸς αὐτοῦ κτελεῖσθαι, From the presence of the Lord, 2 Thess. 1. 9. When the Lord Jesus at the last day shall ἀποσκηνοποιήσῃ, chide those undone Miscreants into Hell with those soul-sinking 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 desertion, 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 Sunshine? 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 saddest Note? Thou hast driven me from

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 own 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 the Nature of God. 2. Of the Creature in general. 3. Of Man in particular. And 4. More especially from that new Nature or gracious frame, which God works in the new Creature.

For God :

1. First he is an *Omnipresent 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 Jacob 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 suppliant 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?

Reas. 1. From God. As Omnipresent. Psal. 139. 7.

Gen. 32. *Hei mihi quam excelsus es in excelsis ! & quam profundus es in profundis ! & nusquam recessus, & vix redimus ad te.* August. Conf. lib. 8. cap. 3.

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's 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 movet & implet voluntatem*, as Aquinas speaks, like the huge Ocean that fills every Creek ; which the shallow narrow Rivolets of the Creature's largest *perfections* cannot reach ; cannot supply all ; and the want of any good thing ministers more *disquiet*, than the enjoyment of

As good.

1. Aq. 105. A. 4. As in Haman, Esth. 5. 11, 12, 13,

Psal. 119. 96.

many Satisfaction. I have seen an end of all perfection, saith the Psalmist, but it's well that he adds *thy Commandments are exceeding broad*. One God more than enough to fulfil our desires and wants: And why then should I not prefer God before my self, as the *whole* before the *part*? Why should I not be nearer to God than to my self? 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.

Vide Schedium

2.

* Seneca vid.
Heinsii exorcist.
Sacr. 16. in
A&A. 17. Est
aliquid quo
sapientia antecedit
Denim.

2. As God, he is *Summum Bonum & Finis ultimus*; the *chiefest good* and *last end*, Psal. 73. 25. Prov. 16. 4. We Christians must needs believe it, seeing all the Sects of the Heathen Philosophers (except the proud * Stoick, who thinks his wife man is in some thing above his God) do joyntly acknowledge it. Now it's *Austin's* true rule, *Rei cuiusque perfectio est in adhaerentia ad suum 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.

Judg. 14. 14.

Matth. 7. 16.

Prov. 16. 7.

2 Cor. 1. 5.

2 Cor. 12. 7, 9.

3. As God, he is so *Omnipotently good*; that either as a *ὄφελος*, 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. or so change it, that it shall be a means of *good* to us, as *Joseph's* brethrens 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*, whilst I being so weak, that I cannot stand on mine own *legs*, am cast into my *Fathers arms*. And was not the *Psalmist* then upon a safe-guard, when at the same time that in one Verse his *Enemies 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 *Flouds come*, and the *Winds blow*, can either *still the Storm*, or make it *blow* us into the *Harbour*: is so good.

Matth. 7. 27.

good as either to cause all evil to be far away, or when near to be far from burning us!

4. As God, he is *purely* and *only* good, so as *no evil* is either in him, or *dwells with him*, Psal. 5. 4. אֵל טוֹב, saith the Psalmist in the first words of this Psalm, and they may indifferently be rendred 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 Chastisements good, as he improveth them, Psal. 119. 71. All good, and as they come from him, *only good*: *wish 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: *Provoke 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 Polypus head, in which

Πολλὰ μὲν ἐδὴλὰ μεμυγμένα, πολλά δ' ἐ λυγρὰ.

Either in them or in our use of them bitterest choler of sweetest *Thucydides*, honey; a most infectious Plague. (as once at *Athens*) after a most healthful year. Worst carriages and best parts in the same *See Piccart. Observat.* 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 *Historicopolitic. Decad. I. cap. 8.* you could find it) the most *Precious Stone*, you may be sure to find the rankest Vcnom; that you have more cause not to touch it for the one, than to take it up for the other. Such staves 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 sting 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 love to dwell with and cleave to this God, who is
so

Exod. 4. 2, 3, 4.

so purely and simply *good* in himself, that if thou wilt let him, he will do no *hurt*, but *good*, and *good only*, and that to *Eternity*.

Cap. 8. 6.

5. As God, he is *Infinitely good*, and *Infinitum non potest transiri*: 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 blemishes 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*.

Luke 18. 13.

6. But it may be this Infinite 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 *Maximus*, 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 *Scrutator Majestatis opprimetur à gloriâ*. But in our humble addresses we shall find it far otherwise, *viz.* God to be *bonum conveniens atque: ita maxime appetibile*, so good as most suitable to our desires and wants.

Prov. 25. 27.

Partly as in his own infinite sweetness and condescension he stoops so low, that the lowliest 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, Ephes. 2. 13. That as the same *Israelites*, whom the brightness of *Moses* his face drove 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 off from his *Majesty*; especially as he looks out in a fiery Law, need run far away to escape his wrath and curse, as now he hath put on the *Veil* of his flesh, may safely and comfortably approach, and have blessed Communion with him, and experimentally say with the *Psalmist*, that it's good to draw near to him. Deut. 33. 2.

SER-

At St. Marius;
Sep. 9. 1649.

SERMON XXX.

PSAL. 73. 28.

• *But it is good for me to draw near to God.*

Reaf. 2.

This

אלהים

in the Text is
alone.

אל שרי

God Almighty
is only God
All-sufficient.

Αὐτοθεός,

and therefore

Αὐτάρκους,

God of him-
self, and there-
fore alone Self-
sufficient,

יהוה

that
hath so his Be-
ing from him-
self, that all
else have their
beings from
him.

Gcn. 1. 2.

מרחפת.

Confess. l. b. 13.
cap. 8.

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 it self for its own Happiness, and therefore must go out of it self, 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 Confession, Male est mihi prater te, non solum extra me, sed in meipso, & omnis mihi copia, quæ Deus non*

non

non est, egenus 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 errant 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 thy 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*, כִּנְרָא 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 *Gods 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 seeth a greater necessity of *drawing the nearer* to the Fountain of his Being and Welfare.

Of a *Capacious Apprehension*, which nothing but this *Primum 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 satisfied till he find them all, and more than all in himself. This is *eternal Life*, to know thee, and whom thou hast sent, *Jesus 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 acquiesce in, and so *Intellectus 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

Reas. 3.

Fecisti nos ad te, & irrequisitum est cor nostrum donec requiescat in te.

Augustin.

Confess. 4. 1.

c. 1.

See Dr. Field of the Church.

lib. 1. c. 1.

Scattered as Israel over Egypt, to gather stubble.

T t t

desires, which nothing but this *Summum 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 saith, *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 busie search is not as it were unlapt and ransacked, if possibly by the Profit or Pleasure of it *content* may be found lapt up in it. This busie Bee sits 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 saith, it is not in me*. In all the inferiour 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 countermain Hell-ward, till he hath quite wearied himself in that Course, *Isa.* 57. 10. adds *Drunkennes to Thirst*, and *Thirst to Drunkennes*; 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 Misery 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:

as Psal. 118. 1. But yet as *Austin* well observes, *Mali propterea sunt mali ut sint boni*

boni nempe beati: The wickedest Men do ill, that they might fare well. It's a Goodness and Happiness, that they make after. It's *Ἀγῶς* *ἰσχυρὸς* to which they Sacrifice, a Deity which they serve; unhappy in this, that they grasp the *Cloud* for *Juno* in their Hunting after the vain Creature, and worship the *Devil* instead of the true *God*, 1 Cor. 10. 20. in their thus questing with open Mouth after sinful Contentments; but yet whilst misled with these *fowl 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 *Reas. 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 *γυνώσκω* (as the *Ap- 2 Pet. 1. 4.* file's word is, *Phil. 2. 20.*) even *naturally care for the things of God*, and propend towards him, which appears by this, that whilst with others

—*Trahit sua quemque voluptas*:

Ad unum omnes, All of them, though of never such different Ages, Parts, Conditions, nay, though of quite contrary Tempers and Dispositions otherwise, yet *ἀπὸ μιᾶς*, with *one joynt consent* look, and according to their several abilities *draw towards God as near as they can*. The *Swallow* doth not more naturally flie to the *Saladine* 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 crys, and the dying Christian now breathing out his Soul, gasps and breaths 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 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 *Discords*, they yet altogether make up this *Harmony*, and from the general Instinct of that *new Nature* all cry out with the Psalmist in the Text, *It's good for every 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 *Cease from Man, whose Breath is in his Nostrils, for wherein is he to be accounted of?* Isa. 2. 22.)

Gen. 37

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 *Comers*, that feeble folk, and so much hunted, to make their Houses in the Rock, Prov. 30. 26. It's good for the Vine, so unable to subsist of it self, and so much pluckt by others, to clasp fast to the Elm: For me, that am plagued all the day long, and chafed 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, chuse 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, Joh. 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 saith, 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) bide by it, that it's good for me to draw near to thee.

Which teacheth us with all humble thankfulness to think *Use 1.* and acknowledg, 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 Briers 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 Apottle speaks) *he dwells in Light unapproachable*, 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 sight, that he may more freely commit it, *Isa. 29. 15.* and the humbled blushing 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 run out of his presence; the poor humbled Publican stand 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 alike case; and so doth the faithful Soul in this, *I thank God through Jesus Christ our Lord*: Through him my Propitiatory I find my Judgment 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 Kinsman taking our Nature into the nearest Union of his Person, so as in this Glass we see the Glory of God so refracted and attuned to our weakness, that instead of being oppressed 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.*

Use 2. 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 Bride say, come; and he that heareth saith, come, viz. in the desires and out-goings of their Soul to Christ; so he on the other side, in his desire of their union with him, ecchoeth back again, And he that is athirst, come; and whosoever will, let him take of the Water of Life freely, Rev. 22. 17. And then, as the Lord saith, 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 he that engageth his heart, &c.* is made by way of a troubled admiration 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 *Jesus* in another case said, *Who is on my side? who?* and it's added, That *two or three Eunuchs looked on.* 2 King. 9. 32. 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 *fastidious* question, if I ask of you all; But *who will be on the Lord's side? who? Who of you 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 also.* Let the forwardest Christian, that hath advanced furthest, say, I by the Grace of God will make *one*; and let the humbled sinner, that is now but first looking 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 Zionward* 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 join our selves to the Lord in a perpetual Covenant never to be forgotten.* Jer. 50. 5. 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 cross walkings, in which we now so juggle, and at last so quite loose one another.*

Loud

Loud calls and strong perswasions 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, *rappare animam*, draw and snatch the Soul to him, in a way of a sweet but irresistibile 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 his Incarnation to come to thee ! *Inestimabilis dignatio, & penitus inexcogitabilis, quod in carceris huius horrorem descendere dignata est Celsitudo*, as Bernard speaks. When he cannot express it, he cannot think of it without admiration : *Non est Consuetudo divitum ut ad pauperes veniant, &c.* At least therefore, though we cannot go, being lame and blind, at *saltem conetur erigere caput & aliquatenus assurgere in occursum tanti 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 perishedst 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 bad them return, 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 lost thy self and thine eyes together that thou canst not see it ; wer't thou not deadlily *lethargical*, thou wouldst be more sensible of thine own wants : wert 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

Serm. 1. de
Advent.

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-Lectures 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 sins, 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 falseness 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 over-past, 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 Direction to us all.

Comfort to such as do *draw near* and keep close. If it be so *Use 3.* 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 justifie 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, *Rejoyce 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, *I*le rejoyce and ſhout, to ſee my Saviour ſo near to me, *though upon an Aſs-Colt*; whatever outward Meanneſs, or Wants, yea, or Dangers and Miſeries, theſe nearer approaches and interviews are accompanied with; yet *therein I do rejoyce*, yea, and *will rejoyce*; nay, *cannot but rejoyce*, ſaith the Experienced Chriſtian, that knows what this *goodneſs of drawing and keeping near to God* (in the Text) meaneth. When he ſaith, *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 Univerſally. 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 univerſally *Good*, that nothing with it can be ill; or be things never 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*; *1. Theſſ.* 4. 17. 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*. *Viſio, 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 Miſts 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 Heaven*; if we that were *aſar 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

Ezek 1. 28.

1. Theſſ. 4. 17.

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 virdant 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 *Psal. 148. 14*. Let God hear *the Voice of Joy* and Praise from them that are near about him; Whilst uncomfortable Dejections would better becom them 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 be-*hold his Face*, and to be before him. It's an Aguish distemper, if, when near the Fire, or in the warm Sun, thou tittest shivering. Leave such kind of amazed Pallid-shakings to profane *Cains*, that run out of God's Presence, *Gen. 4. 16*. to Stran- 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 froward withdrawing of themselves from him. Which leads me,

To the next Application, which speaks Terrour to some, and Humiliation to us all, that by following after lying Vanities, *Jonah 2. 8*. 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 befalls 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 beind it, when in Winter it with-draws it self from us. *Wo to you when I depart from you*, said God to *Israhel*, *Hos. 9. 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 Consequence 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 *Righteousness*, Isa. 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, ὁλεθρον αἰώνιον ἀπὸ προσώπου Κυρίου, 2 Thess. 1. 9. It's *everlasting Destruction*, if *Expulsi 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

Matth. 25. 42.

Psal. 58. 3.

Isa. 7. 16.

i. Our natural Estrangement from God, which the *Psalmist* saith, we were acquainted with from the very Birth? מִן מִלְדָּתִי רָעוּ מִכֶּנֶן; 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.

i. 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; מִלְּפָנֶיךָ לְמִשְׁכֹּנְתִּי, Hos. 11. 7. Even bent to Back-sliding: That may express a more stiff bent of a perverse Heart from a further contracted Averseness, but yet so as implies the ῥοπή, and natural propensity of the Heart, *Animus pendulus, dubius hesitat circa conversionem meam*, as Grotius renders it: When (as it's there expressed) called upon to turn home to God, the Heart naturally sticks, 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,

*Dupponfi ha-
rent aversioni
ame. Jun.*

God, all is in 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 towards 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*.

Gen. 35. 16.

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 listless, 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.

Levit. 26. 23.

ק
in occursum.

2. Over our *actual Out-runnings*, and more wild and endless Vagaries in our sinful Courses and Practices. It's a wicked *departing from God*, יָשַׁעַר, 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.

ἐλκομεν
δὲ λεζόμε-

1. Our inordinate Conversion, and *Turning* to the *Creature*; ὧς, Jam. (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.

1. 14.

Not a sinful Lust, but a corrupt Heart is in the earnest pursuit of it, *Prov. 11. 19.* rests 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 unchaste Soul

am-

amplexibus heret: We are drawn to an Holy God, and off from an unholy Lust, with the like and very same difficulty.

For *Self*, *Proximus egomet mihi* 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 tenere*; our Votes we adhere to, *Our own understandings we lean to*; *Dicebat Epicureus, mihi frui carne bonum est*; *dicebat Stoicus mihi frui meâ mente bonum est*. But for our Psalmist, *Mibi adherere Deo, bonum est*. So St. Austin.

Prov. 3. 1.

De Verbis

Apost. Ser. 13.

And for the *World*, Solomon saith, *God hath set it in Man's heart*, Eccles. 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 magneticam*; 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 *Ass-like Issachar*, saith, *That rest is good*, Gen. 49. 15. And the wanton Epicure places his best good in his Pleasure, and a Turkish Paradise. *Hæc 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 statelier *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 *snatched* to them, so *immersed*, do so dwell in them, that we are ready to sit down and say with *Peter*, and more inconsiderately 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 ne ar to God*.

2. Which

2. Which is the other part of our sin; namely our *Aversio a Deo*, our froward *aversness*, 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 such *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 satisfy 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
Quem fugias, ideoque fugis. —

Sub oculo Ca-
tonis.
Cupidi-
tai — junxit
porcum, a patre
piissimo quem
sejunxit, Chry-
solag. Serm. 1.

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 faster thou pursuest them, fly the faster from thee? Like the foolish *Boy* running after the *Bee* to catch it, *sequendo labitur, assequendo leditur*. 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 seekest, 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 lost too? Cain went out of the presence of the Lord; but he thereupon dwelt in the Land of Nod, as a trembling amazed vagrant Wretch in a most *unsettled* condition ever after, Gen. 4. 14, 16. Jonab also fled from the presence of the Lord; but a tempestuous Wind is sent out with *Hue and Cry* after him; and when laid up in the close Prison of the *Whale's belly*, he then confesseth he had *forsaken his own mercy*. The Prodigal

went

In Psal. 63.

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 *Laish* 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. Vittore* tells us, what Men usually betake themselves to; *Aliis in necessitate bonum est consilium suum, aliis in prosperitate bonum est gaudium suum, mihi 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 πολλὰ ὄντων ἀλάνης, ἀλλ' αἰλαρῆς ἐν μέγα. 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.

Use 5.

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 knoweth 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 concludeth, *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 unoquoque 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 *reductive*, 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 *awhoring* 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 straitned, God and thy Soul more estranged by it; either certainly it was bad in it self, 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.

1 Sam. 25. 8.
Esther 8. 17.

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, saith 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

Luk. 18. 13.

Exod. 3. 2.

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 that 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 afrighted Consciences, that we with humble boldness may draw near. We had need therefore look to it that we do.

Psal. 143. 8.

Psal. 27. 8.

Jer. 3. 22.

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 echoes back again, *Thy Face, O Lord, will I seek.* When thou callest to us, *Return ye back-sliding 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 savingly 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.

III. Sermon,
Preacht at St.
Maries. De-
cemb. 2. 1649.

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 *Fuati usque morari*, when gotten upon the Mount to a Glymps 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 some-

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times

Cant. 5. 4.

John 10. 27.

Mark 13. 29.

times especially to *draw* very near to us, as the Sun from on High in the *Firmament* by darting down his warm Light and invivifying 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 *bold* on our *Hearts*. In both our Beloved puts in *his Hand by the hole of the Door*, and saith, 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 *Voing* to the Spouse, and after this manner whispers in thy Heart, he is come very near thee, (as our Saviour said) *even at the Doors*: And now that this Door stands open, and Christ is coming out to meet thee; now come forth ye *Dangbiers 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 knocks, and would come in.

Now a wicked and froward 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 hast, be as it is, v. 27. *Depart from me, I know you not*. God (saith *Aben Ezra*) may be found in any place, and at any time, but it must be *ante 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-cast, as will very hardly again be recovered, but that we may come limping behind, and go halting to our Graves. The very Spouse's Drowiness and Coyness, cost her many a both wearisome 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

See *Crutius*;
in *Numb.* 9.
10. &c.

Case

Cafe 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 ferie*. 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 προθεσιν τῆς καρδίας προσηύειν τῷ Κυρίῳ*, 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 feigned.

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 Bosom, 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 intension of the Soul. This that *προθεσιν καρδίας* also imports, when it is not Frigide & simulate, sed sincero & ardenti studio, as Beza paraphraseth it, with full purpose of Heart, *בכָּל אֶרֶץ נֶפֶשׁ* with all the desire of the Mind, as that of the Levites, Deut. 18. 6. It's no lazic 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 Delays, over-masters all Difficulties, is impatient of any thing to come between it and its Beloved. *Nihil libidinosi amatores, nihil conflatus Vulcano e duobus unus*, &c. None of the most loving Pairs,

Dr. Field, of
the Church,
l. l. c. 3.

Pairs, that either the Scriptures exprefs, or Poets fable, come near thefe passionate Out-goings of the Soul, or thefe former Unions, *Omnia illa naturalia, hyperbolica, fabulofa, turpia, &c.* as *Aufin* fpeaks: There is an invincible irrefiftible Power in thefe mutual *Cords of Love*, to draw hard and bind fait, as he faid excellently, *Grace winneth infallibly, holds infeparably, leads undeclinably.* The Union is fo clofe, that it's a mutual *Inhabitation*, John 6. 56. The Ty is fo ftrong, that it's come to *Paul's* *ἐνπνεύματος ἀπερίσπαστος*, 1 Cor. 7. 35. *The Soul cleaves*, Pſal. 63. 8. as *Jonathan's* to *David* his sweeteft Friend, 1 Sam. 18. 1. or as the loving *Husband* to his deareft Wife, Gen. 2. 24. fo *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, *Jam.* 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 *Begger* 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 Mourner *clothed with Sackcloth* let in to his *inward Court*, when thruſt out of *Abſuerus* 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 cauſeth 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*, ὡς περ ἀνὴρ πρὸς πρῶτον, καὶ δυνά-

Luke 16. 20,
21, 22.

Luke 14. 21.

Luke 16. 26.

διὰ

ἡ καὶ μέλισσας φυγάδνει, as *Basil* speaks: Smoak and ill Savours drive not Doves and Bees more away, than our lothsome Pollutions do the *Holy God*. In Scripture we find, that it makes him *forsake*, Jer. 23. 33. and *depart from us*, Hof. 9. 12. even quite *cuts off his Soul from us*: *Luxata 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 thou the Abominations that the House of Israel committeth, that I should go far from my Sanctuary?* As he plainly saith, 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 saith, 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 Begger 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* hide 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 froward 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 run from him : We loath his *Holiness* and *Righteousness* and commanding Authority, and that makes us more 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 fast is loosed ; every Wave puts off a little more from the Shore, till it hath quite lost 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 so stinking a 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 Loadstone draws not the Iron, when rusty ; nor were the Virgins admitted to *Abasuerus* his Company, till after a *twelve-months perfuming and purifying*, Esther 2. 12. The like course 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 lothsome 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.

* With God

חטאת
is נר

Zech. 13. 1.

A defiled Soul is like a Woman put away for her uncleanness ; or as a Man thrust out of the Camp for his Leprosie.

2 Positive.

But for positive means and helps.

1. There is a *drawing near to God* in Place and Office ; to Magistrates, Jer. 30. 21. and so Ministers, Numb. 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 Solæcism ! 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 Reins*. Pity that the Heart should be so far from the Tongue, and yet farther from God. Christ desireth 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 *spoke 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 λόγος ἐμψύχος, *Isa. 34. 7. & 58. 2.* as *ingrafted 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. ἀπειλούντες*, *Luk. 4. 20*. fastning the Eye, and putting the Ear to his Mouth; as it was said of our Saviour's Auditors, *Luke 19. 48. ἐξενέμαστο*, they *hung upon him to hear him*. By these mutual outgoings of the Soul to God, and God to it, they come in this Ordinance

dinances 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 he 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 *cohabitatio*n, in that other of *his dwelling in us, and we in him*. Nay, of a more divine *cohabitation* 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 he bid reach hither thy finger, and behold my hands, and reach hither 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, Matth. 18. 20. and thereby our mutual help, as upon one another's shoulders; our hearts are gotten nearer up to him. The Saints are a *People near to him*, Psal. 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 Prayer; for Petitioners use to *draw near*, when they tender their Petitions, Numb. 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 *Jamblichus* his description of it, that it's *Copula, quâ homines cum Deo conjunguntur, Clavis, quâ Dei penetralia aperiuntur*; 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 thrust 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 drewest near in the day when I called upon thee*, said *Psal. 145. 18.* 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 *Ezra's* first was for the King's company, and the second for it again the second time, so 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 te mihi, ut currat vita mea in amplexus tuos. 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 saith 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 Practises saith, 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,

Cant. 3. 1.

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 journey's 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 *Juno*; 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 chaste Spouse, 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 our selves; our Thoughts *wandering*, and then the Mind is in another place; we *drowsie*, 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 earnest) *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 *totò calo errare*, instead of arriving at God, or Heaven. The *blind Sodomites* 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

Mat. 8. 12.

both 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 *ansa* 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 τὸ σκότος τὸ ἐξῆς (which in the very Name of it, denotes the remotest distance from God) will be their Portion hereafter.

Aquinas. 1. 9.

60. a. 5. ad. 6.

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 the Brightness 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 hate 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 fervent and filial Love of God; for Spiritus postea adheret Deo per intimam amorem, so *Alensis*: 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. תכל דויר לצאת אל אבשלום, 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 anime, 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?

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The loving Wife and Ch'd 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*, saith the Prophet *Hos.* 11. 12. *Trepidum accurrent*, 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 asunder.

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 easie access*; for though it *fall low*, yet it *lifteth up* the Soul in the rebound much nearer to God. The *Psalmist* saith, that he *humbleth himself* in looking down upon us: *Psal.* 113. 6. 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, contests 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 Scorners*, but *gives Grace to the lowly*, *Prov.* 3. 34. *Lucifer*, that climbed so high above the *Clouds* to get 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

Isa. 39. 13.

Bernard.

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 etiam Deitatis Majestas tam facile 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!

Serm. 33:

5. Repentance and Humility are nearakin, and whilst these two lovely Twins are not parted, they will keep us closer united to God. The penitent *Publican* indeed stood *as far off*, Luke 18. 13. yet in their Addresses 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 *closest* 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 esurit, sitit 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. 1 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

Ben-

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, saith 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 Sail 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 Mist, 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 *ruere in Amplexus*. 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 εὐμενής, 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-phrased, a Walking with God; and that implieth very near Communion. Every particular Grace in us is part of the Divine Nature, and so Alieth 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 ἐξ-
αίρου, into utter Darkness, Mat. 22. 13. which signifieth the

John 3. 21.

Gen. 5. 22.
& 6. 9.

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utmost distance from God and Heaven, that *μέγα χάσμα*, 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 meetest 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, *יִאֲנִי קִרְבַּת אֱלֹהִים לִי* *It is good for me to draw near to God*, and to keep close to him for ever.

Even so, Amen, Lord Jesus.

SER-

SERMON XXXII.

LUKE 21. 19.

I. Sermon,
Preacht at St.
Maries. May
13. 1649.*In your Patience possess ye your Souls.*

Our Saviour, in the beginning of this Chapter, is foretelling *Jerusalem's* destruction, *vers. 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 *סֵדָה* *statumen eorum*, *Isa. 6. 13.*] So sottish is the World's malice, which otherwise 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 *κτῆσασθε*, They are to be *kept in possession*; Possess ye your Souls.
3. The Tenure, and that is the Tenure of *Patience*; and so *ἐν τῇ ὑπομονῇ ὑμῶν κτῆσασθε 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*, *Activa, Passiva*. The one *forbears*, the other *bears*; both suffer, though in a different way.

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Active,

Active, so called, in reference to *acting*, but improperly a *mi-nime agendo*, because it *acts* not when Passion's Fingers itch, and would fain be doing; and so it's defined, *quæ malum non infert*, that even when provoked, *doth no evil*, which the Greeks express by μακροθυμία, or *long-suffering*. This is *eminently* and *essentially* in God, who when we provoke him, is yet אֱלֹהֵינוּ אֵל אֲרוּחַ אֱמֶת *long-suffering*, Exod. 34. 6. even a *God of Patience*.

But *Patience Passive* is that, *quæ malum fert*, that quietly suffers evil from others, which is more properly this ὑπομονή in the Text; not properly falling upon God, who simply is *impas-sible*, 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 despondency 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*) *causâ rerum arduarum ac difficilium voluntaria ac diuturna perpessio*. Or if rather you would have Bede's, *Patientia vera est aliena mala equanimiter perpeti, contra eum quoque qui mala irrogat nullo dolore moveri*. This is properly this ὑπομονή in the Text; by which when dispossessed of all things else, we are even then able to *possess our Souls*.

2. Κτήσασθε, *Possess ye*, so it's usually read; and so it holds forth a Command; though some read it κτήσεσθε, 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 קָנָה in the Hebrew, signifieth both *acquirere*, and *conservare*, both to procure and preserve; and *Patience* doth both.

3. For the last word ψυχῆς, I need not tell you, that although it most properly signifie the *Soul*, yet oft in Scripture is put for the † whole Man, and sometime for our * bodily Life. Your *Souls*, your *selves*, your *outward Life*. *Patience*, as a sure guard, keeps you in *possession* of all.

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,

F. Illyricus.

Mat. 16. 26.

† Gen. 46. 15.

Levit. 4. 2.

* 1 Sam. 26. 21.

1 Life.

Doct. 1.

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, *Curse 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 *via 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* Reas. 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 struggling doth but increase his stripes, whilst a quiet *kissing the Rod* oft saveth the whipping. Our God is our Physician and Father. We provoke him to Wrath, when we are provoked to impatience by what-ever 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 born 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 bears Ephraim *bemoaning himself*, Ephraim hears God comforting him, and telling him, that he is *his dear Son and pleasant Child*, that ever since *he spake 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 fret 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
curs

ours to keep that wherewith it is entrusted. And thus Patience helps to *bold our Souls in Life*; first in reference to God.

Reas. 2.

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. *Fatigatur improbitas patientiâ tuâ*, saith *Tertullian*; Patience either wins or wearies 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 busting 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*.

De Patient.
c. 8.

Reas. 3.

But were there none other to hurt us, yet impatience can make our selves to be our own Executioners. Whether *Achitophel* was strangled with an Halter, or suffocated with some Humors raised by his grief, some of late dispute. The Hebrew *יִרְדֵּן* may signifie 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 *Apollyons* and *Abaddons*, chief Engines in murdering, not onely others, but our selves also. What sudden Inflammations, what pining Consumptions, Frenzies, Lethargies, and other splenetick Distempers hath it cast many a Man into? and so betrayed them sometimes to more gentle and lingring; 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 riorous Guests 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 Distempers, or helps to bear them quietly,

Menissus.
Grotius.

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 *sojourn 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 Journeys 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 κτῆσασθε (as I said some read it) you may, you shall.

Patientia infirmum non extendit.
Tertul.c. 15.
Contra infirmum qui impatiens est, ipsa impatientia citius devolvitur in mortem. Cerdas in locum.
* Plal. 37. 11.

And therefore for the Application, κτῆσασθε (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 *Leases* are fast hastening to an *expiration*. What Man therefore is he that *desireth Life*, and *loveth many days*, let him seek peace, saith 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 styles 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 yeelding 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 *Peggar* stay and wait, whom thou at last intendest to send

Use.

Qui pro nobis mundum vincit, non armato milite, sed irrita cruce.
Austin. in Plal. 62.
ad finem.

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*, saith 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 *Abshalom'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 taceamus istis loquentes ad Dominum silentio humilitatis, & voce patientiæ ; & tunc ipse qui invictus est, pugnabit pro nobis, & vincet in nobis*. So the dumb Dove's mourning in a far Country was heard, and she delivered, if you compare the Argument and the 56th Psalm together. And Christ the meek silent Lamb, though slaughtered, 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 preserved 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.

Micah 7. 9.

A. St. 8. 32.

Epist. 1. ad
Aprum.

2 Soul.

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 saith, *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 *Doct.* 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 Saviour. A dear and great Pledg 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 heedlessness, 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 *παρακαταθήμην*, 2 Tim. 1. 12. his *Depositem* 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 Hands I commend my Spirit*, Luke 23. 46.

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 possessing of our Souls includes a double care and endeavour, 1. That it be not utterly lost. 2. No, nor so *Dissempowered* 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 endures to the end, shall be saved*, Chap. 10. 22. and this of the Text, *In your patience, possess ye your Souls*, are by learned Interpreters made Parallel; so that *σώσαι* and *κτασθαι*, to *possess 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, although 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 *himself*, *his own Man*; yea, master of his own Soul and its Faculties, Passions and Operations, which at such times oft are quite stounded, 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 saith, or doth; where he is, or whither he goeth: In these *Animi deliquia & deliria* the Man is truly Exanimated, bereft of his *Soul*; the Mind and Understanding amazed, confused and darkned; the Affections and Passions in a mutiny and perfect uproar: But where's the Soul; that τὸ ὑπερνοῦν all this while, that should keep better order? Is it in being? Or is the Man in possession of it, which is wholly possess'd with Amazements and Confusions, as a Town now entred and possess'd by a Conquering Enemy? This too often in *perilous Times* is our Sin and Misery. 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 *Ejedio firma*, 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 *Sustentaculum* of all Virtues, as *Anselm* distinguisheth them) we may still be our selves, and possess our Souls, not frighted out of our selves by Fears, or sunk below our selves by overmuch Heaviness; but then speak and act with *Nehemiah*, Chap. 6. 11. like and worthy our selves; with *Jehoshaphat*, 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

2 Chron. 20.
12.

Ver. 7.

even when the sorrows of Death and Hell took hold on him, enough to Exanimate 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, thrusting his Ship out of the *Storm* into the *Harbour*: And then how safely doth he stand firm on the Shoar, whilst he seeth 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 discimus, 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 flie upward in Divine Contemplations and elevated Expressions. (Some of which *Mylius* gathers up in his Book, which he calls *Apophibegmata morientium*). When the dying Man's tongue falters, he speaks *Apophibegmes*, 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 hastning Morning of the *beatifical 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,

τῇ τῶν ὑμνῶν, (as *Chrysostom* observes) in the same Order that God made his Creatures they there sung his Praises.

And thus in these two Particulars, we see what's meant by this *possessing of our Souls*, namely when such care is taken that they *now* be not *distemper'd*, nor at *last* utterly *lost*.

Use.

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 busy time when you would think his Disciples had something else necessarily to look after, when so *Hated, Persecuted, Betrayed*, as in the fore-going Verses, when every way so beset, and so wholly endangered. If *Nature* and *Sense*, like *Phyrex*, (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 pacify 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, *ἐλάξε ἐς τοὺς καρδιαί, &c.* In all this unsettledness, *settle 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;

Gen. 38. 28,
29.

Luke 10. 41
42.

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 Affailed. 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 joyned with other losses makes them complete, and utterly undoing.

Pſal. 6. 4. &
7. 2. & 17. 13.
& 22. 20. &
25. 20. & 86.
2. & 141. 8.

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 turn'd 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 *Sabeans*, 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 slyly *steal* and carry away. The *Grass* will either wither of it self, or be *cut down by the Sibe*; so that *Sidonius* truly affirms, *Hominem in hunc mundum non tam editum quam ejectum*: Like a Ship-wracked Man, Ship split, his Goods sunk in the Sea, or made a Prey of on the Shoar: And it's well if he scape with his Life, and that sooner or later will be sunk too; for Death will be sure to turn all

Luke 12. 19,
20.

Mat. 6. 19.

Lib. 7. Epist. 4.

all out of Doors, when it seifeth upon us: But when Death thus *dispossesseth* 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 flie to: To come to *Adrian's animula, vagula, blandula, que nunc abibis 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*, *Qui cuncta de se scivit & prescivit*; able before-hand to write a *Diary* of all things that should befall 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 τὰ ἀλλότριά, 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 τὸ ἑμμέτερον, 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 *wise 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 αὐτάρκης, 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 Resemblances 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 joyned, it is forced to go abroad into the World, and thereby too oft is de- filed (as *Dinah* was) in such Excursions, yet it's best when it keeps within at Home, conversing with and enjoying of it self, which it doth most, when it is least troubled with outward things. What therefore it doth of it self in a more gentle way, in abstracting it self from Bodily and outward Objects, the very same 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 it self, 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 wise Man be *Nunquam minus solus, quam cum solus* ; I am sure the Godly Man, if he be wife, 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 pub- lick depredation could say, *Omnia mea mecum*, he carried all that was his with him, when he left all else besides his naked self be- hind 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 *Adulteress* 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 possessed Men's Bodies, but far oftner their Souls, and hath not been unwilling, to be dispossessed of the one, that he might take more full seizin of

Gen. 34.
ὅτι μάλι-
σα αὐτῇ ἡ
Λυκὴ καὶ ἡ
αὐτὴν γίγνε-
ται, ἕως τοῦ
χαίρειν τὸ
σῶμα, καὶ
καθ' ὅσον δὲ
ναταὶ μὴ
κοινωνῶσα
αὐτῇ μηδὲ
ἀποτομῇ.
Plato.

As Moralists to the pacify- ing our grief and passions, tell us what time will wear out at last, Wisdom and Virtue should enable us to a- bate and qua- lifie at the pre- sent : So here with some in- version, this is a hard Les- son to us, that are so immer- sed in outward and earthly Objects.

פֶּשַׁק יִקְרָה
Ifa. 51. 23.

the

the other : It *bring 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, unless it be of their Souls. And it's then (he thinks) *καίετος ὡλήνη*, he *bath hit them under the fifth rib*, when like the devilish *Assassinate*, he *kills the Body and damns 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 dispossessed 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. נפשי כבדתי *My soul's my glory*, saith Jacob, Gen. 49. 6. where the Chaldee hath יקרתי *my precious ones*, נפשי יחירתי *my Soul is my Darling*, or mine only One, saith David, Psal. 22. 20. But should we go no further than the Text ; this Phrase of *possessing the soul* saith, that the *soul* it self is a great possession. I may not now insist on all its Worth and Excellencies, that it is *Divine particula aurea*, a Sparkle of Heaven, a Glymps 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 stint, nor in its Desires a thousand Worlds satistie, *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 ditiempered, as to be hindred 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

Prov. 6. 26.
Psal. 35. 17.

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 wilfully 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 stiff, and earnest, and peremptory, to maintain thine Interest in what thy Father or Friend left thee, do not so under-value 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 *Jephthah* said to the invading *Ammonite*, Judg. 11. 23. *The Lord hath dispossessed the Ammonites 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, *Whatsoever the Lord our God hath given to us, that will*

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 pledg 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, Ecclef. 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 saves 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 *θεὸν ἐν τῇ σὺνειδούσῃ περιεχόμενον*; 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 Anima 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 casts the Christian's Body to the Beasts, casts 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 deli-

2 Cor. 6. 10.

verred

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. Compleats 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 woe 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 thrust 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 sorest Afflictions, 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 recompenced 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, *Matth. 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 for 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?

Mat. 12. 22.

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 daintiest 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 adviseth, *Noli gemman perdere in die festo* ; in our *greatest Feasts* it would not have us *lose our Jewel*, 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 Jewel, 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 ἀντάλλαγμα 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 χρύσεα χαλκῶν ? more sottish than the Indians exchanging Gold for Glass, and more *profane* than Esau's selling his Birth-right for a Mess of Pottage ; by Drunkenness, Passion, Drowsiness, 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 *eternal 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 sordid 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 Scholars, whose *Souls* are themselves (*Animus cuiusque* is *est quisque*) who study the nature of *Souls*, and therefore should know the worth of them; for Divines, whose traffiqué is in trading for *Souls*; let us have ground to hope better things of you, and such as are ἐχόμενα σωτηρίας, *that accompany Salvation*, Heb. 6. 9. whilst like 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, ἐν τῇ ἐπομένῃ ὑμῶν κτήσασθε τοὺς ψυχὰς ὑμῶν. What-ever others do, yet you above all in your patience possess ye your *Souls*.

SERMON XXXIII.

II. Sermon,
Preacht at St.
Maries, Cam-
bridg, Aug.
19. 1649.

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 impatientie*, &c. And so may I well begin my *Sermon* of the same *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-hold* 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 πιστὸς ἐς περιποιεῖν ψυχῆς, *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 there-fore he saith, ἐν ἐπομένῃ ὑμῶν, &c. in your *Patience* possess ye

*Denotat cau-
sam instru-
mentalem,
quam necesse
est pios adhi-
bere, si in cala-
mitatibus spi-
ritualem ince-
lunitatem re-
tinere velint.
Illyricus,*

your

your souls. (And so James 5. 8. *Be ye also patient, establish your hearts.*)

ὑπομονή ὑμῶν, *Your Patience*]. 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*, Heb. 12. 9. the other as a gracious Sanctifier, and a *God of Patience*, Rom. 15. 5. most patient in himself, not forward to inflict 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 Four-fold other kind of *Patience*, viz. 1. Sinful. 2. A Natural. 3. A Moral. 4. A Legal Patience.

De patientia.
c. 16.

1. There is a Sinful Patience: *Falsa & probrosa*, as *Tertullian* calls it: When Men, as he instanceth, are *Patientes rivalium, & divitum, & inuitatorum; impatientes solius 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 sake; can patiently here and see God blasphemed and dishonoured, tamely prostitute Body, Soul, Conscience, the Honour and Peace of them all: The *Parasite patient* of Abuse and Scorn for his Belly-sake. The Courtier can receive an Injury, and give thanks, for his Preferment's sake: Those κλιμακίδες in *Plutarch*, to raise themselves, make their Backs their Mistresses Footstools. Even *Pathici* 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 Bastard-patience, the meekest Christian Spirit is *impatient* of, as of that which, in stead of possessing the Soul, betrays and enslaves it, that it's no more it self, 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*, ὁὶδα πῶς ὑπομονὴν σε,

See Cerda in
Tertullian,
de patientia.

ἃ ὅτι ἡ δυνὴ βαστάσαι κακὰς, *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 *Letbargie*, or *Palsie*) that feels nothing; or from a natural Dulness 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 hardship. But this is *Tolerance* rather than *Patience*; ἀπάθεια, rather than ἐνδουμια, and it will not *possess the Soul*.

1. In greatest Extremities, if long continued. The Ox that stands the Butchers 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 ἐνδουμια, such a tranquillity of Mind, that no Injury could betide them. [See *Seneca*, lib. *Quod in sapientem non cadit injuria*, Maximus Tyrius disert. 2.] Nothing could trouble them; but that, like the upper Region, they were always serene; *Homines quadrati*, which way soever pitch, stood immoveable. But as their *wise 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 chearful, their great Philosopher's heart sunk within him: The more Wise 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,

Though *Aristotle* counts it but a Demi-
virtue.

them, with him, מְלֵאֵי קִרֹם תָּר, *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 Stresses 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 sinking; 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 affectata libertatis audacia, & exertii & seminudi pectoris 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 Pædagogic 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 ὁ ἀνταγωνιστὴς ἀγωνιστῶν, is by the Apostle held forth to the whole World now, in the time of the Gospel, as a Mirrour 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 Eminency 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 Illyricus is observable. Quomodo autem V. T. & Hebræi banc patientiam vocant ignoro, nec etiam locum novi ubi describatur. Patience is seldom mentioned in the Old Testament, and they scarce have a proper Name

De bono patientia.
Affectatio canine aquanimitatis a stupore formata.
Tertull.

And so Grotius often speaks.

Tom. 6. p. 590.
Fortissimus athleta Dei.

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 ἐλιθάδιονσαν ἐπειράδιονσαν, ἐπειράδιονσαν, &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: Ὑπομονὴ 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 usurpari ab impatientia capit*, c. 5. *Sopita ratione, & excitato fomite, quoquo vult hominem 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*, those 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

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 troden out to us a Path, that we need not be at a loss in the most unknown Way; and if the Souldier be heartned by his Fellow-Souldiers courage and company, as *Paul* said, *many of the Brethren 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 *עשי כמותי*. *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 *κατὰ τὸ κράτος τῆς δόξης αὐτοῦ*, 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 fearfullest and every way weakest Ages, Sexes, Constitutions, have oft in suffering Times been enabled with most Courage and Wisdom, *γενναίως ἐνεγκέν τὰ συμβάλλοντα*, as *Chrysostom* speaks, which plainly manifesteth 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.

Phil. 4. 13.

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 olla*, Meal in the Pot, that takes away the deadly intoxicating bitterness of it: *Vinum in pectore*, the Cordial that Antidotes these *Animi deliquia*, these Swoonings, and fainting Fits, according to that, 2 Cor. 4. 1. *Καθὼς ἡλεθόμεν οὐ ἐκκαῶμεν*, 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* joyned together, Col. 1. 11. as mutually begetting and strengthening each other.

Patience much furthering our Joy: So the Apostle, we rejoyce (or glory) in *Tribulation*, if it work *patience*, Rom. 5. 3. And so *Tetullian* speaks of a *Sagina voluptatis*, of *Patience* fattening the Soul with delight, and brings it in as the sick Man's Nurse that sits by him, and cherisheth him.

Sagina voluptatis patientia voluit Christum.

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*: Whist and silenceth all discontented complaints of Pain, Loss, Disgrace, &c. whilst he is sensible of the *saving health* of *God's Countenance*: can rejoyce in his spiritual 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 stumbling. And then with more ease lie down quietly, and sleep sweetly in the darkest Night.

Cap. 5. Affidat, Cap. 1. νοσηλεύων.

Job 19. 3.

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 Dilempered, but that it may be it self, 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. saith, that we have need of *patience*, that, after we have done the Will of *God*, we may receive the Promise. 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 Man, and let him meet with Trials and Exercisēs, 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 Patientie*, 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, yeelds up all, and it self and all; will be content to do all rather than suffer any thing. We may tremble, when we think of *David* counterfeiting the Mad-man; *Peter* denying and forswearing his Lord and Master; *Cranmer* subscribing, and others of the choicest Servants of *Christ* faulting and fowly 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-saved him. But how 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-prising 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 *Castor* 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

Mat. 14. 30, 31.

Zech. 11. 2.

the like, leave the Soul at stake to be wounded and defiled with the foulest 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, ἐν καιρῷ πειρασμοῦ, in such a *time* 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 saith, *He that ὑπομένει, endures to the end shall be saved*: Now ὑπομονὴ ὑπομένει, *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 distemper'd and disguised for the present, how distracting and intoxicating soever the exercise and affliction be, *Ira furor brevis*. As anger is a madness, so impatience is an angry Sore that swells and burns, (*Semper eger caloribus impatentie*, as *Tertullian* speaks of himself) and so casts the Soul into a Burning Fever, and thereby brings the Man to a perfect *μανία*, he is so distempered, that he knoweth not what he saith 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 waxt hot*, and the *Fire burned*, he saith, 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 he 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 incolumitas*, (as he calls it) the *very health of the Soul*, it either prevents or cures such phrensies; keeps the Soul in a due temper, that the Man is still himself; as our Saviour, That *his Patience might have its perfect work* in his sensible sufferings of the extre-

De Patientia,
c. 1.

Junim.

Illyricus Patientia sanitatem. Tertul.
de pat. c. 1.

See Galatinus. mity of his torments, refused that ἐσθλα πνις μένον ὄνον, *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? *ἡδυγὰς ὡς ἔχουσ.* 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 doth 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 *περὶ πόνου*, a Man is round about beset with miseries and mischiefs, that another Man is quite-out exanimated and distracted, as *Deur. 28. 34.* *Moses* saith, *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

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 expectance*; and the word *ὑπομονή* 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 ἐξάσας καὶ ὑπομονὴν ἔχεις, *Thou hast born, and hast patience*, saith 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; therefore it is that he is not much distempered. A *cool Spirit* doth not *diffuere* 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 *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 *swallowed* 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 destructive? But only because they are either so weak, or so tender and delicate, that they would εὐεργωτῶσαι 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 desperately *lose their Souls*.

But what said Christ in the former place? καὶ δύναμις ἐξάσας, and yet, ἐξάσας, ver. 3. *Thou canst not bear*; and yet, *Thou hast born*. *Patience* cannot *endure to sin*, because it can *endure to suffer*; doth not betray the Soul and *yield up possession*, 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. *Strengthens the bearer*.

1. It *lightens the burden*, which *Impatience* doubles and aggravates; makes a *Mile-bill*, a *Mountain*, and a *Day*, a *Year*; looks at the wrong end of the Prospective, or through a *Magnifying-Glass*, and calls *Little*, *Great*; and *Short*, *Long*; *usual* and *light Afflictions*, *strange*, and *unsupportable*: Like an evil *Spie*,
2 Cor. 4. 17.
Numb. 13. 28,
29, 30.

Spie, makes it self a *Grass-hopper*, and every Enemy a '*Son of Anak*', whilst *patience* with *Caleb* stills the uproar, and saith, *we are well able to overcome them*. How doth the least weight gall a sore shoulder? And a drop of Vineger fret where the Skin is off? Whilst a sound part feels no smart, though never so much be poured on it *Mollius 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 obruere 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 hath given, and the Lord hath 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*, **בהשקט נבונתכם**, 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* joyned together) and that strengthens it. For *the Joy of the Lord is our strength*, Neh. 8. 10. Such a Cordial doth **נפש השכיב** restore (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: Accord-

1 Sam. 3. 8.
Hab. 2. 20.
Psal. 39. 9.

Psal. 23. 3.
Lam. 1. 11.

cording to that of Bede, *Idcirco possessio anime in virtute patientie ponitur, quia radix omnium, custosque patientia est.* It's Mother or Nurse of all other Graces, *Fidem munit, pacem gubernat, dilectionem adjuvat, humilitatem instruit, &c.* as Tertulian goeth on: And as he in * another place call's *Impatience, Delicium Excetram*: There's no sin so horrid, † but Impatience is ready to hurry a discontented Man into, makes him blaspheme God, wrong others, undo himself; so there is no Grace which Patience doth not either receive life from, or give life to, or both.

Gregor.
Hom. 35. in
Ezech.
De patientia
c. 15. vide
cerda. Annos.
ibid.
* Cap. 5.
† As all angry
bad Humours
flow to an angry
Sore.

It's joyned with Faith, Heb. 6. 12. Rev. 2. 19. & 13. 10. Faith begets Patience, Jam. 1. 3. and Patience back again strengthens Faith. *Fidei fundamentum, firmiter munit.* Cyprian.

And the like I may say of Hope. Sometimes in Scripture Patience 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 Cyprian in the general, may suffice. *De unius quidem nominis fonte profisciscitur, sed exundantibus venis per multa gloriarum itinera diffunditur.* This one blessed Fountain spreads it self into many happy streams. The patient Man, as such, believes and hopes, is Loving, Humble, Meek, Wise, Valiant, by it approved to be sincere, 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 opportunity and advantage, to exercise all other Graces? And whilst it's suffered to have its perfect work, so fully completes our happiness, that we are as the Apostle expresseth it, Jam. 1. 4. Τέλειοι ὁλόκληροι, ἐν μὲν ἐνὶ 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 Husbandman ἐκδέχεται μακροθυμῶν, waits and expects a Crop in his long patience, Jam. 5. 7. And so with Christians that sow for Eternity, though it be in tears of Affliction, yet it's with patience, because with expectation of a better Harvest. Ἐι δὲ ἐλπίζομεν, δὲ ὑπομονῆς ἀπεκδεχόμεθα, If we hope for it, then with patience we wait for it, Rom. 8. 25.

D d d d

Chri-

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 *Pea.* 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 sorrows, yet it is not as others that have no *Hope*; and here then invert the saying, *Dum spēs est, anima est*: 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: ἐν τῷ τέλος ὁ 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*, καὶ τὸ τέλος Κυρίου εἶδότε, 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 *faints* 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 *Patience*.

Eschylus.

Chap. 19. 25,
26, &c.

ence. Because it, 1. *Beareth and endureth 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. should come to the *spoiling of his Soul*, Psal. 35. 12. but that in greatest *Direptions* and *Depredations* he may *in patience possess his Soul*.

Which (for Application) calleth upon us for an earnest endeavour 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 patience have her perfect work, that you may be perfect, and entire, wanting nothing*, Jam. 1. 4. Some Christians then were forward and quick at the *first Assault*; but when the *Battery* continued 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 *Plaster*: 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 so *entire*, that when come to to the worst, it will come to a *Nec habeo, nec careo*: 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.

Tertullian.
Cyprian.
Basilius M.
Ephrem.
Syrus, &c.

The Example,

Of God, who with *much long-sufferance* doth not only bear his undutiful Childrens *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*, *Justis similiter & injustis* and his *Rain* equally to *fall on them*, and on them that are dear-*indiscretas pluvias largiatur.* est to him; insomuch 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 he doth so much forbear them, Psal. 50. 21.

Of Christ, in whose whole Progress from his coming down
D d d d 2 from Rev. 1. 9.

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 indure 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*.

Chap. 3.

Jam. 5. 10.

Nor yet so, *fors ut de supernis aestimetur*, 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 enraged 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 saith in the beginning of his Tractate of this Argument, [*De patientia locuturus, &c. unde potius incipiam, quam quod nunc quoque ad audientiam vestram patientiam video esse necessariam, &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 fore-runner 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 *fight of Afflictions* they endured in *reproaches*, and *spoiling of their Goods*, &c. *v.* 32, 33, 34. he at last concludes, *ὑπομονὴς ᾧ ἔχετε χρεῖαν*, 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 *Farel*, *Durâ patientiâ nobis opus est in hac dissolutione quâ versamur*, &c. How near the destruction of our *Jerusalem* is, I dare not fore-prophecie. 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 Christs*, if the *betraying*; and *bating*, 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*.

Inter Calvinii
Epistolae.
Num. 4.

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*

possess our Souls, that they be not endangered or lost to eternity, nor for the present so affrighted or distempered, but that in greatest distractions we may be *our own Men*, and do, yea, and suffer like *Christians*. So to *possess the Soul*, even when we have lost all else, is such a Mercy, that with much thankfulness and comfort we may say 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 so to turn into our Souls, and they *return to their rest* in God, even when it comes to the Apostles ἀναστρέμεν, 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 pass, 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 harbourless 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 possess ye your Souls*.

Superaddenda.

Should our Spirits sometimes grow hasty, and not willing patiently 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 necdum vindicatus est ipse qui vindicat*: 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 Footstool*, *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 irreligiosa & inuerecunda festinatione properemus.* Cyprian S. 15.

Dr. Ham-

Dr. Hammond on *Matth. 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 *Free-holders*.
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*.

SER=

SERMON. XXXIV.

I. Sermon
Preached at St.
Maries (in
Stur-bridg fair
time) Sept. 8.
1650.

GEN. 49. 18.

I have waited for thy Salvation, O Lord.

*Brown's vulg.
Errors.*

THe 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 *Apophthegmata mariensium*, tell us how, when their Tongues faulter in their Mouthes, they are wont to speak Apophthegmes; 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 *ῥῶθος* 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*.

Mylius.

Luke 2. 29.

And for the *Old*, what heavenly strain's do you meet with in *Hezekiah's ultimus 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 *Pererius*, *Perobscura est hæc sententia, & multiplex interpretandi ejus ratio.*

*Quæ occasio
hujus abrupti
sermonis, &c.
Calvin.*

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 freedom. And therefore as his *Ullapses* are sudden, and his *impulses* strong, *Act. 2.* so the ventings of them answerable, as the Spirit gives utterance. *v. 4.* and it may be never more abruptly, than when those *μεγαλεία Θεῷ v. 11.* are uttered, and so the Soul now full of God, and breaking for the longing it hath 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, *Videtur hoc biare, &c. ut pote ex affectu dictum: affectus enim non servat ordinem, sed plerumque evagatur.* In such a rapture *Jacob's* Soul might here be caught & snatcht to God, without being led to him by coherence, or the thread of the foregoing discourse.

Zwinglius thinks that this Text might be *versus interscalaris*, and only added to make up the verse in this Divine Poem.

Others rather think, that after the manner of weak fainting ^{vide} old Men, or sick Men, who are wont, whilst they are speaking, ^{Pareum} sometimes out of faintness, and sometimes out of devotion, ^{Oleastrum.} 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 befall them in the latter days.*

And accordingly some apply it to *Judas*, whom they make that *Scorpion 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 havock 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 Papists 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*,

Ambros. de
medit.
Isidore.
Gregor. Moral. 34.
**Tostatus.*
† Oleaster.
Bellarmino acknowledges this Text doth not evince it.
de Pontif. Rom. lib. 3. c. 12.

Eccc

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 *Sampson*, 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 *Sampson* should dye, and *Israel* should lye under captivity and affliction, and so *Sampson's* but an *half-Salvation*: (he did but *begin to save 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 *Nazazite* to the true *Nazaron*, from *Sampson* 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 *Sampson*, and there he rests not; but in and above that foreseen deliverance by *Sampson* 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 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* *לִישׁוּעָתָךְ קִיֵּיתִי יְהוָה*, *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.

See *Juni.*

Annot. in loc.
Christ (as
Sampson)
conquered dy-
ing, and by
Death.

Judg. 16. 31.

Colos. 2. 15.

See *Lightfoot*

Harmony of

O. T. p. 40.

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 infected 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, our 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* breaths 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 numbring of the *sealed ones*, *Revel*. 7. Of all *Churches*, such as prove *Apostatikal* 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 divorceth 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 hasten after another *God*, *Psal*. 16. 4. When they chose new *Gods*, then was *Wat* in the *Gates*, *Judg*. 5. 8. So that *God* will rather lay *Cities waste*, than not make *Idols desolate*, *Ezek*. 8. 6. like the *Devil* (in the *Gospel*) that would not be cast out without *tearing*: that *festering Leprosie* in the *Law*, hardly cured

E c c c 2

without

Doff. 1.
Salvation presupposeth danger, and when he saith, I wait for Salvation, he tells us, he needeth it: for we do not wait for what we do not want.
* See *Josh*. 19. 47.
Judg. 18. 1. vide
Furnum in loc.

Matth. 8. 25.

Prima ad Idolatriam, de lapsa. Piscator.
ἀποστασία ἡ Ἰσραηλῆται ἀποσημνάναι ὁ πρῶτος.
Mede in Apoc.
7.

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-beels, that the Rider is fallen backward*. And now between the Stirrup and the ground we all have need to sigh 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 possit*, as one paraphraseth 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,

Finis.

The second point answers, *Yes*: for this word *Salvation*, as it implies danger, so it speaks deliverance, and he saith 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,

Doct. 2.
Jer. 14. 8.

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 stile is *the Redeemed of the Lord*. Though thralldom, yet *Redemption*, and *saved by the Lord*.

Psal. 107. 2.

Ezra 10. 2.

Deut. 33. 29.

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 establisheth 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, because ever at last either defended or delivered from them; a most bank near a most raging Sea: a sure Shield amidst the lavenomed darts. So God is *David's Shield-bearer*. אלחים Psal. 7. 10. *my Shield is upon God*. *My Shield*, Psal. 3. 3. nay more than *Shield*. It covers on one side; but God is a *Shield round about*.

with favour as with a shield, Psal. 5. 12. I shou'd 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 68. They had lyen among the Pots; but fly out of the collow as a Dove with silver wings, v. 13. See how God beautifies them with Salvation, as white as Snow in Salmon, v. 14. Snow is white; but Salmon signifieth a shady gloominess. Behold, how there arises to them Light in Darkness! He is to them (v. 20.) a God of Salvations, multiplied deliverances in multitudes of dangers, to whom belongs issues from Death; when round about besieged and begirt with extremities, v. 21. he will wound both head and hairy scalp of Enemies. The wound in the Head is deadly, and dasheth out the Brains of all their Counsels, and the hairy-scalp signifieth strength of Age, and constitution; and not weakned and made bald either with Age or Sicknes. And (to add no more) v. 22. He will bring back from Bashan (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 been 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 is the case of the extremities of the Church, end partly from

Doct. 3.

Deut. 33. 29.

Psal. 124. 1. to

6.

Jer. 3. 23.

Psal. 121. 1, 2.

the Church oft *de facto* are such, that His Salvation or none, so Jonab 2. 9. are so many and great, either so continuance so tire them, or by their unless it be Gods *αὐτῷ μυχῶν*, over or wisdom either of their

Not

Dodona's
Grove.
See Deut. 33.
7.

Ver. 8. with
11.

Psal. 33. 17.

Tract. 1. in
Joannem.

Rom. 3.
Psal. 62. 9.

Neb. 9. 27.
Obad. v. 21.

Judg. 9. 6, 14.

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 *Jehoshaphat* cries out, *we know not what to do*, 2 Chron. 20. 12. and *Asa* (Chap. 14.) 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 Refuge in them*, Psal. 48. 3. In *Jer. 36. 19.* they bid *Jeremiah and Baruch hide themselves*; but it's added, *ver. 26. that the Lord bid 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*. Claspings 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 *Hadadezer*, 2 Sam. 8. 3. which in its signification promiseteth a *magnificent help*. But in the Apothecaries Shop very promising *Titles* are oft writ upon Boxes that have either nothing, or (it may be) *Poyson* in them. The *Horse* (in which is the strength of the *Battel*, and therefore promiseteth much) the Psalmist saith, is a *vain thing*, and that signifieth nothing. But the *Reed of Egypt* not only *breaks*, but also *wounds the hand that leaneth on it*, and that's as ill as *Poyson*: like him (in *Austin*) that in a *Tempest* sailing 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 *Mischief*. 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 thou shalt save Israel*. Otherwile, *Truly in vain is Salvation hoped for from the Hills, and from the*

the multitudes of Mountains; truly in the Lord our God is the Jer. 3. 23.
Salvation of Israel. Though Hills, Mountains, multitudes of
Mountains, though Pelion Offe, though never so many Moun-
tains 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 See Wolphii,
Lying Fables, and contrary to Scripture, that tell of some saved Lett. Memo-
then on the tops of Paris, or Oculi. First the Extremities of rab. Cent. I.
the Church may be so great, that nothing under Heaven, or less p. 24.
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.
stayeth till the fourth and last Watch, that they are toiled out
with Rowing, and faint with Waiting, that so he may say, Is Mark 6. 48.
is I.

For Pressure and Danger, not till the Case be in a manner desperate, the Ship now covered with Waves, and now Conclamatum 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 Judg, Psal. 68. 5. That is said with an Emphasis, Judg. 5. 11. The Righteous Alle 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 Safeguard, it's especially to his poor open fenced 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, Quod non humana industria, sed sola Divina benignitate, & celi influentia floreat, as Pineda observes. They say, It's a Royalty at Sea to joyne 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 stopped her bloody Issue, Mark 5. 26.
 and now given her over as a desperate Patient and a Beggar together

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, saith 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 Paroxysm of a Fever, and height of a Fit. Cum duplicantur 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 blessing is upon his People; that, when none else can, the Lord *Jehovah*, 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,

Psal. 3. ult,

Use.

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 Glimps, 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 Sickness 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.

Isa. 63. 3. 5.

2. And therefore secondly, To let us know how for both Salvations 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 often-times 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 *artus omne ias*, Heb. 5. 9. *the Author of Salvation*. And therefore *the Sword of the Lord and of Gideon*, Judg. 7. 20. is but like *Casare & 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 valetudinem*; but it's my God that *works the Cure*. Counsellors may *advise* for us, and Souldiers may *fight* for us; but it's God that *faves 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 Brass*, the *Earth will be Iron*. When others are and do most, Christ even then is *All in all*, Col. 3. 11, 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 Pest-House, he dare not; when on a Death-Bed, and I am bidding good night and *adien* 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 begirt, that none may come in or go out, and only *Restat iter calo*.

The *whole Land*, as God sometimes Threatens in the Prophets, may come to its *חבוק תבוך הבק* to be utterly emptied and spoiled, emptied of Man, Woman, and Child, as *Isr. 24. 1, 2.* Rome was sometimes by *Totilus*, or as the Prophet threatens *Jer. 9. 10, 11.* *Naucerus*. *Israel, no Man so pass through, no Voice of the Cattel heard: Boib Fowls of the Heaven, and the Beasts fled: Nothing of all that*

F f f f

Isa. 1. 8.

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, forlorn 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. 60. 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 it self 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 beholden to God than all the World, who then stands by me and saves me, when all the best Comforts and Conferences I have in the World have cast me off and left me ?

3. And as upon this account we are more beholden to God than all the World, so truly upon it too we owe more to Him, than to all the World besides : 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.

Fear.

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 pleasure 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 *Miseria-cordia 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 Countrey is nourished by him ? 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 Foot 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* saith, 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 *Sammio Sammium*, *Canaan* would not be it 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, saith *Paul*, *no Man stood with me, but all forsook me, notwithstanding the Lord stood with me*, 2 Tim. 4. 16, 17. Such *failing Brooks* are other best Friends, *Job* 6. who either, through weakness or falseness then do least, when we need and expect most. *Sub eulatro liquit*, as the Proverbs. But should not our hearts then lie close to the Fountain-head of Living-Waters, which as those *perennes 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 self, 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 *Childrens Bread*, when others cannot afford *Husks*. With *Meth* it's equal, that they should have most of our love, whose *bonny* 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.

Love.
Psal. 18. 1, 2.

Gen. 29. 10.

Luke 15.

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 Soldiers 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 laude Ceterario, nihil*

Praise.

Isa. 38. 17
19, 20.
Psal. 44-3.

perfectus, nihil cobors, &c. who either immediately, without the *subserviency* of any *Instruments*, creates *Salvation*, Isa. 4. 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 *band* 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 *sauceth* 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 *Salvations* 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 therefore 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.

Trust.

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 *steele* of all our *Salvation* upon thee. At this *Anchora Sacra* let us ride in greatest Storms, when all other *Anchors* break or come home. In desperate cases, let not the *Romans* relie 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. 9, 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 *Plunges*, rescue us when all else have quite deserted and left us: Other *Props* and *Supports* often fail us, sometimes ruine us, Jer. 2. 37. *Wallus 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 so good hand-hold. Good hanging on that *Nail* fastned in a *sure place*, on which we may hang, both *Issue* and *Off-Spring*, both

Eliakim.

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.

SERMON XXXV.

GEN. 49. 18.

II. Sermon
Preached at
St. Maries,
Octob. 13. 1650

I have waited for thy Salvation, O Lord.

But this leads me to the fourth Particular at first propounded.

That the *Israel of God* in all their straits should *Decl. 4.*
wait for his Salvation. Yea, in the way of thy Judgments, O Lord, have we waited for thee, saith the Church, Isa. 26. 8.
Wait on the Lord, Psal. 27. 14. And *Jacob* here by a Spirit of *Luther.*
Faith and Prophecie, as he foreseeth the miseries of his Posterity, *Pererius.*
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*, קִרְיָתִי in the *Preter Tense*, even long before, *I have waited for thy Salvation, O Lord.* So old *Jacob* here, which old *Simeon*, Luke 2. 30. otherwise expresseth, *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 saith, *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.

So Luke 2.
25, 38.

2. A

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 קריתי here used.

In the rise of it (as *Oleaster* and *Foster* observe) hath an affinity with קר, and so signifieth 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 *Traveler* 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 absence; and *Sisera's Mother* upon his long stay *looks out at the Window*, and *cries through the Lat-est*, *Why is his Chariot so long in coming? Why tarry the Wheels of his Chariots?*

And such an ἀποκαρτερῶμεθα, 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 Psalmist, Psal. 34. 6. pointing at himself as a poor Begger, whilst he is crying for an Alms. The dry Earth saith 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 *breathe* 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

בקש
תארו
שאת

2 Sam. 13. 39.

Judg. 5. 28.

Waiters at
Court are
wont to be
Suiters.

Zech. 9. 1.

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 signifieth the Suffering Church, *ἡ γυνὴ ἡ βασιλεύσασα τῆς ἐκκλησίας*, she cryed *travailing in Birth*, and *pained to be delivered*. *Clamabat parturiens*. 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 it self, 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 senseless, 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,

To us be it
said, as Je-
nah 1. 6.

pests, 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 overbrow*. 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 *ὑπόστασις ἐλπιζομένων* Hebr. 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 Daniels three fellows, Chap. 3. 17. and fainting Jacob here in the Text, though whilst 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, whilst he *expects be waits*, and whilst he *waits*, he *expects God's Salvation*.

This did he, and this should we, and that in greatest straits, *wait and look, wait and look* to God, 2 Chron. 20. 12. *nay wait and look for much from God*, as the Cripple, *ἐπεῖχεν προσδονᾶν*, looked on the Apostles expecting to receive something of them, Act.

3. 5. Especially when *Peter* had before in the 4th *verse* said to him *look on us*. And the very same word God saith to us, when we ly before him in a more miserable condition, *look unto me and be ye saved*, *Isa.* 45. 22. As the Stung Man *looked* on the *Brasen Serpent* in assurance of cure, and the *Servant* on the *hands* of his Master in *expectance* of a *largess*: so our Lord and Master in this our *waiting* posture would have us by *Faith* *look to him* not only with *desire*, but with *expectance 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 fixed on him in *expectation*. That spake him an *alsufficient* Sovereign, 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 bear me*, *Micah.* 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 *expectance* 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*s 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 goodnets; 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 professed, 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 *perswasions* of God prove very strong *perswasions* 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

better than his are towards us, nor *our heart* 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.

Use.

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 strengthen 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 entertains 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*, & he 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, & another but a *little*, because his *Vessel* is *so*. Thank, nay blame unbelieving contracted hearts, that they hold no more of God's goodness; hands *shrunk up* like *Jeroboam's*, and *paralytick*, that can grasp no more, nor lay any faster hold on his bounty. *Joash* strikes with his *Arrows* but *thrice*, and therefore he *overcomes the Syrians no oftner*. • O *thou of little Faith*! That's

2 King. 13. 18, the reason why thou receivest no more, either of Spiritual or
19. 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 Coverant*: 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 Bar, 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 doubtfullest 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 therein 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 *Books*, and finds that there, which inables 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 threatned 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 *scar* by what is therein promised or threatned.

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 *homeborn-Slave*, yet he is *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, *Josh. 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 only to be found *in a way of God*. Even an honest Man in by-paths may meet with Theeves and Robbers. Foulter sins put us out of God's protection, dash 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 leisure 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 μένω, or its compounds, ὡομένω, παραμένω, παρακαλέω, or παραστένω, 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 *Prolongation* 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 *Womens longings*, that are so short-winded, that they cannot stay, or like short-winged Birds, that can make no long flight. No, אף ארח מש פטיר פנינך, *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 ארח imports, yet, קיינו ארח, 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, Hof. 12. 6. תמיר, a Believer's *juge 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, saith 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, he 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 believes that his Covenant will be able to reach his Seed when he

is

Isa. 26. 8.
In itinere.
so *Fumus*.

is dead to a *thousand Generations*, Psal. 105. 8. and therefore expects that now, which shall betide them then: Man while patiently waits God's leaseure: 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 Leaseure, and to wait upon him for Mercy.

1. Though intervening Occurrences come cross, as it was in the Danites infestations from Amorites and Philistims. I acknowledg this puts Faith to it, as it did David's; who, after that he was promised to be King, was pursued as a Traitor; 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 hasty, and in that haste saith, *All Men are Lyers*, Psal. 116. 11. even Samuel himself, who promised him a Kingdom, and behold, nothing but Misery and Thralldom. 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 Leaseure and wait upon him, though intervening Providences seem cross.

2. Though delays be very long. The Danites had their Lot with the last, and yet in reference to them Jacob's Faith could rest on God, and say, *I have waited for thy Salvation*, וַיֵּחַן יַעֲקֹב לְיָ, מְהֵרָה, 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 Fruit, that the Husbandman wish such patience waits for, lieth sometimes long under ground, and so it is oft with God's preciousst Mercies: Oftentimes they have but slow beginnings, and no hasty 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 Promise of multiplying Abraham's Seed as the Stars of Heaven, Gen. 15. 5.

As the Alder-Tree, Borel.
l. c.

for

Job 8. 7.

As an *Elijah's*
Cloud,
1 Kings 18.
43, 44, 45.

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 plentiful 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 Wilderness, advanced as much towards *Canaan*, as they had before done in all the former thirty nine. As he that runs fair and easily in the beginning of the Race, puts on apace, 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 ly: 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 *tarries*, the Servant *waits*: And therefore, if God *tarries* 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, *אָרְרָה אֶתְּךָ יְיָ*, *Yea, even in the Way of thy Judgments, have we waited for thee, O Lord*, Isa. 26. 8.

An irksom task, I confess, and to Flesh and Blood *intollerable*, 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 *Treasure*, especially when he *tarries 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 Ease, not, 1. Either to sink in Discouragement, Lam. 3. 18. Or, 2. To rise up in Discontent, as *Job*, & *Psal. 39. 3.* Or, 3. To start out in some unwarrantable Way, so to make a shorter cut to our Freedom, 1 Sam. 27. 1. For we are naturally,

1. *Sensual* and *Brutish*, extremely affected with present Pain and Ease, 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 she 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. *Piscator*.

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 debaseth the Waiter: And therefore the proud Man cannot endure it, is hasty, 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 consults 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 strains *Courtesie* 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. when

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 severally 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, *Hos.* 12. 6. because he is *Elohim, 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*, saith the Prophet, *Zech.* 11. 11. We are *Poor*, let us not be so *Proud*, as *not* to be willing to wait, but so *Ingenuous* 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*, Psal. 88. 15. and *David*, *all the day*, Psal. 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 *Locks 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 *Hellicks*; our *Good days* have been more than our *Ill 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 *Pennury*; 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*:

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A right Settlement of Church and State upon safe and lasting Foundations. *Lament only after the Lord*, and be not too hasty 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. 9. 18. *At the end the Vision will speak, and not lye*, 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 Praises 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 waited for him, we will be glad and rejoice in his Salvation*, Isa. 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, to 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 less 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.

III. Sermon
Preached at
St. Maries,
(Cambr.)
March 30.
1651.

SERMON XXXVI.

GEN. 49. 18.

I have waited for thy Salvation, O Lord.

Doct. 5.

* Chaldee.

Pererius.

Oleaster.

Gordonius.

Brentius.

Fagius.

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 *Sampson*, *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, *Sampson* 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 *Sampson's* Deliverance, but rests not there, but from the *Nazareite* looks to the *Nazarene*. *Non sufficit Sampson, veniat Sibi*, as *Gordonius* paraphraseth it; or rather as the *Chaldee* more fully. *Non expecto redemptionem Gideonis filii Joas, quæ est salus temporalis neque redemptionem Sampsonis, quæ est transitoria*: It's not the temporary transitory *Salvation* of *Gideon*, *Jephthah*, *Sampson*, 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 *Jeboab*, 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 deliverance from God, but in all such Deliverances looks further for a greater *Salvation* by *Christ* with this *לְיִשְׁעֲךָ יְהוָה* *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 shine; 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 *Bloud 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 replenisheth the *Ocean*, should fill the *Cistern*. That in which God rests, 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*. Psal. 50. 15.
& 147. 10.

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 sight, 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, *כָּל בְּרִיתוֹ לָהּ* it would utterly be contemned Chap. 8. 7. You find her in the *bighest 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! Mayst 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, she 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)

mise) 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 *sainted* 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. 25. as *Ambrose* upon that of the Psalmist, *Defecit in salutem 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 (*eo expectantis desideria majora sunt, & 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*, *Isa.* 64. 1. Inasmuch that *Bernard* when he thinks of it, is not more grieved than ashamed at our deadness and sluggishness. *Compungor & confundor in memet ipso, pudet torporis & teporis miserabilium temporum bonum, &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 gratie exhibitio, quantum veteribus Patribus accendebat desiderium promissio?* 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.

Serm. 2. in
Cant.

Matth. 13. 46.

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 Gospel, that *sold all he had 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 nether Springs. Whilest *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, *Repellit nos a te? da nobis alterum te.* Lord if thou put us away from thee, thou must give us another that is the very same with thee, for we cannot be satisfied without thee; and as he elsewhere adds, *Da amantem, da desiderantem, da esurientem, da talem, & sciet quid dicam: si autem frigidus loquor, nescit quod loquor,* &c. To a dull dead spirit this is a riddle; but one that knows and loves Christ feelingly, understands it, as being his inward hearts 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, *that 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 necessities. 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 sine te? Ubi male poteris 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 *enliven* 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? *filly 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 *inthrall'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 *Starrs* 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 liveless *Life*, if not enlivened with this *quickning 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. Whatever 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

Lapide in Lament 4. 20.

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 electing 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 pledg 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 it 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 *Zachens* 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 those *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 our selves* 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 *uscare Deo*, and serve him with less *distraktion*, as *Zachary* sings, being delivered out of the hands 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 wisest Traveller, who for the more comfort and speed of his Journey, being by his Friend led in a plain fair way, and through pleasant 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; saith, the Coast indeed is clear and free from Theeves and Robbers, the way pleasant, and Inns and other Accommodations by the way commodious; but yet for all that (as it is in the Proverb) *utinam domi essem*, 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 saith 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 *Austin* upon that Title of the Psalm : *In finem cum audis, in Christum intende, ne in vita remanendo non pervenias ad finem* : 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 steteris, antequam ad Christum perveneris, nihil aliud Divinus 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 *Abaaham* to God) *seeing I go Childless* ? Gen. 15. 2. And in that *Gild* he looked at *Christ* : And so a right Heir of *Abraham* saith, Lord, what good will all else that thou hast given me do me, if I go *Christless* ? We are indeed unworthy of *Crumbs*, *less than the least of Gods Mercies*, and therefore should be thankful for them : But yet because they are amongst those τὰ ἐλαχίστα, *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, so 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, *Yet lackest thou one thing*, and that's Christ the *one thing necessary*, in whom only we are complete, Col. 2. 10. Happy the World may account, and call us, *Psal.* 49. 13. if with *Judas* we bear the Bag : But yet

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 enslaved and intralld 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 scorching 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*?

Isa. 38. 17.

Carrwright,
Hist. Evang.

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 goings, 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,

tion, 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 *Mungril-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; fastest 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*: Mat. 21. 38. 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 *Bridg* 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 what? (As he said) *An Cælum desperasti?* Wretched Man, dost thou despair of Heaven, that thou thus liest groveling on the Earth? Now *Sursum 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?* Drexel.
horolog.

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

2 Sam. 19. 30.

Psal. 4. 6.

Ruth. 1.

2 Kings 2.

all other Contentments, thirsts everlastingly till satisfied with him; with *Miphibosheth* 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 saith, *Valeat Pecunia, valeat Vita, veniat Christus*: Farewel Money, farewel Life, farewel 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 *bushes* 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 Mothers House*; nor the other with an *Elijah's* saying, *Tarry here*. But on they will, and *nothing but Death* (as it is in your *English*) may, *not Death it 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 judg 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 *Proleclives*, to draw them out more earnestly towards him. The Earth is indeed an opake 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 Glasse) which intercept the Light, and dull, and almost terminate our Eye and Heart: But if all were right, they should be

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as *Media diaphana*, as clear Chrystal Glas, that might transmit the Beams of the Sun of Righteousness to our Souls: Looking-Glasses, 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 Theologizata*; nor the Libertine Familist high-flown Allegorical, Mystical Divinity; Or the Embustists 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 puffed 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 using 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 *ὡς ἀναγωγὰς* is truly Divine, when an holy Heart out of Terrene 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

Morn-

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 *Qualibet 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.

Acts 17.

Use. 3.

Which therefore (in the last place) is that which we should all be seriously exhorted to:

Luke 18. 41.

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 those *Cords of Love*: If we might be preserved in Sugar, rather than in Brine: If

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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 *Jephtah'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 rejoyce in God, and seem to love and praise him. This also may be *Self-love* rather than the *Love of God*. They might rejoyce 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 their *following of Christ for Loaves*, John 6. 26. as the Roman Emperours did *Populum annonâ de-*
mereri.

*Heinfius
Exercit.*

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*.

2 Cor. 12. 14.

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.

The greater
Light dims
the lesser.

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 heels, 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.

SER-

SERMON XXXVII.

Preached at
St. Alphage
Church, Lon-
don, May. 2.
1648.

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 committeth the Government of the Church: for if the ordinary Souldier must Watch, then much more he that *stands Sentinel*. The Text therefore, and the *Auditory suit*, and in it you have these Four particulars.

† Chrysostom.
* Ambros.
Hilarius.
Cartwright.

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 comes, 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

I begin with the first, viz. their Office, which may be considered in a double reference. 1. To God in that word δούλος they are but *his Servants*. 2. To his People. They are ἐκὼς θεοῦ, *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 acknowledgeth 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 κατακυριεύουσι & κατεξουσιάζουσι, Exercise Lordly Authority over their people, our Saviour's peremptory Interdict is *vos autem non sic*. In his Church he permits no such Lording it over his Heritage. Διάνουνος ἐστὶ δούλος, *Matth. 20. 26, 27.* a Minister and a Servant is the highest stile 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 κτίσεις, *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 bigminded, but fear. If God be a Master, upon

Use.

upon that account he expects *Fear*, Mat. 1. 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 'twere well that *Christ's Servants* never were. There is one that stiles himself *Servus servorum*, who (the Apostle tells us) *exalts 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 τυφωδὲς, 1 Tim. 3. 6. *not a Novice*, lest being *puffed up* he fall into both the sin and condemnation of the Devil. Whence some collect the Devil's first sin was his being proud of his Office. A *Novice*, whether in Christianity or in Office, either *it 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, *Act. 9. 6.* Lord what wilt thou have me to do? And for direction, assistance, and acceptance in your doing of it. Ephes. 6. Col. 4. Tit. 2.

And then, because a *Servant* is but ὀργανον ἐμψυχον, 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, chearfully, fully, without contradiction, or exception.

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, Luk. 16. 2. *Matth.* 25. 19.

Act. 13. 36.

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 Masters Joy?*

Thus much of your Office, as in reference to God in the word *ὁ δούλος*. You are but *his Servants*.

2. Secondly, Consider it in reference to his People, so you by it are made *Rulers of his household*. In which words, two things: 1. The place it self; It's *ἐν τῷ οἴκῳ*, *Rulers of the household*. 2. The Institution of it, and the *investiture*, or putting them into it, in the word *κατέστησεν*, *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, *לְנִיר בֵּית אֱלֹהִים* 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* implieth it *ἐν τῷ οἴκῳ* (*οἰκονομία*) *over the Household*, i. e. in place of Rule and Superiority over the Household: as *Gen.* 41. 43. its said, *Pharaoh made Joseph* *עַל כָּל אֶרֶץ מִצְרָיִם* *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. *κατέστησεν αὐτὸν ἡγούμενον ἐπὶ Αἰγυπτῶν*.

1 Tim. 5. 17.

1 Thes. 5. 12.

Heb. 13. 7, 17,

24.

Act. 20. 28.

2. Other places in plain words and full titles express it, where they are called *πρεσβύτεροι*, *πρεσβύται*, *ἡγούμενοι*, *ἐπίσκοποι*, 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 *γερασία*, such a *Senate* hath power.

Were it but only *Shepherds* and *Stewards* (as he that is here called *ὁ δούλος* is in *Luke* called *οἰκονόμος*, that tells that although like the *Centurion*, *Matth.* 8. 9. they be *under* a Superior *Authority*,

Act. 20.

1 Cor. 4. 1.

obority, yet as such, they have others under theirs. Called *οὐκ ἐργαῖς*, Mark 13. 34. but not taken for an ordinary Porter, but *servus atrienfis*, 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 molt of all raise up the Authority of the whole Church, as the immediate and first Subject of Church-power, as *totum* and *finis*, 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 Controversals, but to exhort and urge Practicals.

And therefore, in that God by this Office hath advanced you *Use 1.* 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 bafished 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 *παρρησία*, 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 *Jehoshaphat* 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 endeavour to do as much for his Fellow-Labourers? Chap. 4. and 6. *Tribunalis 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 Heroic 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 τὴν διακονίαν*, 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 purpose

pose) 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 practise.

And therefore because it is a *Duty of Humiliation* we are now upon, I shall rather press Humility.

Use. 2.

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 Gods 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 pragmatick spirit *Proud*, yet (when well considered) strongly engageth them that are better advised to be *Humble, Watchful, Fearful*.

As for Instance. Are we *over Gods Household*?

The higher Orb is to carry the inferiour ones about with his motion.

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 *Nebemiah*, 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 *Nakedness* 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 our selves 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, ὁσφισθεὶς πολλὰς, 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, ἐν ὑποταγῇ παρὰ κυρίου ἀντιδιατιθεμένων, 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 bescem us. For,

In the third place, This Height in being over God's Household Use 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 judicat, 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 Censors. This ἐπισκοπή, this Supervisorship of ours in the name and nature of it, speaks more of Care and Labour, *It will be a shame, Mar. 7. 3, 4, 5.* labour and care with Paul, to magnifie our Office, as in a vigorous asserting it against such as oppose it, so in casting Beauty and Glory upon it in our holy, just, wise, grave, and faithful Management

nagement of it. The Law admitted of no *Blemishes* in their *Priests*, Lev. 21. 17, 18. &c. And would it not look very ill-favoured, to see grosser Deformities in the *Gospel's* Ministers? But what a sweet Note is that of *Paul's*, 1 Thes. 2. 10. *Ye are Witnesses, and God also, ὡς ὁσῶς καὶ δικαίως καὶ ἀμειψίως, honestly, 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* saith of him) as for his Divine Contemplations was ἐν σεβασμῷ ἀνθρώπου, so in regard of his heavenly Conversation ἐπὶ τῆς γῆς ἄγγελος. 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 Wise, 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 *Rulers 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 κατέστησεν, whom the Lord hath made *Ruler over his Household*. *Quem constituit*: A word in the signification and use of it holding forth an *Institution*, and accordingly here signifieth *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 Authority; 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 *Apostles* 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 according to general Rules prescribed by God, as that we may say, that both *Places* and *Persons* are Appointed of God, and that

Mark 13. 34.

Gal. 1. 1.
Heb. 5. 1, 4, 5.
Acts 14. 23.
Tit. 1. 5.

that he hath made them Rulers over his Household.

Which I earnestly desire, that all of you, who take upon *use.* 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 groundedly 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. ἡ αὐτὸς ἐδίδαξε, &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 Sacerdotal, or other Seditarian, will ever make us call it in Question.*

You that are assisting Elders, have had your Place and Employment formerly decried, 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 less than a *Jus 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

Priests, the *Children of Hobab*, who out of Ambition had married into *Barzilla's* stock, 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 lest such a *Non est invenius* 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 *Κυβερνήτες, Governments*, you can distinctly spell your *Ruling-Power*, you have in the beginning of that Verse God's *ἔθετο, 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 upon 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 abhorrency) 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.*

Jer. 23. 21.

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 pragmatikness, or a tickling Itch after applause and domination, to be accounted some great *doe-littles*, do prick 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 τὸ πρῶτον, Rom. 1. 15.* Or in case of a *Moses, Jeremiab's, and Exekiels* averfeness, 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 welcom reception and giving of the *right hand of fellowship* from others, have drawn us *ab-inter sarcinulas*, as once *Saul*, (though in another fence than he was) to be *Rulers of his People.*

Acts 16. 9.

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 *halt* in this particular. It's error in *fundamento*

fundaments, 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 *balt quise down*, and give out wholly, when we are put to it in *rough and hard ways*; will make us fall short of that *παρρησία* 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 *δὲ τὸ ἐνδὸν εἶναι*, 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 question, *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 Consciences 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 least, *of your hands?* The discouragement Isa. 1. 12. and dependency 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 *Jeremiab* (Chap. 17. 16. & 20. 7.) *Amos* (Chap. 7. 14.) and

John 7. 29.
Gal. 1. 1.
1 Cor. 9. 1.
& 15. 8, 9, 10.

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

2 Sam. 6. 14.
16, 19.

To be ready and earnest to do our utmost in our Duty. It was before the Lord that chose me, saith *David*, when he danced 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, *Act* 4. 20. ἀνάγκη μοι ἐπιτελεῖσθαι, 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 expect 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 Imployment I be bin, 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,

Blissing. Common Adulteresses 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 blesteth him, *Gen.* 28. 1, 2. i. e. he prayed for it: but our Master, when he sendeth us, he so blesteth, 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 had they stood in my Counsel, they should have converted my People,

People, v, 22. How do we go amain, when we have the Wind as well as the Tide with us ? the Gale of Heaven, as well as the current Stream of our Brethrens votes and desires ?

Reward. For whatever Man may do, yet God never suffered his Servants to serve him gratis. The same vertuous Woman that fetter 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 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, *Ad. 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.

Mr. Mooy of
Norwich.

[What follows was prepared, but
not Preached.]

SER-

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.

2 Work.

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 those words, τὸ δίδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ. It's to give them their Food in due season.

1. I will not insist upon that, which yet some observe from the word δίδόναι, 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 putt'st off the Ordinances of God for: No, in this sence freely thou hast received, and therefore freely give.

Mat. 10. 8.

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 Chapmen have made a fair purchase of the Word, and the

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* chafferings 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 prised at of them*, saith 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. There'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 *δοῦναι*, to give the Household their Food in due Season.

2. The second thing observable is, what they are to give, expressed in the word *τροφὴν*, 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 wholsom Physick of Church-Censures, for it's Physick 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* *ποιμαίνει*, feeds whilst he rules, *Matth.* 2. 6. (Kings are *ποιμῆνες λαῶν*) 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 *Ephesus* calls upon them *ποιμαίναν τὴν ἐκκλησίαν τοῦ Θεοῦ*, 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 *οἰκονόμοι*, Stewards, whose whole work both here and there is summed up in

M m m m

this

this comprehensive expression of *giving Food to the whole Family*. And for your quickning herein, the Application of this

Use. 1.

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 cast 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 *Blond* he might make the *Provisions*, wilt not thou be willing to be at the Cost, though it be of thy *Sweat*, to set them on the *Board*? Let thy People's hungry desires 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 & potu animalium tuorum*, saith *Bernard*, *nam esuriunt, & non perunt*; they oft are Hungry, and yet so weak, sullen, or shamefaced, that they will not, or cannot ask; nay (which is worse) *inediâ languent, & tamen non esuriunt*, 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 *Spirit*, 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.

Use 2.

Which calls for a second part of our care, that it be indeed *TECQD*, *nourishing-Food*, that we give them. If they ask *Bread*, give them not a *Stone*; or if *Fish*, 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 *τρεφν*, 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, no nor the rarest *Flowers* of our great Readings and curious Elegancies. The *Sheep* of *Christ's Pasture* use to feed on more *wholsom 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 be of the Philosopher's Books, *animus 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 *τρεφν, ἄπλος*, 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 *τρεφν*, their *Food*, *Luke* in the parallel place, calls *οἰόμενον*, *demensum*, their *portion of Meat*, which *Agur* phraseth (though in another sence, *לחם חקי* (Prov. 30. 8.) *Food convenient for me*. The same Dispensation will not either for *kind* or *measure* sute 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 *Heſtical* or *Malignant*. 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 *beal a Whistow*, will not *cure a Gangrene*: As therefore God in his greater *House* of the *Wor'd*, hath such both *store* and *choise*, 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 *Mannab* 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 *ὀρθοτομία*, this *right dividing of the Word of Truth*, 2 Tim. 2. 15. so as the *proud Sinner* may not *presume*, nor the *fainting Christian* droop, 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 *adventury, Interest* or the like, blow whole a corrupt Ulcer a little skinned over. This is one of the *hardest pieces* of our work; *hic labor, huc opus, & τὸ πρῶτον τῶν ἔργων*; 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, *ἐν καιρῷ* 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 satisfieth 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. 3, 7, 13 & 28. 2. He is now no whit less careful of it in the dispensation of the Gospel. *Εὐκαιρῶς ἀναίρῶς*, 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 the both faithfulness and wisdom of Ministers and other Church-Officers *beedfully* and watchfully to watch and catch all fittest opportunities, in which they may act most seasonably:

1. Hard

BezA.

1. Hard to be hit on, and therefore the more carefully to be heeded. Much *good lost* because the opportunity is *slippt* : *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, otherwise than other Physicians, can to purpose give *Physick* in the height of a Fit, as he cured *Simon's Wife's Mother*, *In astu Febris*, in the very Paroxysm of her Disease. *Nullum tempus occurrat Regi*.

SERMON XXXIX.

PHIL. I. 21.

I. Sermon
Preacht at St.
Maris, May
2. 1658.

For to me to live is Christ, and to die is gain.

According 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 so *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 Malefactor would not be accounted a *Strait*, but an happy *Enlargement*, when all his hopes are in *Life*, and he hath no assurance.

Job 2. 4.
Eccles. 15. 17.
Deut. 30. 15,
19.
Jer. 21. 8.
* Jer. 8. 3.

Mat. 26. 39,
42.

Calvin, Beza,
C. a Lapide.

*Indifferens sibi
esse & in aequo
affirmat vivat
ne an moria-
tur, quoniam
Christum ha-
bens utrumque
lucro aptonit.*
Calvin.

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 tendred to *Adam*, and by *Moses* and *Jeremiah* afterward to *Israel*; and Death was by them unhappily made choice of, not as sometimes * it is out of present anguish and weariness of Life, but from desperate preferring of Lust to Life, and a careless, if not wilful Ignorance or non-attendance 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 himself, 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 chuse *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 *Hemmingius* follow, but also some of the Popish Expositors, taking leave to forsake their own vulgar Interpreter. For my part with *Zanchy*, and *Piscator*, and the joynt concurrence of Antiquity, I take leave in this to follow the old Interpreter, and our last Translation; which I do not find clog'd with the fore-objected Inconveniencies.

The Doctrine contained in the words thus read being full, as we shall afterwards see in the handling of them, the Sense nothing forced (as was Objected) but easie, 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 reading is incumbred with.

And

And lastly for the Coherence, much more agreeable to the See *Zanchy* & words foregoing, to which they relate, as appears by the causal *Piscator in lo-*
20, for. And they are not those, *ver. 19. For I know that this cum.*
shall turn to my Salvation: But those immediately preceding
(ver. 20.) Christ shall be magnified in my Body, whether it be by C. a Lapide.
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 *Offendit quo-*
two parts of the Text answering the two Expressions in the end modo Glorifi-
of the two foregoing Verses, To me to live is Christ; that is, if catur Christus
I live, the aim and business of my whole Life shall be to promote per vitam vel
his Honour and Service, and so he shall be glorified by my life, mortem.
this expressly: The other Piscator thinks more impliedly, I con- *Aquin. in loc.*
ceive expressly enough: Thus; If I die a Martyr in his Cause, Et vita nostra,
he will be as much if not more magnified by my Death, and so *& mors perti-*
far he will be a Gainer, and my self also to boot, for then I shall *net ad magni-*
be with Christ, which is πολλῷ μᾶλλον κρείσσον, much more *ficientiam*
better, even best of all. *Christi.*
Hieron. in
locum.

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 evenings Wages and nights Rest. The Work and Business of a true Christian's Life, and the Happiness 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: *Doct. I.*
 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 *Ipsam 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 list 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,

Acts 17. 28.

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 him 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 Sicknes, and inward Horror and Anguish, *Death* hath by many been desired, rather than such a *Life*: It is *Vita minime vitalis*: But τὸ ζῆν 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.

Jer. 8. 3.

Job. 3. 11, 20,
21, 22, & 6.

Is. & 7. 15.

1 Kings 19. 4.

Jonah 4. 3.

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, *Potius 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 ἡχύνω, *I can do all things*, Phil. 4. 13. Great words you will say, and may be ready to think spoken by some Thraconical Bragadocio. What! *All things*? Can he both do and suffer all Things? (For that is his meaning) And that with an ἡχύνω, 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 ἐνδυναμῶντι με χριστῷ, 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. *Quoad potentiam*, for the Power, Faculty, and Ability of it. It's ἐνδυναμῶντι.

Lapid in Lam.

4. 20.

Rom. 1. 17.

We live most
in our
Principles, as
a Tree in its
root.

ναμῶν. It's his δύναμις which is the cause of my ἰχϋς. It's his Power that works in me this Ability. 3. *Quoad altum*, for the Act, or my actual exerting and putting forth this Ability, it's again ἐν τῷ ἐνδυναμῶν, it's from his actual Influence, by which he actually strengtheneth me. 4. *Quoad continuationem*, for the continuation of it, it's still ἐν τῷ ἐνδυναμῶν, 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 δύναμις, but still ἐνδυναμῶν, 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 us-ward who believe*. The Expression according to our Translation is most full: But the Greek far more Emphatical, which runs thus: τὸ ὑπερέαλλον μέγεθος τῆς δυνάμεως αὐτοῦ κατὰ τὴν ἐνέργειαν τῶ κρείττος τῆς ἰχϋος αὐτοῦ, 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 unconceivable Greatness of God's Power, which we need, and he puts forth in his People. It is, 1. The Power of God. 2. The Greatness of that Power, μέγεθος τῆς δυνάμεως. 3. The effects of that Greatness, τὸ ὑπερέαλλον. And, 4. The *Energic* or *effectual Working* of all: And all this every faithful Soul finds 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 Poyson in it, *Ego debeo nulli*. No: It oweth all to Christ, and judgeth that a most 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,

Enad. 10.

* Col. 3. 4.
 1 John 5. 12.
 John 6. 53.
 Deut. 30. 20.

As Jordan,
Josh. 3. 13-
16.

as some Allegorize that of the Psalmist, *Psal. 74. 15.* If thou dividest the Fountain and the Flood, then thou driest up נַחֲרָתַי אֵת 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 bescem him. Christ is my Life, when in my Life I am not a Counterfeit, but as it were a lively Picture of Christ, κατὰ 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.

Christ is formed in him.
Gal. 4. 19.

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 ὑπερήματα τῶν παθόντων τῷ Χριστῷ, 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 Assimilation 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 τὰ μυστήρια τῆς ἀληθοῦς ἀγάπης, Imitations and Transcripts of Christ's Holiness and Humility, and Love, and Meekness, &c. when I say we thus imitate Him,

Mat. 24. 23.

When the Life of Christ is manifested in us, *2 Cor. 4. 11.*

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 cross, 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 lieth 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

Heb. 7. 26.

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 besetm Him, be a Praise and Honour to Him, and so what the Apostle, 1 Pet. 2. 9. saith 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 saith, to him to live is Christ. No, this is a false Christ, or rather an Antichrist, when the true Christ is thus disguised and dishonoured by us; as when the Jews had mist and spit upon Christ, then for Pilate to bring him forth, and say, Behold the 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 designing 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 *Æthiopic* reads it. *Non alia causa si vivo, Christi volui vivere, nisi Christi*, I would not live for any cause else, but causa vivo; si Christi's. So Hierom, I have consecrated my life to Christ and his Gospel. So Estius, He is the scope of my life. So Piscator, Si vixero, nihil aliud mihi proposui, non alia mercede vivo, &c. In promovenda proponund nothing else in my whole Life, I desire no other Stipend or Wages for all my Work and Warfare, but only to honour and serve Christ in the Gospel. So Calvin. Aquinas (methinks) well resolveth it. Life importeth Motion, and is the active Principle of it; and therefore as in other Cases, the end that moves the

Rev. I. 8.

Agent to act he properly calls his Life (*Ut venatores venationem, amici amicum*) : 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 spent and exercised. Christ is his α 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 $\epsilon\iota\sigma\iota\mu\epsilon\nu$ 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) *in Christ*, when (as he spake in the Verse foregoing) our $\epsilon\upsilon\chi\alpha\rho\epsilon\alpha\delta\omicron\nu\lambda\iota\alpha$, 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 Journeys 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

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contrary, but only such as are reducible and subordinate to it, when we neither start nor pursue any other false Games, which (*adversâ 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 Jer. 50. 5. who asked the way to Zion with their Faces thitherward, and as it's said of our Saviour, τὸ πρὸς ὠπὸν αὐτοῦ ἦν ὡρηνόμενον, 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.

Prov. 4. 25.

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. saith 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 Gad, 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.

Prov. 16. 4.

Rom. 14. 7, 8.

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

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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 כל האדם כל the whole Man, Eccles. 12. 13. So Christ, who is *אֵלֶּיָּא נָּ* *ἐν ὡσείν*, 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 *תוצאות* *אֵי* or emanations and Issues of a rational Life, which Solomon speaketh of Prov. 4. 23. and those, *לב מורשי* 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, Psal. 10. 4. but it's the lively Character of a true Christian, that Christ is ever in his, whom as God *אָרְבָּעָה*, hath set or held forth as a propitiation, as a Brazen Serpent for him that is stung to look upon and be healed, so a long-looking wise Eye of Faith is intently fixed upon him in saddest 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 Statius of Domitian, *Ipsum Ipsum cupido tantum spectare vacavit*. 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, fastened on him, as the Eyes of his Hearers were sometimes on him, when he Preached, Luke 4. 20. and his Disciples, when he ascended, Act. 1. 10. where the word *ἀτενίζοντες* 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

Col. 3. 11.

2 Cor. 3. 18.

Rom. 3. 25.

Sylv. 1.4 p. 406.

1 Thes. 3. 8.

fixed on Christ? If the Philosopher was born to look on the Sun, truly the Christian's Life may well be in a steady eying 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*, Matth. 18. 10. and it will be ours in that beatifical Vision at last, constantly to *behold Christ's Glory*, John 17. 24. But alas! It's here too often hid, veiled, and overclouded, and more often such *Fools* 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 volant angeli, sed saltant tantum homines miseri*, 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 ensnared 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 *Metuselab'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 intercurance 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, τὰ ὅσα βελῆται, μὴ ἀμέλει, ἐπίμενε, περιεχεῖ ἐπεχεῖ ἐν ταῖς αὐταῖς, *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 busied about him.

2. When our Hearts and Affections, Desire and Love, Content, Comfort, Joy and Delight, do as fully and constantly close 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

*Prefat. in
Comment. in
Lament.*

Psal. 94 19.

*Ubi amat, non
ubi animat.*
See what in
our whole life
we most love
and prize and
cannot live
without, 'that
we use to
call our Life,
and so *Jacob's*
Life, is bound
up in *Benja-
mins*, Gen. 44.
30.
See *Corn. a Lap.*
*in locum Chri-
stus est meus*
spiritus, meus
anhelans mea,
anima, mea
Vita, Christus
est quem spero
spiro, in quo
respiro, quem
inspiro, expiro
&c. as he go-
eth on in his
devout rap-
tures.

Cant. 5. 8.

Hyperius.

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, *ὅς πνοὴ καὶ ζωὴ καὶ φῶς*, as *Theophylact* upon my Text, Light, and Life and Breath, and all things, whilst he breaths in from Christ Comfort and Joy, and breaths out Love and Praise. *O Lord by these things Men live*, saith *Hezekiah*, Isa. 38. 16. *and in these things is the Life of my Spirit*, saith a true Christian, I cannot live without them, without Christ, and Interest and Comfort in him; *I am weary of my Life*, as *Rebekah* 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 styles 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 *βίος ἄβιος*, 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 sufficiently. *Quamdiu Christi gloria incolumis perstat*, &c. (as he saith) 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.

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SERMON XL.

PHIL. I. 21.

II. Sermon
Preacht at St.
Marys, Au-
gust 15. 1653.

For so 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 *breath* Christ, making him the Subject of our Discourse, and ever frequently and freely setting forth his Truth, Grace and Praises; when whatever we do ἐν λόγῳ, *in Word*, all is in *the Name of the Lord Jesus*, as the Apostle speaks to this purpose, Col. 3. 17. This I the 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 *he 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 patiebatnr Paulus ex nimio amore Christi, ut quem diligebat 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 upstart 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.

Si vixero, nihil aliud mihi proposui, quam ut Christum glorificem predicando, &c

In Ephes. 1.

Affiduum Jesu nomen & domi & foris ore resonare docuit. Gazzi pia hilaria. Tom. 2. Pag. 478.

It's said of Anselm, Ejus ori nunquam Christus defuit. Edinertus in ejus vita.

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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 casts 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 Descant 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 *Latifundium*, even to *Hyperbatons* and *Anastrophe*s, * which an Heathen Orator would reckon *Inter vitia Sermonis*, and even *Hierom* notes in him as Solocisms. But our holy Apostle chose rather to forget himself than Christ, and to be esteemed rude and barbarous in Speech, than to be tonguetied, nay not exuberant in the Praises 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 *ὑπερφύω*, *Ephes.* 1. 2. & 4. 10. *ὑπερνικῶμεν*, *Rom.* 8. 37. *ὑπερέψαυε*, *Phil.* 2. 9. *ὑπερεπελεόνασε*, *1 Tim.* 1. 14. *πολύ μᾶλλον κρείσσον*, *Phil.* 1. 23. *καθ' ὑπερβολὴν εἰς ὑπερβολὴν*, *2 Cor.* 4. 17. *ὑπερεκπερυσσῶ* *Ephes.* 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 *ἀνεξίχνιστος*

5ος πλῆτος, *unsearchable Riches*, ver. 8. πολυποίκιλος σοφία,
Variegata, multiformis sapientia, manifold Wisdom, ver. 10.
 πλῆτος ἢ δόξης, *rich Glory*, or *Riches of Glory*, ver. 16.
 πλάτος, μῆκος, βάθος, ὕψος, *Breadth, Length, Depth, and*
Height, ver. 18. πᾶν τὸ πλῆρωμα, *even all the Fulness of God*,
 ver. 19. And so πάντα ὑπερεκπερισσῶ, *above all we can ask* *summā cum*
or think, ver. 20. Blessed Soul! indeed *full with all the Fulness* *exuperantiā.*
of God, and with the Love and Life of Jesus Christ! *to him*
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 ve-
 ry Life always and in all Places and Companies upon all occasi-
 ons 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 Uni-
 versity, 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 *al-*
tum 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
Jesting, the Scholars, the Universities great sin both in private
 Companies, and publick Exercises; or (it may be) more *corrupte*
Communication, in lascivious Speeches, which under *Edward*
 the Fourth were accounted Court-Elegancies; 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

De curiositate.

carries the Malefactor (it may be with us, the Innocent) to Execution.

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 *joyn himself to us*, as he did to those Disciples going to *Emmans*, 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 *wholsome Tongue*, a *Well of life*, Prov. 10. 11. and sometimes a *Tree of life*, Prov. 15. 4. And saith, that the *Roof of the Spouse's Mouth*, is like the best *Wine* that goeth right to her Beloved, *caw-sing 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 *תתן קולך*, 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 Clamantis*, 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

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4. 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* paraphraseth 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.

If whatever we do in word or deed all be in the Name of Christ, Col. 3. 17.
Si vivo Christo servio.
 Rom. 1. 1.
 Phil. 1. 1.
 Tit. 1. 1.

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*, ἐν τούτοις ἰδοι, 1 Tim. 4. 15. *Totus in hoc sum.*
Give thyself wholly to them. And this according to our Saviour's own Example, *Luke 2. 49.* wilt you not ὅτι ἐν τοῖς τῷ πατρί μου δεῖ ἐννοῶμε, that I must be about my Father's Business. Or if as some * will have it read, in my Father's House, it's still as much for my purpose, for he was in his Father's House, there to do his Father's Business; or (as the word is) to be in it, and wholly employed in it, to give us an Example, that as 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

πράγματι.
Piscator.
** Syriack.*
Fuller. Miscel.
 l. 4. c. 17.
Grotius.
Hammond in locum.
See Davenant in locum.
 Mat. 5. 16.

*Davenant in
locum.
Calvin in loc.*

walk in Christ? To persevere and proceed, to continue and increase in the Faith of Christ. But that is not all, *significat vitam ex fide Christi & ad ejus præscriptum atq; ex ejus spiritu traducere*, 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 styles 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) its besides our work and way, *per de via*, so that without better aid and guidance, as we have lost our way, so we may come finally 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. הלך לרורי למישרים* 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, *Matth. 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 Psalmist, *Psal. 73. 28.* It was so chearing and enlivening to the Apostles in his Transfiguration, that they would have pitched down Tabernacles, and sitten down by it, *Matth. 17. 4.* but it's not so fully to be enjoyed here in our Tabernacle-condition, being reserved for our Mansion-state hereafter, when being caught up to meet Christ in the Clouds, we shall for ever be with the Lord, *1 Theff. 4. 17.* and

καλὰς μὲν
τρέχουσιν,
ἀλλ' ἐν τῷ
τῆς ὁδοῦ.

Gen. 28. 17.

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,* Or 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 in 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.

Act. 7. 55, 56.

Luke 21. 28.

2. But Secondly, Christ would be our Life, though not immediately, yet *reduſively*, if in all businesses 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 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

Ephes. 6. 5.

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 designe 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-Blood 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 as 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 he give 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 *Fathers 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 *Colos.* 1. 29. in which almost every word hath a quick Emphasis, *ἐἰς ὃ καὶ κοπιῶ ἀγωνίζομενος κατὰ τὴν ἐνεργεῖαν τοῦ τοῦ ἐνεργουμένου ἐν ἐμοὶ ἐν δυνάμει, Whereunto I also labour* (and the word signifieth a cutting labour) *striving against Dangers and*
Diffi-

Job. 2. 4.

Act. 10. 38.

2 Cor. 4. 11.

1. 12.

difficulties, as the Actors in the Olympick Games, with all contention and earnestness) yea this καὶ ἐνέργειαν, *secundum efficaciam illam vim*, according to the Energy and most effectual power and efficacy and that of Christ, which wrought in him ἐν δυνάμει, *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 listless Dead-heartedness, a cold benumbed Frozenness, or an indifferent Lukewarmness in service, unworthy and falling short of that *animi presentia* and vigour of Spirit, which was found in Hea-then Worthies; as in him, who said, *se malle 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 Κενότατον: 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 Dejections, or to be dull and dead through the Lethargy of Spiritual Sloth, Listlessness and Negligence? to be, as the Scripture speaketh, either *dull of hearing*, Heb. 5. 11. when we should be *swift to hear*, James 1. 19. *slow of heart to believe*, Luk. 24. 25. when we should *receive the Word*, as they, Act. 2. 41. ἀσπύτως, *gladly*, or as the more noble-spirited Bereans μετὰ πάσης ἡρεθυίας, *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 θυσίαν ζώσαν, *living Sacrifice*? Thus to live is it Christ? Or expresseth it any thing of the *Life of Christ*, whom the Scripture calls a *quickning 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

Curius Dentatus.

Math. 11. 30.

John. 5. 3.

1 Tim. 5. 6.

Rom. 12. 1.

1 Cor. 15. 45.

P p p p

be

Psal. 19. 5.

Isa. 6. 2.

1 Cor. 9. 26.

Gal. 2. 2.

2 Tim. 4. 7.

Vulgat.

Furnius.

be thus restive? 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* rejoiceth to run his Race; the glorious *Cherubims*, whose pictures God would have made in his Temple, delighting in them (as *Stella* observeth) as Emblems *maxima velocitatis*, of greatest swiftness and chearfulness in his Service; as also the *Seraphims* of burning Zeal, who in *Isaiab's* Vision are described to have six Wings, to shew (saith *Cornelius a Lapide*) that *vere obediens est totus alatus*, and are there said both to stand and fly, to signify (as he addeth) that *Deo aditare, volare est*, that to stand before God as his Servants, is speedily and chearfully 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 expresses his Course by the metaphor of running, which expresseth speed and earnestness, and *David*, 2 Sam. 6. 14. 16. *danceth before the Ark*, which manifesteth his chearfulness, but the words in the Hebrew are מְכַרְכֵּר & מְנַנֵּן words not so usual, 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 *Saltabat omnibus viribus, & contentissime*, to express the מְנַנֵּן כָּל הַכֹּחַ the ὅλην ἰσχύος, the whole might and vigour which is chearfully put forth by them that are spirited and invivened by the Spirit and Life of Christ: the true Sabbatism which *Philo Judeus* speaks of, and describes to be ἀνευ κακοπαθείας μετὰ πολλῆς εὐμαρείας ἀπονέτατος ἐν ἐργείᾳ, which the Lord and our Consciences know how far we fall short of: and of *Paul's* Copy which he here setteth 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 disablements we cannot be longer Christ's Servants to do his work, to disdain to be his Beadsmen 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 past thy work, meekly, and humbly, and thankfully to wait and receive

ceive 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 (saying 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*, *Act.* 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 *tedium* of waiting, which even Holy Men have been sometimes overmuch overtaken with, much less out of a proud discontent, that we out-live our former serviceable active selves, and are now proved unprofitable burdens of the Earth, *transiens scilicet; inutile lignum*, burdensome to many and profitable to none; a strong tang of which *Seneca* expressed in that his *ultimum malorum est, ex vivorum numero exire antequam moriaris*, to be dead before we dye; and elsewhere *ante mortem perire*, as though he would not be beholden to God for holding all he hath from him, in the Tenure of *Frank 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.

De Tranquil. anima.

Epist. 93.

But yet this will well consist with their Humility, with old *Simeon* 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 content 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

Luke 2. 29.

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 endeavour 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 ζῆν χριστός*, *vita mea, mea in quam 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

1 Cor. 15. 12.

Text and Theme. They *Preached Christ*, as we have it oft expressed in the Scripture, (*Act. 8. 5. & 9. 20. & 17. 31. 1 Cor. 1. 23. Philip. 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 *signanter* stiled the *Ministers of Christ*, 1 Cor. 4. 1 2 Cor. 11. 23. Col. 1. 7. and *Embassadors for Christ*, 2 Cor. 5. 20.

2. Their Errand and Message is characteristically called the *Gospel of Christ*, Rom. 15. 19. 2 Cor. 2. 12.

The *Testimony*, Revel. 1. 9. & 12. 17. & 19. 10.

The *Doctrine*, Heb. 6. 1. 2 John 9.

The *Mystery*, Col. 4. 3.

The *unsearchable Riches*, Ephes. 3. 8.

But all of Christ. The *Covenant* of God, but *in Christ*, Gal. 3. 17.

3. The End and Fruit of their labours in their Hearers was, that the *Word of Christ might dwell richly in them*, Col. 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, *ὡς κατὰ χριστὸν*, 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 Ethicks 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 Tullie's Works.

Nor for the manner of it, to make some Nose-gays of our own Wit, Fanfie, 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 quia non habent*. 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 ;

He that said,
1 Thes. 3. 8.
we live, if ye
stand fast in
the Lord,
I would say, I
live, if I live
to the Lord
Christ.

Isa. 38. 12.

Rom. 14. 7,
8, 9

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? Hof. 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 Sorrows; 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. Mat. 6. 25. And therefore the Life of Christ sure is much more. Even our natural Life is not that which in it self, especially in compare 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 premium, 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 oftentimes 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 die unto the Lord; yea, and sometimes for Him too, with Ittai'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 thy Servant be, 2 Sam. 15. 21. Hoc scilicet vere est Christo

fit vivere & mori, cum nobis posthabitis ferimur 'quo Christus nos vocat, & rapimur. To us to live must be Christ, not Self. Calvin, in Phil. 1. 23.

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 breaths 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. Heb. 7. 26. Mic. 7. 3. Jer. 22. 17. Jer. 23. 10.

Et si non aliqua necisset, mortuus esset.

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 *Peccatum* be *Deicidium*, 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 ἀνύστατα, 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. Luke 9. 56.

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, thereupon) to live in all Moral Impieties. A Christian is a Man, and a great deal more. Take Morality from him, and you Un-man 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 Room in Heaven. For that, it is necessary that we be Justified ἀνάγειν by the imputed Righteousness of Christ, and Sanctified by the Spirit

Spirit of Christ, and that our best Works and Graces be Enlivened and Spiritualized with the Tincture 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 Sanctification. 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 *Satisfaction* 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 Morality as we are Men, but with all and above all, let us be careful 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 conversation in Christ*, 1 Pet. 3. 16.

Phil. 4. 8. And in what we suffer, let us suffer not as a Stoick, or a Philosopher, 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, whatsoever things are of good Report*; if there be any Virtue, or any Praise, let us think of these things; that may answer all precepts of Morality, yet let the same Apostle *shew you a more Excellent Way*, when he calls upon us to have *our Conversation as becomes* (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 *ἄνθρωποι*, not mere Men, not Heathens, not Deists. And therefore 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.

Grotius, in
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.*

Ambros.

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 presently 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 *Pahl'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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Eccles. 41. 1.

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 *great ones* (as he calls it) is *Ingratissimum acroama*: It grates too hard upon such tender Ears; but was the very Joy of our Apostle's sounder 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 loss. 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 Insisted 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. *ἢ ζωὴν ἢ θάνατον*, *Whether Life, or Death, or things present, or things to come, πάντα ὑμῶν ἐστί*, *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 *all things*, ver. 38. Hither also refers 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 Blessedness 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 Loss, 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

Fuller's Ecclesiastical History. l. 10. c. 17. p. 69.

Published in Print.

been, and that earnestly by the Faithful. Old *Simeon's Name* *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 *πολύ μᾶλλον κρεῖσσον*, *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?* Psal. 42. 2. The Moralist's Maxime is, *Summam nec metuas diem, nec opes*, that we should neither fear Death, nor desire it: But a truly believing Christian goeth higher, hath *Vitam in patientia, mortem in desiderio*, fears not Death because it can do him no Damage, but desires it, because it brings 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 circumponens 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 *Whirl-wind*: 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 *rejoyce 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 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*. *Sciant Christi milites se non perimi, sed coronari* ; and more massy than others. And if there be any such things as *Aureole*, they will be found on their Heads ;

*Cyprian.
Epist. 82.
Sect. 2.*

*Idem Epist. 77.
Sect. 1.*

God's *First-born*, and therefore have a *double Portion*. *Tot mercedes in celestibus, quot nunc dies numerantur 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 losers ; 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*.

Καλόν μοι
ἀποθανεῖν
διὰ Ἰησοῦ
Χριστοῦ ἢ
ζῆσαι
τῶν περὶ
τῶν ὧν.
*Epist. ad Ro-
manos.*

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 *κερδῆσαι τὴν ζημίαν*, 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 *Lifes-time* we were wofully 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 *fores*, 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 anguishes and perplexities in and from himself, no more temptations from Satan, no more molestations 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 hear 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 finners as with the holiest Saints: I say, but it is not so as to those inward anguishes 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*, Revel. 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?

See his Life.

2. And whatsoever of both kinds, if he had lived longer, he might have fallen into, most happily prevented. The Apocryphal.

Dr. Ham-
mond.

phal Solomon saith, that *Enoch was speedily taken away*, lest *wickedness* should have altered his understanding, Wisdom 4. 11. But I am sure from authentical 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 *Revel. 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, yea, 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 loss.

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 *ἰσάγγελοι*, 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 burdensome it is to lye under the burden of Sin, and have our Chariot-Wheels taken off, so that we drive heavily in what he sets us to, what unvaluable a gain shall we esteem it, when all these cloggs shall be taken off, and we shall find our Souls as upon the Chariots of *Amminadab*, freely to expatiate in those *latifundia* of Eternity, and with those Angels in *Ezekiel's Vision*, *relish 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

Ezek. 1. 12.

which the Men of the World traffique 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 fullest, he accounts himself the greatest *gainer*, and that will be when in Death Grace is perfected.

* Luke. 16. 11.
† Prov. 8. 18.

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 esteems 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 saith, 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.

On Rev. 14. 13.
*Diem mortis
diem mercedis
indigitari.*

The sum of all these particular proofs is epitomized in that short saying of *Austin*, *Mors beatitudinis principium, laborum mens, peremptoria peccatorum*; It kills Sin, ends Misery, begins Happiness in Grace and Glory, and therefore upon all Accounts it's gain to the Godly.

And then שְׂמֵחַ מוֹת O the blessedness of that Man whom this may be truly said of! Well might *Solomon* say the *Righteous* *Use. 1.*
Man is more excellent than his Neighbour, in that when to all other *Prov. 12. 26.*
(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 it self, 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-Wise 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 saw before) but now so far from terrifying, that as *Sampson's Lion* it hath *sweetest Honey* in it, when sweetest and greatest *gain* comes by it. Thus *Death* sitteth upon ἵππος χλωρός, *Revel.* 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. *Hezekiah* 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 (*thou 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 *לשלימי* from *שלום* 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 sinner'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

See *Mus* in
locum.

1 Sam. 17. 51.
Ecclef. 9. 4.

Judg. 14. 8.

See *Mus* on
that *Psal.*

Jam. 4. 13.

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 ישי מרי Ps. 55. 15. *let death seize upon them, & let them go down quick into Hell.* Death seizeth on them unawares, as a Serjeant, or Purservant, & casts them into Prison, which is expressed by their *going down quick into Hell*, (as it's said Numb. 16. 32, 33. that *Korab* and his Company did) and there the Psalmist saith, 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 vivunt 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 *Death* shall prove their greatest gain? And therefore let *Hannab'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 contemptuously 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 *Malachy* 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 saith in another case) *much every way, for us and ours, for Body and for Soul, in Prosperity*

James 4. 13.

Psalm. 55. 15.
Dr. Hammond
in locum.

Psalm. 49. 14.
*Detrahit vel-
lere mundali-
um divitiarum.*

2 Pet. 2. 4.
Jude 6.

ἄσματος
μίσους.

1 Tim. 6. 5.

1 Sam. 2. 3.
Psalm. 31. 18.

Job. 34. 9.
Job. 35. 3.

Rom. 3. 1, 2.

R r r r

and

Wisdom. 5. 4, 5.

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 *numbred 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, *Matth.* 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.

Use. 2.

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* saith, *a wise 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* saith 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. *Isa. 44. 9, 10, & 47. 12. & 57. 12.* And how frequent in the Prophecies of *Isaiah* and *Jeremiah* 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 *loss*, 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. *ω κείτ' αν την ε παντη πεφραγμα νην λυκην εμποσει αυτη της αμαρτίας τας τραυματια. Orig.*

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 Deab, how bitter is the remembrance of thee to a Man that liveth at rest in his Possessions?* *lib. 5. Psal. 17. 14. Eccles. 41. 2.*

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, *Αδ. 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 Emperour's last words *πάντα ἐγερόμην, & εἰδέν μοι λυσιτελεῖν*, 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 saith, that *Death is his gain*, in the third Chapter of this Epistle, v. 7, 8. saith, 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 House 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 out 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.*

Sir John Pick-
ring.

Acts 10. 38.
John 17. 4.

finished the Work which his Father gave him to do, suffered those things which were appointed Him, and so entred into Luke 24. 26.
 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 ? *Epiſtetus* could say, ὅπως συμφέρον, ἐκεῖ καὶ τὸ εὐσεβές, where there is true Gain, there must be true Godliness; and the Apostle saith, *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 Use 3. 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 saith 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 can- Isa. 38. 3. not 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

Matth. 26. 39.
John 21. 18.

Luke 9. 53.
John 18. 4.
John 10. 18.

John 7. 33.
Cartwright.

John 12. 27.
Marth. 25. 39.
Luke 22. 42.
Luke 23. 46.

2 Tim. 4. 6, 7, 8.

Epist. ad Rom.

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 *Cup* might *pass from him*. And it is said of *Peter*, that some should *gird him, and carry him whither 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 so go to *Jerusalem* to be Crucified? When he *went out* to meet His Apprehenders? when He saith, *that no Man took away his Life*, but that He willingly of himself *laid it down*; and therefore was not thrust out or driven, but saith, *I go to my Father*, as some observe? When even He deprecated to be *delivered from that Hour*, yet saith, 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 hands 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 desirable 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. As *Ignatius* in the very like case said to his Friends, ἄφετέ με καθαρὸν ὡς λαβεῖν, ἐκὶ παρ' ἐχθρῶν ἀνθρώπων ὅτι ἔσομαι. 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

God forbid that I should fear the safety of their Estates, who from weakness 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 weakness, which is not to be rested in. And if it be from their former careless 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 plie it the more, and listen to holy *Bradford's* Counsel, who thus adviseth, *Pray when the tide of Death comes, that we may bale 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, *Egredere, O anima, egredere*, 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 *ἐξῆλθαι*, an *Exitus*, Heb. 13. 7. an *ἐξόδος*, 2 Pet. 1. 15. an Out gate, as of *Israel* out of *Egypt*? Nay, as *Cyprian* else-where saith, *Non exitus, sed transitus, & temporali itinere demenso 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 *ἀνάλυσαι*, (as even now we heard) and alter 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 *Accersitio*, as *Lucianus* in *Cyprian* styles 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 himself.

On the Lord's Prayer last Petition.

Cant. 3. 11.

De exhortatione ne Martyris.

Cap. 12. ad finem.

De mortalitate. S. 15.

Epist. 22. S. 2.

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 *Dammum emergens*, accruing loss, as too often by our prodigal Mispendes we make it, yet at best it will be but *Lucrum cessans*, it's a ceasing and intercepting of that Gain, which we might have had by it. And then *Quis hic anxietatis & sollicitudinis locus est? Quis inter hac trepidus & maestus est, nisi cui spes & fides 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 *Viduus*, (because he did *Corpus animâ viduare*) and therefore would let him have no room in their Houses, but shut him out, and let him stand without; and so *Romanâ Religione damnatur 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 Bosom, (not as a Snake to sting it, but) as a Jewel, as his Gain to enrich him: *Ejus est mortem timere, qui nolit ad 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 Bosom, יְתִי רְתִי my only One, my *Darling*, my *Glory*, and glorify 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

Cyprian. de
Mortal. S. 2.

Idem ibid.

Psal. 31. 5.
Luke 23. 46.

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 troublesom 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 Chri-
stians in his hard Times, to be willing to Die though it were
by Martyrdome; *Ut qui cernitis capisse 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 Use 4.
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 busie 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 mortuum*; *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.*
*To morrow 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.

ssss

I. All

Acts 19. 24.
Acts 16. 16.

* Numb. 24.
10.

*Ficinus in argu-
mento Hip-
parchi Plato-
nis.*

Rom. 6. 23.

Dan. 6. 2.

Augustine.

Ma. 57. 10.

1. All sins, even the gainfullest. *Demetrius* may get no *small Gain* by making *Silver shrines* for *Diana* his Idol, and the *Master* of the *Pythonists* 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 consecutionem 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 contrary, the greatest *Loss*, loss of Peace with God in Life, and the loss of God and everlasting Life at Death. And then (as they said) *Why should Damage grow to the hurt of the King?* Ezra 4. 22. So I to thee, But why should such an utterly undoing *Loss* 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 Damage not only of the Lading 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 *Damage* not only of *Lading 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, *Acquisivit pecuniam, perdidit Justitiam, lucrum in arcâ, damnum 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 Chear! Ay, but Friends, there is a great reckoning 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 Prodigals run fast and deep into debt, which, whilst you *find the life of your hand*, as the Prophets phrase is, 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 farthing, and that will never be; and so you lie in *chains of darkness*

ness to Eternity. What gain by sin will you then think you have got, by that of which you are then ashamed, because by 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 Devils 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.*) *shake our hands of*, namely of the *gain of oppression, bribes, and whatever other unlawful profits*, which will then prove *loss* with a witness. No, then *Godliness* will 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* saith) we shall in the upshot find, that we have *received damage by it in nothing*. Rom. 6. 21.

2. Nor will all, even lawful acquisitions of outward profits or pleasures, or honours, or the like *contentments* (as we use fallily to call them) if not better improved and husbanded, make *Death gainful*, or be *gain* to us then, when (I say not the unlawful getting or using or keeping of them, for that I spake to in the former Head, but) the bare resting 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* saith, 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.

Ambros. de Joseph. lucrum pietas nescit pecunia, in quo putas dependium est.

2 Cor. 9. 9.

1 Sam. 9. 3, 20.
Psal. 119. ult.
1 Pet. 2. 25.
Mar. 18. 11.
Luke 14. 4. 5.

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 set 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 Heaven 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 δολιχία, he enticeth Men to the loss of their Souls, and so the same Greek word κέρδες signifieth both *Gain* and *Craft* or *Deceit*, because by gain he craftily deceives Men to their perdition. And so his prime Scholar *Simon Magus*, (because, as *Solomon* saith, *Mony answereth all things*) would be chaffering with it for Spirituals: but *Peter* 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 *Godlinefs*, all that his gain will be found to be loss at his last reckoning, and then the Covetous, who are most greedy of gain, will be greatest losers, as the Prophet pronounceth a *Woe* against such, *Hab.* 2. 9.

James 1. 14.

Eccles. 10. 16.

Acts 8. 19.

Ver. 20.

1 Tim. 6. 5.

3. Nor will the bare enjoying of outward Ordinances, though more gainful, make Death our gain, which yet Men are too ready to phansy and promise to themselves. *Now know I* (saith *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 boldly 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 peradventure. But

Friend,

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 beest 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 wouldst be profited by them in another. Indeed we read Rom. 3. 1, 2. *What advantage hath the Jew, or what profit is there of Circumcision? Much every way, and chiefly, because unto them were committed the Oracles of God*, saith 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 Revel. 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. Grotius.

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 bestow 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 stript (for we shall all be judged) naked, and then, as Solomon saith 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 extat emblemata ad
picturam Phœnicis :*

*Securus moritur, qui scit se morte renasci,
Mors ea non dici, sed nova vita potest.*

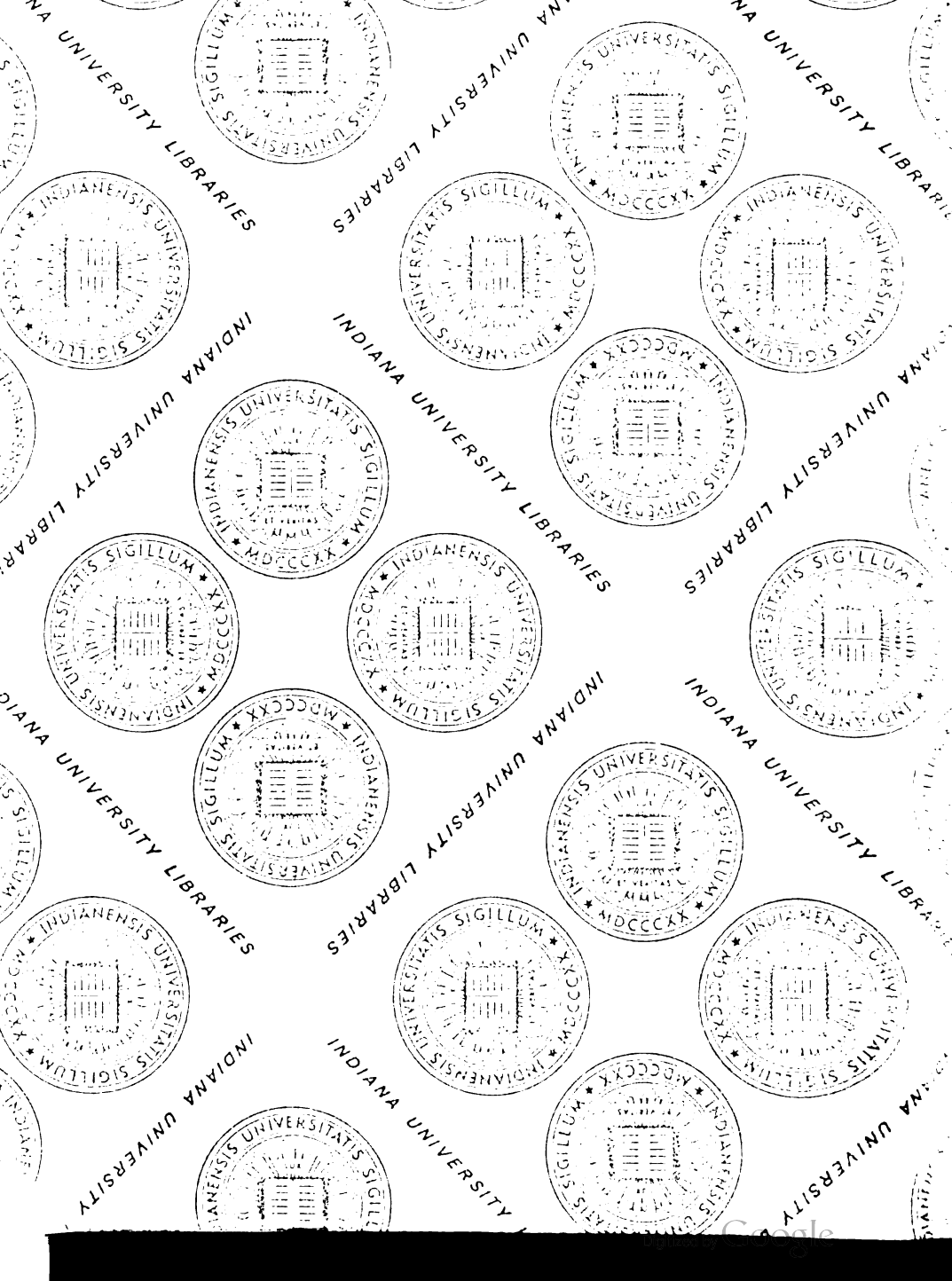
*Expunctâ hâc morte ad immortalitatem veni-
mus. Cyprian de mortalitate, S. 2.*

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.

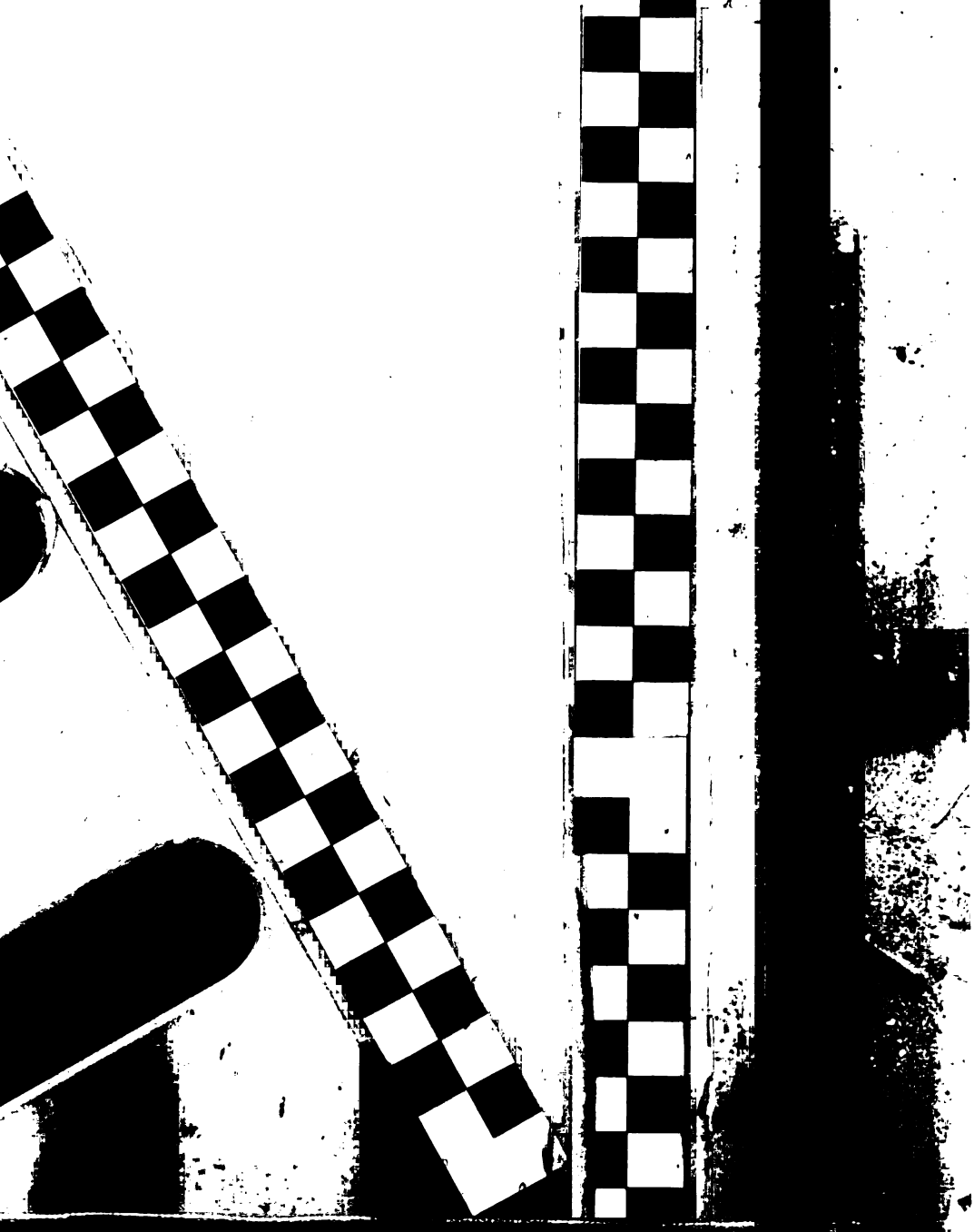
P Age 3. Line 13. Read by. p. 4. l. 3. r. *notional*. p. 9. in the margent, r. *John the most Eagle-eyed Evangelist*. p. 21. l. 32. r. *Michal*. p. 24. l. 8. dele *self* after *him*. p. 32. l. 31. r. *add some*. p. 81. l. ult. r. *μηδεν*. p. 88. l. 11. r. *Jeshb.* 4. 18. p. 91. l. 17. r. *lumber*. p. 112. marg. r. *legis sectam*. p. 122. l. 8. r. *in Christ*. p. 182. l. 35. for God himself, r. *Godliness*. p. 183. l. 36. for cross, r. *crasse*. p. 224. l. 18. r. *meant*. p. 230. l. 8. r. *καθαρον*. p. 232. l. 9. r. *adore him for*. p. 233. l. 13. r. *could bestow*. p. 239. l. 38. for crimes, r. *ajmes*. p. 247. l. 4. r. *is terminus*. p. 378. l. 1. r. *quid*. p. 403. l. 15. r. *this*. p. 415. l. 8. dele *why*. p. 441. l. 23. r. *scdm*. p. 462. l. ult. & 463. l. 1. r. *none before the guide*. p. 469. l. 30. r. *persons*. p. 471. l. 15. r. *ἐπιστολή*. p. 474. l. 21. r. *Anaxagoras*. p. 478. l. 35. r. *ποταμός οἶον*. p. 489. l. 20. r. *Rereward*. p. 511. marg. l. 21. r. *prima q.* 105. p. 537. l. ult. r. *conflatus à Vulcano*. p. 538. l. 2. r. *firmer*. p. 542. l. 34. r. *there, by*. p. 560. l. 23. r. *main chance*. p. 561. l. 21. r. *left*. p. 564. l. 1. after *small*, insert *But the King*. p. 566. l. 27. r. *Abjeet*. l. 26. r. *rescued*. p. 594. l. 35. r. *the Psalmist saith*. p. 614. l. 25. after *come*, add *when it doth come*. l. 37. r. *enjoying*. p. 652. l. ult. dele *of is*. p. 661. l. 26. r. *Jesuates*. p. 666. l. 24. r. *move*. p. 668. l. 12. after *Gen.* 30. 29. add, *But a Christian should say thus with himself*. p. 672. l. 8. r. *inquam*. p. 678. l. 15. r. *privatively*. p. 686. l. 12. for *say*, r. *answer*. p. 692. l. 31. r. *enow*.

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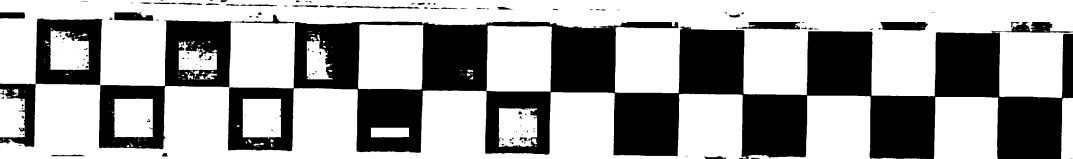




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