SERMON XIII.

ON

PROV. 8. 21.

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

They are the words of Wisdom v. 1, and that by Wisdom in the beginning of this Book of the Proverbs, especially in this chapter is meant Jesus Christ, the Essential Wisdom of the Father is so plain, 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 comprehensively for Christ and his Grace, which is true saving Wisdom, as sin and iniquity in this whole Book is commonly called 'folly,' and Sinners fools. And so the Text (without further Preface) commendeth Christ and his Grace to us by a fourfold excellency, which in all other things that we account good, we are wont to be wonderfully taken with, and why should we not be more taken with in Christ, in whom they are to be found in greatest Eminency? They are

1. Reality, and therefore called substance.
2. Perpetuity. No such things as we use to call Moveables, but a lasting, everlasting inheritance. That I may cause to inherit, &c.
3. Fulness. I will fill their Treasures.
4. Freeness of the conveyance, for heirs and inheritors are not wont to be purchasers of what they inherit. All this in Christ, and all promised to those who love him. That's the qualification of the persons to whom all this is promised, which I shall take notice and make use of in the application.

The first particular affordeth us this instruction, That there is a true, solid substantial reality in Christ and his grace, in himself and to them that love him; for so the words are שָׁם

That
That I may cause to inherit. But what? Is it to inherit the mind? (for such a kind of inheritance some come to, cap. 11. 29.) Some empty airy vanity?

No (you may say) it's here meant of outward riches, which obj. in that Non-age of the Church God used to promise to his chil-

And so not only in our ordinary speech Rich men are called sub-

Substance, Jer. 15. 13. and other where very frequently. Nay (as some conceive) this Hebrew word ὑπαρτεία 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 days 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.

1. That if Godliness then have the promise of this life as well as of that which is to come, it will be the more desirable. And if Christ the wisdom of the Rather include outward riches in 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 to as Christ and his grace and Salvation was typified out by them and wasapt up in them.

3. I do not find that in any place of the old Testament this Hebrew word ὑπαρτεία is necessarily to be understood of outward riches or substance; or they called by this Hebrew name, but I am they are not in that place mentioned, Prov. 20. 15. ὑπαρτεία doth not say that ὑπαρτεία that gold is substance, but the word ὑπαρτεία there is a verb substantiaive 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 didstaineth not sometimes to stoop to, and to make
make use of, as when he calls the Moon one of the two great lights because common people ordinarily think so, and the heathen Poets Prophets because they esteemed them so. An usage not to be condemned in Scripture, when usually practised in other most approved Authors, with whom loquium vulgo was no Solecism, nor did they think they abused their hearer or reader if they made use of the common Nomenclature and of words λαθαρίουs if but ordinarily though abusively taken.

5. But it outward riches sometimes in Scripture be called substance in the world's sense, yet (to be sure) it's never in God's and the Scriptures own sense, for according to that it speaks of them at a quite other rate, and makes a direct contrary estimate of them, and instead of judging them to be solid substance, or as (as our Saviour calls it) the time treasure and our chief substance, esteems and calls them ἀλαλευξη the least things, and instead of making them our own proper inheritance, ἀλλειμ 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 Noughtings and Non-entities. No, whether with them or without them be 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 ὄν in the Text by Ἰκαζεν 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 sufficient subsistence, which his servants have or may have by him.

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

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

Of metals, to silver and the finest gold. My fruit is better than gold, yea than fine gold, v. 19. of this chapter. מַמְרוֹן יְם תְּפֵלָה the latter of which words hath strength and solidity in its signification;
on Prov. 8. 21.

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 Gratius.

frothy kickshaws, but to bread, which is solid nourishment and Isa. 55. 2. the staff of mans life, nor that bread which perishes, but which Psal. 104. 16. endures to everlasting life, John 6. 27. sometimes to Clothing, but it's יִשְׂרָאֵל 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 יִשְׂרָאֵל Durable Riches. The word translated Riches signifies substance, but as though that were not enough to express how substantial this wisdom was, the epithet יִשְׂרָאֵל is added, which signifies durability and strength, because things that are solid and strong are durable. So here, as though the word substance were not enough to express the substantialness that is to be found in Christ and his Grace, the word יִשְׂרָאֵל is added, which rendereth it hereditary and so more durable. Durable Riches there, and here substance, but durable and hereditary as the Apostle calls it: נְכָלָה וּפֹנֵס nēqēlā vēphōēs, יִשְׂרָאֵל. Heb. 10. 34. a better and enduring substance. In the beginning of that verse you read that those Hebrews for Christ's sake had endured יִשְׂרָאֵל וּפֹנֵס, the loss of their goods, and they are there called וּפֹנֵס וּפֹנֵס, as though they had some substance by them against which וּפֹנֵס. he sets this וּפֹנֵס, this real substance, which they have in and by Christ, which he calleth נְכָלָה וּפֹנֵס, a far better substance, because enduring to everlasting life. The substantialness 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 its 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 Jehovah. Real. 1.

That's his Name and Memorial which he will be known by, Hos. 12. 5. Exod. 3. 15. a word which signifies his being in and of himself, and who gives being to all his words and works. A Noun Substantive which hath part of all the Tenes of the Verb Substantive in it, Present, Preter, Future, and so is in the New Testament spoken out more at large by ὁ Ἰησοῦς Χριστός, He that is, and was, and is to come, Rev. 1. 8. which, as it telleth you
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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 אֵּ֑רֶץ, 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 אֶ֔חֶמ, 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.

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 אֵ֑רֶץ, אֵ֑רֶץ. What difference there is between Entity and Reality, let the Metaphysicians dispute; but our more Divine Metaphysicists 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.

And the more real, because spiritual; in this I speak Reason and Divinity, which every rational, but especially every spiritual man fully affents to, but quite crosses 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 Lascivies, as grosser bodies feed heartihest 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 Lascivities, either
by more refined natural speculation or spiritualizing grace, this
gross corporeity hath more of matter and so of Potentiality, and
less of Eternity; But the more spiritual any thing is, the more of
form it hath and so more of essence and activity, nay a more like-
ness 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 Ex-
emplar 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 נומית which properly signifies substance,
Essence, or Being, is in the Old Testament often put for Wisdom.
Micah 6. 9. נומית 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 נומית, or id quod est, as Junius translates it,
because so much the more substantial, as it is spiritual. And this
first in themselves.

2. But so also in their effects and operations, for so your rule is.
Prove se esse habet in esse, id in operari, and converso: such as
the effect is, such is the cause also when it worketh per se, and from
its own nature; so that if fire really heareth other things, we may
safely conclude, that it is but in it 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 οὐσία, Hebr. 11. 1. gives a real
spiritual substance to things that are not, a subsistence and firm
footing to a believer, who as to all other props and supports is
utterly lacking.
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Nor are his hopes void or void, 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 overwhelmed.

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

The Imputation of Christ's righteousness to us in Justification, is not putative, or putititious, as some of us lisp, and the Papists speak it out. But an Imprison'd Debtor 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 minima Emissatis; but where both Terminis and Fundamentum are real, as Chemnissus sheweth it to be so here, though Bellarmine laugh at it with scorn, yet a true Believer that seeth the benefit of it rejoiceth in it with humble thankfulness. There is greatest reality in God's giving, and in faiths receiving. Christ hath really satisfied for us, and this is really conveyed and applied to us. In this first step (of justification) we are brought to be possessed of Christ, and then sure we are made to inherit substance.

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

1. They work very real changes in the hearts and lives of men, so that it cometh to the Apoimesις μεταμορφωσις ή ἀνακαινωσις τού τοῦ Ῥωμ. 12. 2. to a transformation and renewal, or new molding, and that not only of the outside looks and gestures and carriages in an outward form of goodness, but even of the mind, yea of the very spirit of the mind, Ephes. 4. 23. of the very inmost and chiefest of the inward man: so that although the convert be no such changing as not to be the same man in his natural individuality, and so the change in that sense is not substantial, yet in a
true moral and spiritual sense it is eminently real. Though it be the same string, yet it is quite otherwise new-tuned, all old things being past away, and all things become new in this new creature, 2 Cor. 5. 17. When the Spirit of the Lord (which was only a spirit of Government) came upon Saul, it is said he was turned into another man, 1 Sam. 10. 6. But when another kind of spirit (a spirit of real sanctification) came upon another Saul (or Paul) he was much farther from being the former man he was, and therefore faith, ζωὴ νεωμορφικὴ, Gal. 2. 20. which Beza and Grosius 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 the same man that I was, than the new man is the old man, Ephes. 4. 22, 24. or light is darkness, Acts 26. 18. when the Lion is become a Lamb, Isa. 11. 6. and Ephraim, who was bid let alone as insep- arably joined to Idols, Hos. 4. 17. faith, what have I to do with Idols? Hos. 14. 8. when Paul of a persecutor is become a Preacher, and Luther a zealous Protestant of a monachus insanissimus (as he calleth himself) of a mad monk ready (as he confesseth) to kill any that in unâ syllabâ should detract from the Popes obedience; when the proud are made humble, the froward, meek, the cruel, merciful: yea and such as by their natural tempers and accu- stomed practice were sometimes most unclean, sensual and pro- fane, afterwards become eminently holy and spiritual and hea- venly. Such great changes Laetantius 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 Rev. 3. 14. these are the real and actual putting of his servants into possession of part of that inheritance, which he here in the Text bequeathes them; where he promises them that he will cause them to inhe- rit substance.

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

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
hulious fruits in America; or they are very much dittempered
bodies and appetites, which such stuff can satisfy.

Phantasms 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 with-
out solid demonstrations, and yet in some other things takes up
in very thin and empty notions, especially (such is self-love)
if they be our own, as Caiusbon some where professeth that he
was fully apaid for all his labours in his studies with the content
he took by one poor Criticism; and Hadrian the Cardinal
when he meets with an Alisud, or Aliter or such like particle well
set, he thinks he hath found a Jewel.

But those more divine hungerings and thirstings, which the
spirit of God really raiseth in the hearts of his people, are not
satisfied with such husks and puff-paists, which do rather feed
esuriem anima than esuriens animam. Wherefore do you spend
money for that which is not bread, and your labour for that which
satisfies 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 hungering soul and feed it to
everlasting life. And that Christ and his grace both is and doth.
His flesh is meat indeed, and his blood drink indeed, John 6. 55.
deinde est puerus, nay deinde inebriatus panis substantialis, as some
translate and expound that in Matt. 6. 11. Christ is substantial,
substantial bread, that really and more than substantially
feeds and satisfys the hungry soul, his grace, his peace and the
light of his countenance do abundantly fill and feast its longings
defires
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defires and appetite. As for me I will be bold thy face in righteousness, I shall be satisfied when I awake with thy likeness, faith David, Psal. 17. 15. I have all and abound, I am full, faith Paul, Phil. 4. 18. when he had tasted of Christ’s sweetness in a small present which they had sent him: and therefore he appears to be substance whilest he thus substantially satisfieth our vaildest desires. But of this more in the second point; in which we shall consider of his fulness, which in the latter part of the verse he promiseth shall fill our treasures.

2. By affording solid comfort in our most pressing, pinching, smarting griefs and anguishs of inward or outward man. He is a substantial real friend indeed who can and will help at a dead lift. The true God puts counterfeit Idols upon this trial of their being God by doing good or evil, Isa. 41. 23. and bids their worshippers go to them to deliver them in the time of their tribulation, Judg. 10. 14. It's but an hollow reed which breaks, and rather Isa. 36. 6. wounds than supports when such weight is laid on it: but it's a solid foundation that then will be able to keep us up from sinking. Such is Christ and his Grace, careth Peter's wives mother in the Matt. 8. 15. height of a fever: and when Peter himself was now sinking, immediately strescheth our bis band and saveth-him, saeth and quieteth the heart in outward sufferings, (he then saith by's inu] ego sum, V. 27. when in a storm he laid yd [o a laa a 9276 a and reviveth the Soul now dying away in sense of God's anger, and other inward anguishs, 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. Ἰησοῦς Ἰησοῦς Physicons of no value), and how sovereign phy-sick his grace and peace are. And withall it preventeth or an-sweth an Objection which a profane heart may be ready to make against all this that hath been laid, viz.

That these we speak of are silly, frantick, or at best moping Obi. melancholick men, their troubles are but fond and weak imagina-tions, and therefore their both deliverances and deliverers may be answerable, not real, but only imaginary, and so the Child’s pin-prick because he is silly and it is nothing may be blown whole, and the melancholick man’s Inebrius whilest he is dousing may feel very heavy and seem dreadful, which as soon as he openeth his eyes vanisheth. Like to these some may conceive all the wounds and burdens of Christians troubled Consciences but melancholick fancies, and gloomy shadows, and as little substantialness in their Cure, tied with a straw and loosed with a feather; and
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and therefore may look at Ministers as so many jugling Mountebanks, who to gain more repute, or to make a living of it with sleight of hand, tie such false knots, which are as easily untied and loosed, and then cry out, Digitus Dei bic, or as they of Simon Magus, οὗτος ήταν ο Ναζαρηνος θεος και θεολογος, 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 God’s blessing sometimes by a very little light and help may be cured, as the Bugbears which the frighted man thought he saw in the dark, by a little candle-light brought in are driven away.

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

2. Nor are all their maladies melancholick fancies. When the arrows of the Almighty stuck fast in Job’s heart, and the poison thereof drank up his spirit, they were more than the Child’s 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 hand pressed him sore, it was more than the melancholick man’s conceived night-mare.

Nor was Ananias a Jugler sent by Christ to play tricks with Paul, when he was sent to support and comfort him in that agony he then was in. The wounds of many a poor Sinner’s Conscience have been real and very deep, nor were they painted fires that the Martyrs have been broiled in. Real transcendent 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-history all along, and the manifold experiences of God’s people in all ages have abundantly testified, that in the worst of them Christ hath stood by them and supported them, and thereby proved himself a real friend. His Grace, and Peace, and Joy, have been real Cordials to their sad hearts, so as to enable them to endure those torments, not only with
with patience, but with joy and glorying. Sure faith was the
substance of things not seen, and when the wind or breathing of the
spirit did blow them on and lift them up so strongly, it was some-
thing fully felt by them, when not seen by others.

3. Nor lastly let us conceive them as so many frantic or silly
dull men, more obstinate than honest, like Heresicks that will ra-
ther 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. 10.14.;
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 conceal 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 mani-
ifested 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 est hora veritatis,
then the very Heathens (as some dispute) were wont to divine,
and therefore there is more hope that true Christians might bet-
ter then understand what is truth. The night the Greeks call
nuxejm 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 Chris-
tians when they have had their best wits most about them, have
most fully found, seen and felt most real comforts and joyes from
Christ and his Grace in the midst of most really felt 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 strengthens his heart
when now dying.

A a 3. And
3. And if Christ be found to be thus real and substantial to us in this our vain life and in the worst of it, then doubt not but that when he hath once gotten us into Heaven, we shall then find that he hath there caused us to inherit substance. Whilst we are here, we are all the while but in our non-age, and the best that we possess here, is but the earnest of our inheritance which we are there to enter upon, Ephes. 1. 14. and then if the earnest be so great, what will be the inheritance? The Apostle faith that it is incorruptible, undefiled, that fadeth not away, but refered in heaven for us. And all that, speaks it to be solid and substantial. And so we read that the New Jerusalem lieth four-square, Rev. 21. 16. and the wall hath twelve foundations, v. 14. and the building of it of Jasper, v. 18. all the gates so many pearls, and the street, pure gold, v. 21. all so solid, that they plainly shew how substantially there Christ provideth for us. Oh how maily will that Crown of Glory be? what will not that diadem weigh down? Here I may speak much, but never enough fully to let out the reality and transcendency of that bliss, which Heaven affords, and what Christ and his presence will be there to us to eternity. Deus & cælum non patiuntur Hyperbole: and therefore I forbear, and only say, make us but sure of Christ whilst we live, and of Heaven when we die, and so both now and then we shall be able to set our seal to this truth, and to the truth of Christ in it, that this his promise in the Text is yea and Amen, faithfully promised, and both here and especially in Heaven fully and substantially made good; when Christ shall at the last day say, Come ye blessed, inherit the Kingdom. His hand will perform what his mouth here in the Text promised, that he will make them that love him to inherit substance.

And then happy art thou O Israel, who is like unto thee? as Moses spake, Deut. 33. 29. For ever and thrice happy are they who (as the Text describes them) love Jesus Christ and that really and in sincerity, for whom this substance, these substantial mercies of David are provided for an inheritance. Whilst others in the world's vain Dialect are called the substantial men, be you well satisfied with this substance, and although others de-ride 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.
money in his chest, how much more may they who only covet Jesus Christ and his grace, bless themselves or God rather, when they find this solid true treasure in their hearts? He that should fill his barns with the 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 satisifie my desires, which their fulness increaseth, and quiet my heart in my inward or outward anguishs, which the thought of their former plenty aggravateth: will he please to be but my comfort in death, and my portion in heaven, these will be true solid realities, and I will both here and for ever in heaven with humble and cheerful thankfulness say, that whatever circumstantialis I have wanted, yet he hath made good this his word to me, that he hath caused me to inherit substance. There is substance and reality in Christ, and therefore if thou lovest and enjoyest him, as Solomon faith, Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for thou art really a most substantial happy, blessed man.

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

ON

PROV. 8. 21.

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 fin is 1. not making him in this respet & the ob-
ject and matter of our choice, 2. the pattern of our imitation.

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

1. For sin. It's a very painted harlot without the least true
and real beauty. Indeed it looks and speaks big, and promiseth
very fair, even all precious substance, Prov. 1. 13. What 'substance!
precious substance!' and all precious substance! they are very great
words and promises, as great as Christ himself could make; as
the foolish woman in the latter end of Prov. 9. inviteth 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
Christ they say ἔσται ἐγώ εἰμι, Luke 21. 8. But they are herein
false Prophets, for the Scripture of truth speaks far otherwise of
them, and calls them by other truer names, as deceitful lusts,
Ephes. 4. 22. and lying vanities, Jonah 2. 8. So far from any
substantial goodness in them, of which they are such privations, as
that they fall short of any true real entity. For certainly fin 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. ψεύδα 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 Fashion, 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 smoke, presently scattered.

5. Nay such vapours 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 Phantasies, All. 25. 23. as indeed of all our needless superfluities, what is more than for supply of necessities and moderate delight, is it anything, but mere phantasm? And is anything 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 יַהֲנֹתָה יִשָּׂעֵי a thing of nought, Amos 6. 13. יָשְׁנוֹת That which is not, Prov. 23. 5. that are either nothing in themselves, or in case we lay our strea 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 pharmaceutum, in pixide venenum.)

9. A very lie that hath no reality and truth in it, Psal. 62. 9. believe their Names, as in those elegant Antonomasies in which the Prophets much delighted, Micah 1. If they speak evil, they will make them good. Abraha 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. Zianan will not go forth though it be Bethezel a next neighbour, v. 11. This is Pharaoh and all his multitude, Ezek. 31. 18. but a noise, Jer. 46. 17. that makes an hubbub in the world, but ends in silence. O quam-
SERMON XIV.

How much vanity is there in all such things! And yet how much more in our vainer hearts? light "flies to be so catcht in such cobwebs, to build all our present comforts and all our hopes for eternity upon no more substantial but upon these sandy foundatons of sinful or bare outward pleasures, profits, and such like enjoyments, that we should be such fools as to exchange χρήστες χαλκίων, to part with that maffy tried gold which our Saviour proferes, as the rude Savages do for glass beads, or such gay nothinges. Mittamus animam ad illa quæ aeterna sunt, contemnamus omnia quæ adæd pretiosa non sunt, ut an sit omnino dubium sit.

Are they but shadows, pictures, and counterfeits? then as we laugh at children for taking pictures for live men, so even children may pitty us for these more childish mistakes, even senseless Idolatries; for to 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, Nosings מִיִּים, 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 Jomone nubem, Exiis træq 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 מִיִּים constantly instantly walketh and strudgeth 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 phancies? 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 Tragedaphi, Chimera's or the most prodigious
ous crack-brain'd Fancies are greatest Realities and most Divine mysteries; but no part of this substance in the Text, which Christ the wisdom of the Father promiseth to make them that love him possessors of.

Thus are we deluded and gull'd 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 while they trust in vanity (as Eliphaez Saint) 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 while these superficial vanities are thus pursued, that which is substantial and real, Christ and his Grace and Peace are undervalued, neglected, it may be opposed and hated, as those sick of the Pica whilest they feed on trash, forswear more solid and wholesome food, and the Prodigal when he came to his bulk 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, Is. 53. 2. As the hungry Plowman must have something that hath root 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 comforts of his life is wrap't up in, and if the Kingdom of God consist in righteousness, and peace, and joy in the Holy Ghost, these are (as to Gallio) but words and names; too thin notions for such gross gross apprehensions. A heart that is sensual and carnal, cannot skill of things that are so spiritual.

But are they therefore the less substantial? was Christ's, and shall our Bodies after their Resurrection be less real Bodies, because more spiritual? 1 Cor. 15. 44. Are Angels and our own Souls no
SERMON XIV.

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 maxime Ensitatis are least comprehensible.)

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

1. Of our original miscarriage which hath begotten this in its own image. Our first slip in that great Fall began here. Eve was taken with the seeming beauty of the forbidden fruit, and with an imaginary conceit of becoming like God in the eating of it; and so turning away from the God of Truth, both the and we have been naturally pursuing vain shadows 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 house, and we that were created 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 walk in a vain shadow, as the Psalmist speaks, Psal. 39:6. and (as the Prophet faith) in the light of our own fire and the sparks which we have kindled, which like igues satui, in these wild vagaries lead us into precipices, end in darkness, and so we lie down in sorrow. Which leadeth to the second thing it should put us in mind of, as of our first fall, to be humbled for it, so

2. Of our last irrecoverable ruin unless we take the better care to prevent it, without which taken, this pilting 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 zeua flocos 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 losest the substance, and by building on the sand thou fallest short of the City which hath foundations.

This therefore being our great sin, and the inlet of all our misery, our contrary duty is, seeing man thus walketh in a vain show, seriously and heartily with the Psalmist to lay 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 Psalm 73. 25, vain outside comforts will) but thou art the strength, the solid rock of my heart, and and my portion for ever. Count Gold as dust, and then God will be more than silver of strength to thee, See Groins in locum.

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

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

But on the contrary, really and in good earnest betake we our selves to Jesus Christ, that what others have in the shadow we may have in the substance, as what Nebuchadnezzar saw in a dream, Dan. 2. Daniel saw in a vision, Dan. 8. 1, 2, 3. And therefore as you may observe when other Countries traded with Tyre in other commodities and many of them superfluous-Exek. 27. ties, Judab and the land of Israel trade with them was in the staple commodities of Minnish and Panmag, bone and oil and Balm.
balm, in the substantial necessities for man's life. So whilest others seek shells and cockles on the Sea-shore, let the wise merchant seek valuable and costly pearls, Matt. 13. 45. and when he hath found them, that one of greatest price, vs. 46. even Jesus Christ, let him deal for That, and rather sell all than not buy it. So he himself counselled the Church of Laodicea, which was taken too much with glittering outides, to buy of him gold tried in the fire, Rev. 3. 18. that is to be had in him, which is solid in it self, and which we may substantially live of. Oh when shall we be so wise as to lay aside our false sick appetites to other flashy poyltoned Cares, and once to hunger after and to feed heartily on the bread of life; on that which is really good, that so our souls may delight themselves in fasting; to be no longer flitting from one temporary empty contentment to another, but by fully closing once with Christ we may (as it is in the Text) inherit substance.

Use 2.
2. Sin and Duty.

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

And the contrary Duty in the General is, that as Christ is substance, so we look to it that we answerably be substantial Christians, i.e. really, seriously, and in good earnest godly: not contenting ourselves with a form of godliness, and mean while wanting, or denying the power of it, 2 Tim. 3. 5. that we be as solid grame, and not light empty chaff on Christ's floor, not bare Nominals, but Reals, that the Apostle faith of Love, may be be said and made good of our whole Christianity, that it be not in word and in tongue, but indeed and in truth. Again I 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 crost to that solid reality which should be in a substantial Christian, and is really in Christ.

1. A weak doubtful hesitancy, and especially a more loose and profane Scepticism in the things of God and Christ. The former is to be more pitted in weak or young Christians, upon whom *the sun of Righteousness* is not yet risen to any considerable height, or not shined out in more full brightness, and then it is the early dawning or darker day: *tanquam in re crepera*, 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, *ἀμὴν δὲ ἔριξαν*, we trusted that it had been *Luke 24. 21* be: These, I lay, are to be pitted and helped.

But as for Pyrrhian Scholars who abound everywhere in this loose age, those *σκέπτομοι*, *ἀσκεπτομοι*, 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 *Soveraignty of God in his Decrees and Providence*, God’s free grace if it seem in the least to intertrench 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 *πεπεσεσθησαν*, most surely believed, and most firmly built *Luke 1. 10*, upon: for thus say, as do thus, *ἀνωτάτα καθήθεν*, and question and dispute all into uncertainties, and so draw last down to that *Atheism*, we should reject them and abhor their attempt, which would sever *Eums and verum*, and despoil Christ, in whom the Text faith, there is substantial Entity of his infallible verity.

And therefore on the contrary our duty is, if we would be answerable to him, to stand fast on so firm a ground-work; and as he *fons et magna stella*, *Lapis fundatissimus*, a most *Isa. 28. 16*, founded Corner-stone, and a most-firm foundation, to he expects that we should grow up to that *philosophia bothia*, *Col. 2. 22* and *Hbr. 10. 22*, and *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.

Bb 2
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 Alumbradores, 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 afflicium or effectuum connotant, words of knowledge and sense imply affection, and Divinity is an art of living, and not only of bare knowing, as many of us as would be solid divines and substantial Christians, (as the lamenting Churches eye affected her heart, Lament. 3. 54. 50) let our knowledge effectually press on to earnest affection, and real action, which leadeth on to the other two Heads before mentioned.

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

1. The first is a weak saintliness and deadness in the outgoings.
goings of our souls to Christ, an heartless velleity, a wishing and a
wounding, rather than any true and hearty willing: Balaam's wives, Numb. 23. 10:
the sluggards desires, half desiers, which in Gods account are none; as Gods people when
with a weaned remisness they close with the things of this world, they rejoice as though they re-
joiced not, 1 Cor. 7. 30. So when our desiers and affection to Christ do so freeze in our bosoms, they come short of this "this
Est in the Text; they are, and they are not. When we say and
profess that Christ is such solid food, his flesh, amnibi: ægis.
meat indeed, and we bring such flashy desires and such faint
appetites to him, what do we but make men believe that either he
is not found food, or at least that we have but sick stomachs? He
not substance, or we not substantial Christians?

2. But Secondly, There is another distemper in this kind,
which wanteth not for strength, but yet in substance. The wind
no solid substantial body, yet may be very violent and impetu-
sous: such a flatulence there is in many mens spirits, which makes a
shew of a great deal of real zeal and strength of affection for
God and Christ, and yet is nothing but an empty swelling tym-
pamy, an impetuous violence to prosecute our own desires, opi-
nions and wayes, and to bear down whatsoever rather displea-
seth us than what offendeth God. Such was Jeph's zeal, and
the Ruler of the Synagogue his indignation, and the more to dis-
cover the unsubstantialness of it, it's usually not about the
substance and power of godliness; but about circumstances
and externals, or other less and lighter matters, as it was with
the Pharisees about their Mins and Anise and Phylacteries, and
so now is with the Papists about their Ceremonies and Trad-
itions, and with many amongst us about some niceties in Church
government and outward forms and other curious Punctilios,
which are at a great distance from the heart and soul and sub-
stance 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 sub-
stantial evidence of it, our contrary care and effectual indeavour
must be.
1. Contrary to that coolness and indifference of our affections to Christ to rise up to more strong and earnest outgoings of our souls after him, such as the Scripture expresseth by hungryings and thirstings, and longings, breathings, breakings, pannings, and faintings after God; not a faintness of indifference, but a fainting upon our being spent in eager 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 echo back again and say, Lord I am, I am; really and in good earnest with strongest bent of my soul, I am for thee, and so 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 hindrances, and not from an indifference, but still giving Christ the sovereignty. But yet such weaknesses should not be rested in, but overgrown, and more strong and earnest workings of the heart to be grown up to, if we would have more real and substantial, at least more sensible evidences of the life and power of godliness.

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

A serious and hearty making out after Christ, indeed and in good earnest; working that really in us which Nature cannot effect, and hypocritically but ill favouredly counterfeit: which may evidence to others, at least to our selves, that God is in us, οὕλος 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 οὕλος, 2 Pet. 2. 18. but) οὕλος ἄλλωςιν, free indeed,
as it is John 8. 36. substantially satisfying the vast desires of our souls, and thereby evidencing that Christ is to us **àóáéíí, not only **áw** (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; *as friend in such distress, 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 *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 Hypocrisie.

1. For the first, What a glaring shew did the **Pharisee** make in his *Phylacteries* and *Tephilims,* the Pope in his *Pontificialibus*? What a Pageant and Puppet play is their *Missa,* 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 *Tepha 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, whilest those who most prett 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 furbish'd off from the least shew of it, but (that I may use *Tertullian's words*) did *impertatis secrea superfluos officios abumbrare,* and although they did drink and drab, and live in all abominable filthines, yet if they could take sanctuary in such Church Formalities, which could let them alone in their lusts (**misana non mordet**) if they could bow and cringe, and be ready at their postures in the Church, and on, their Death Bed receive their Master and be absolved, and when dead be buried in a *Fryer's 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 *Romans Renissances,* through God's just judgment may again bring us to such vanities, for the present we are gotten to a quite contrary extream of all rudeness and irreverence in God's outward service, as though these were.
were no mean between affected finicalness and right down foridianness. The Apostles ἐγκατέστησεν καὶ καλὰ ῥάγη might make up this μῦρα φανέα, 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 Ceremoniousness in God’s service.

2. And rather let me speak a little of the vizard of hypocrisy in our outward profession and carriage, directly opposite to substantial Christianity: a sin which (as he faith) 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 professors. So Job with his friends is a hypocrite, and Christ with the Jews but a Deceiver, and as soon as ever a Christian was espied, statim illud de trivio, in vanis, 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 hypocrisy. 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 mundus 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 Deimonium meridianum. But I must not here enlarge on the many ugly deformities of such men’s sins, and how monstrous such visards make them. All that I have occasion from the matter in hand to touch on, is, what contrariety they bear to this substantial 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 faith, are Trees and no Trees, fruit and yet no fruit: all in shew, but nothing in substance. And therefore would we write according to the Copy in the Text, and according to the exemplar which we there have in Christ, our care and endeavour should be in our whole course and carriage instead of these vain shews and non-significant overtures, really to express so much of Christ as may declare him to be substance, and our selves substantial Christians; that Religion and Grace is not an Idea or a vain frothy Notion, but a real,
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 see that it is I, handle me and see me, for a spirit hath not flesh and bones as you see me have: so the true Disciples of Christ may be able to say to all beholders, and to most quick-sighted and most suspicious Enemies. Come near and look, and mark diligently that it is I, that I am really my self and what I seem for, that I am not a Ghost or a Phantasm, or a Counterfeit, which hath not such real evidences, and solid demonstrations of Christ and his Grace, which you see I have.

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

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

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

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

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

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

This, This is to be a Christian indeed and in good earnest, which really and actually inflates us in this bequest in the Text, in which Christ promiseth to cause them who love him to inherit substance.
WE have hitherto in the first particular treated of what Christ is in himself, and to them that love him. And that is ἡ σωματική ἀληθεία. 

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 ἡ σωματική ἀληθεία expresseth. It is by way of free and perpetual inheritance: so that what Solomon elsewhere faith, that wisdom is good with an inheritance, that he avoucheth to be found in the wisdom here spoken of, both substance, and Inheritance, ἡ σωματική ἀληθεία, 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 Here is 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 said
fain 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, Matt. 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 purchase, but of God's preparing, as here in the Text קִנֵּי יְהֹויָשׁוּע declares that I may cause them to inherit substance. If it be an heritage, it's God's causing us to inherit it, not any thing in us that may procure or merit it.

Away then with the proud doctrine of Merit: and let every humble soul be glad and thankful that he may have all of free gift and inheritance. And if you say that, Col. 3. 24. we read those words ἀναπτύσσεται τῶν ἀντικρισίων τῶν οὐρανῶν, 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 misericordi, as Austin speaks, and therefore (as Basil observes) that this διάκρισις is σοφία, Retributio, Donum. God's reward is his free gift. So in other places and in that mentioned he Apostle speaking of Christian servants, he tellleth them for their comfort that such servants are by adoption made Sons, and in place of the reward or the wages of servants they shall receive an inheritance of Sons, so that their inheritance is not so much reward, as their reward an inheritance: and therefore as the word reward doth not imply merit, so that other word inheritance doth exclude it. Our reward is our inheritance, and our inheritance is from our Birth and Sonship, and that is merely on our Father and his love. We never made our selves heirs, but (as the word in the Text is) He causeth us to inherit. Here is is free will, but free-grace, no merit, but mere mercy.

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

Muis in Psal. 36. 12.

Psalm. 85. 7.

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

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

But there's no merit in all this, for our righteousness is our duty, and it's but righteous for us to perform it; and in that respect our very mercy is justice: ἦν εὐμετάβαλεν ἑαυτῷ as some read that, Matt. 6. 1.

And on the contrary God's righteousness in those places is all one with his Benignity and Mercy, unless you will (with some) thus distinguish them; that his righteousness is in vouchsafing so much as he promises, 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 shalt shew thyself 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 shalt shew thyself 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, for here in the Text, this causing of us to inherit holdeth forth to us first the freeness of the conveyance.

2. The perpetuity of the enjoyment. That was sufficiently implied in the former particular, for the more substantial things are, the more lasting they use to be. But if withal it come by way of inheritance, that speaks it to be more than an ordinary gift, or the portion of the sons of the Concubines, more than spending-money, or what perisheth in the use of it: more than a moveable or an Annuity; it's a perpetuity, an Inheritance being that which descendeth from Father to Son, from one generation to another, that which a man liveth on, abides by, of all else can least indure to be thrust out of, as we see in Nabal's example, 1 Kings 21. 3. and find by our own experience. So the law was Israel 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. 2 Sam. 7. 10. Indeed by reason of their sins that good land hath speeded them out, so that according to that threat, Jer. 17. 4.
they now discontinue from their heritage, such prodigals were they, and so are many more like them, and so vain and unstable are all outward enjoyments that even inheritances prove not perpetuities. But this in the Text doth: And therefore Mercer thus rendereth the words, Us hæreditaræ faciam esse perpetuum. This substance here promised is an enduring substance, Hebr. 10. 34. This inheritance is for ever, Psal. 37. 18. is αἰμερομία ἀθανᾶς, αἰμερομία, ἀθανᾶς, 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 on this stability in itself, and for our sure and indefeasible estate and interest in it. An inheritance settled upon us by God the Father’s Eternal Decree, Matt. 25. 34.

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

And we kept in possession by the Spirit of God, and this as he is the Power of God, 1 Pet. 1. 5. and therefore no fear of an Ejectio Firma. No cause of a distrustful opposing 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. Apostate which would make their inheritance moveables, and disinherit the heirs of life. But Blessed be God, who (according to the former particulars) hath so settled this inheritance, that the intail can by no craft of man or Devil be cut off. Though the servant abideth not in the house for ever, yet the Son (the heir) abideth ever, John 8. 35. what’s ours (as duties and performances) may be intercepted: what is of God’s common bounty (as good things of this life, and common graces) may be lost: what are his special largesses as accessories, (as feelings and enlargements) may fail: but the substance and inheritance abides and remains inviolable. When leaves fade or are blown off, yet the substance, Is. 6. 13. the root, Job 19. 28. remaineth. But not to go out of the Text, to inherit substance, are two very great and strong words. Substance and inheritance speak Perseverance.

But it were well if our lives did speak as much too, and that on the
the contrary the desperate Apostasies (after profession) of some
that were never found, and the woful decays of others that were
more sincere, did not afford men of corrupt minds a Topick head of
arguments to impugn and shake the settled stability of God's Peo-
ple's Inheritance. Such Asaib's and Amas'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 thrift them
out of their inheritance. We live in such times of error and dan-
gers 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 thrift 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 Nabor'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 pre-
tensions, would cheat and bribe us out of this our Interest. Now
the Lord forbid it to us to sell our birtbright with profane Esau, to
part with that inheritance which our Heavenly Father hath pur-
 chased 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 Con-
tests, Suits, yea riots and tumults, often are there to keep posses-
sion of earthly freeholds and inheritances? I am far from endeavour-
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 challenge-
th proportionably more standing for in a way of God, and there-
fore μέτρησαι, Heb. 12. 28. καθόρεσαι, Hebr. 10. 23. nay εἰδᾶς
μοι, 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, accesses, yet let us not part with
Christ, his Grace and Truth, which is substance, and Inheritance.
And therefore (as Ambrose observes out of Gen. 2. 15.) Adam had
a double task in Paradise, operari & custodire, to work and keep:
so let it be ours in managing this our inheritance to which we have
a better
a better title upon better promises, that we both get and keep pos-
session. Let no man beguile you of your reward, faith Paul to his
Colossians, Cap. 2. 18. Hold fast (faith Christ to the Church of
Philadelphia) that which thou hast, let no man take thy Crown,
Revel. 3. 11. Let no man gull or thrust thee out of thy inhere-
It is God in Christ. And therefore resolve with Asaph
when heart and flesh fail, that He shall be the strength of thy heart, Psal. 16. 51
and thy portion, and that for ever, Psal. 73. 26. It is his word and
Truth, and therefore Contend for it, Jude v. 3, with David take
it as an heritage, and that for ever, Psal. 119. 111.
It's his Grace, and therefore stand to it, persevere in it, xam-
planas το τε καταγωγας, Rev. 2. 3. how elegant the expression!
But how much more pleasing to God is the thing! In vindica-
ting and securing this inheritance to labour without fainting:
to continue the suit, and to hold on the conflict without ceasing.
So two of the best of God's servants in either Testament expres-
their practice and resolution by their, I have done, and I do, I
have and I will. I have suffered the loss of all things for Christ,
and I do count them dung, faith Paul, Phil. 3. 8. and one thing
I have desired of the Lord, and that which I will seek after, faith 2 Sam. 6. 21,
David, Psal. 27. 4. Oh that our goodness were not as the morn-
ing-cloud, but as the morning-sun, that, as Christ and his Grace is
inheritance, an everlasting inheritance, so we might cleave fast
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 God's gifts:
But let Christ alone be esteemed and desired as our inheritance,
Job 17. 11.
The thoughts and desires of the heart are called מ라יח ליב the possessions of the heart, i.e. that which the heart is possess-
Such possessions Job there tells us may be broken off, and we
from them. Such thoughts (though י_uartay, gay, glittering ones,
as the word signifies) may perish, Psal. 146. 4. and such de-
ires (though impetuous ones) may fail, Eccles. 12. 5. And all
such things which we have to firmly fixt our thoughts and de-
ires on, may either fade of themselves or be taken away by the
violence of others. Such inheritances we may easily be cast off of,
as the Prophet speaks of some who oppress a man and his heri-
It was turned unto strangers, and their houses to
alium.
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The most ancient Mansions may not prove Mansions, but time or violence may ruin them. The Houses of Ivory shall perish, and the great houses shall have an end, saith the Lord, Amos 3:15. We have need therefore of some better foundations, of a building not made with bands, eternal in the heavens.

2 Cor. 5:1. 

Heb. 11:25. 

Pleasures, especially of sin, are but journeys, 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 ourselves ever 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 summer's scorching heat of many inflamed lusts of youth often on the sudden burns them up, or an Autumn's decay in after-times withers them, or to be sure old ages winter frost will at last quite kill them. We had need therefore of something that is more solid and lasting, and which will afford us strong and everlasting consolation.

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

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

And doth the Crown endure to every generation? Prov. 27:24. Remove the Diadem and take off the Crown, this shall not be the same, I will overturn, overturn, overturn it, and it

Pro. 23:5. 

See Cartwright in locum.
on Prov. 8. 21.

shall be no more, faith God by his Prophet, Ezek. 21. 26, 27. Our knowledge and experience hath told us that even heredita-
ty 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 gar-
land; 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 choose the inheritance of his people for them, Psal. 47. 4.
O that he would once teach us all to choose right by making
choice of him; that we had fixed everlasting thoughts and de-
fires 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
cautious to make sure other estates and inheritances to ourselves
and children and friends; O that we were so good friends to
ourselves 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 become we Use 4.
are made for ever. Substance and inheritance (as I said) are two
great words, which may prove very strong supports of the
most broken arms. How well and comfortably do some live on
Annuities that last but for a time! but how much more content-
edly and joyfully doth the heir on his inheritance, which if
he do not prodigally waste but husband, will prove a perpe-
tuity!

But what abundant satisfaction may this be to the heirs of life,
that whereas all other earthly inheritances will be certainly con-
sumed if not before, yet at the last day, when the whole earth and
all the works that are therein shall be burned up: yet in this their
everlasting inheritance they are provided for to eternity. Eternity,
whether you look on the black or bright side of it, is a matter of
faddest consideration. To go at last either into everlasting pun-
ishment, or life Eternal, Matt. 25. 46. On the one side the
worms that never dieth, 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 can-
not but administer strong and everlasting consolation to the poorest
weakest believer. In this vast wide common of eternity which
they can find no end of, they may be left as to their thoughts, but
it's well that they are saved (though) because it's in their own

D d

inheritance.
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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. Quad pravus, quod avus, quod pater excluist. 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-lift his inheritance: because it is Christ, who is yesterday and to day and the same for ever. Sub stance! 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 יִּשָּׂעַל. substance.
2. Perpetuity. It’s יִּשָּׂעַל. In him we inherit substance. To both which is added in the close of the verse.
3. Perfect fulness and plenty.

And I will fill their Treasures.

Two very full words. Treasures speak Plenty, and Fulness fills up to the Brim, and leaveth no vacuity: and therefore well might the Apostle say, ἐκαίνισεν ὑπάρχειν, 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 μὴ λέγεις ναοὶ ναόν, 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 πᾶσα ἐνορμία ἀναπαύειν ἐν τοῖς ἐνώμοις ἐν χειρὶ, that All of spiritual blessings in heavenly places,
on Prov. 8. 21.

places, which are in Christ: which he most plentifully imparts to them that love him. Concerning which he doth not here speak over when he faith, he will fill their treasures. The more full clearing whereof will be too great a task for me to dispatch in the remnant of the hour. Suffice it therefore for the present, 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. εὐαγγελίζωσαι παρὰ τῷ θεῷ τὴν διὰ φύσεως αληθινὴν. 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 ἐνθρώνα Fulness, no empiriness; nothing wanting.

2. An indwelling fulness. Not ἐνθρώνα but ἀληθινῶς, not as sojourning in a moveable tent, but ever abiding as in an everlasting mansion; not as the Prophets who in those extraordinary illapies 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 everliving spring retaineth its constant fulness in the dryest summers. This following Rock goeth along with the Israel of God in the droughtiest wilderness. Hagar's bottle now full, ere long may be empty, Gen. 21. 15. Elijah's brook now overflowing may after a while dry up, 1 Kings 17. 7.

The Creature like Naomi (and that name signifies pleasantness) the most pleasing and promising creature (like her) may go out full, and return empty, Ruth. 1. 21. But as in Christ's presence there is fulness of joy, so at his right hand there are πληροῖν τὰ ὧν pleases for evermore. 1. Fulness, 2. an indwelling, an everlasting fulness.

D. d 2 3. And
3. And this from an εὐδοκία 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, πάντα πλήρες, All fulness dwells in him. All for kind, and All for degree. Nothing wanting, no measure defective in him to whom the spirit was not given by measure, John 3. 34. It's otherwise in the most complete creatures, The head may be full of notions, and the heart empty of grace, and the same Christian who is eminent in one grace may be very defective in another. In nature, eminency in one kind is but to compensate the defect in another. But in Christ, who is All in All, is All fulness.

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

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

Nay, Plenitudo Deitas, the fulness of the Godhead, Col. 2. 9. of the whole Divine nature and all its properties and Attributes, which being infinite cannot but infinitely more than fill up our greatest 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 habitualem, either the Divine Nature assuming the Humane into the same personal subsistence, or that Grace, which thereupon is from that Divine Nature communicated to the Humane for its compleat accomplishment, there can be no les in one Christ than All fulness and perfection, in himself and for all such as are united to him.

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
on Prov. 8. 21.

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.

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 perfected Saint fell short of, as not necessary to their place and employment, as it was to Christ's; who as he was in himself, God-Man, so he was to be Head to all Believers, and Fountain and common principle of all Grace in them all; which necessarily required it to be a complete over-flowing fulness. And this leads me off from this fulness of Christ in reference to his Person, to

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

Exod. 31. 2, 3. 15. as Bezaleel when called by Name was filled with the spirit
to prepare all the work of the sanctuary: and amongst the rest this
was one, in cutting of stones, לוחות קווים to set them, or fill with
them, as the word signifies: which were therefore called fine
Lapides impletionum. Exod. 25. 7. because such precious
stones so let 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 אבנים יקרות 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 these, of Prophet, Priest and King:
and he abundantly furnished with suitable Grace perfectly to
fulfill them all.

1. As Prophet. In him are hid all the treasures of wisdom and
knowledge, Col. 2. 3, whereby he is most fully able to enrich our
empty Heads and Hearts with that saving wisdom which is able
to make us wise unto salvation. And if Timothy by being much in
Paul’s Company, came thereby fully to know his Doctrine, 2 Tim.
3. 10. how much infinitely more must the Son by being in his
Father’s bosom come to know his will? And as by a faithful
Treasurer what in this kind was laid up by him, though hid from
others, yet is brought forth and imparted by him to his Servants,
Matt. 13. 11. This full fountain is dispersed abroad, as his peo-
ple’s occasions require. And if Paul could say that he had fully
preached the Gospel, how much more fully doth Christ both in his
own Ministry, and in his Servants, both commissioned and 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.
How eminently wonderfully have Idiots, men of weaker parts and
women of the weaker Sex, not only been made wise to Salvation,
but also to silence and confound subtlety 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 hands were
filled
filled in his full consecration to that office: which he as fully executed, as is fully cleared in the Epistle to the Hebrews.

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

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

By which also he hath fully quenched the flaming fume of his Fathers wrath. To which purpose you find him with a Rainbow on his head, Rev. 10. 1. to assure and secure us from that overflowing deluge: which (it may be) was shadowed out by Jotham's building an Altar, and offering Peace-offerings even upon Mount Ebal, (Joth. 8. 30, 31.) upon which the Curse was wont to be denounced. By our Jotham, our Jesus, even where a Curse might have been expected, we meet with the Blessing of Peace. The Psalmist calls it the great and wide Sea, in which are creeping Psal. 104. 13. 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 יִרְדָּא עַל פְּלִיטָן Plentiful (Multiplied) Redemption, as it is 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 reaches to all Believers in common, yet so fully to every Believer in particular, as though it had been designed to him only. How full is this well-head which doth so fully serve both common Conduit and every private Cistern?

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

For being both as to his Person and Offices so fully furnished with all sufficiencies, as Solomon faith of the Clouds, if they be full of rain, they empty themselves on the earth, Eccles. 11. 3. So Christ being thus every way full in himself, he is of God made unanimous 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, Rev. 1. 3. ἴδε διδάσκω ὑμᾶς. All was given to him, that he might give to all his. And therefore it is that what the Psalmist calleth his receiving of gifts, Psal. 68. 18. the Apostle, Eph. 4. 8. translates his giving of gifts to men; because as Mediator he received that he might give, he was filled that he might fill. As in an inexhaustible treasury all was laid up in him, that as a good householder he might, upon all occasions bring forth out of his treasure things new and old, (Matth. 13. 52.) and fill ours.
AND he is as good as his word. He bids us open our mouths wide, and assureth us he will fill them, Psal. 81:10. And never did any hungry soul go from him empty. I have satisfied the weary soul, and I have replenished every sorrowful soul, Jer. 31:25. That double expression of a weary and a sorrowful soul signifies a very great want and emptiness, but those other to words ית ית עד אבונד אגאש בושות, Abundant irrigavi, potavi, explevi, I have abundantly refreshed, nay completely filled, express a most full supply. And when this is to שֵׁם יִת not only to one or two, or some few, but to every such empty soul, it speaks an overflowing fulness.

1. First in that it can fill so many. Every sorrowful soul there, and their treasures in the plural number here in the Text. There can never be so many of them that Christ should not be able to fill them all, who filleth all in all, Ephes. 1:23. And therefore as Elisa bad the widow go and borrow vessels of all her neighbours 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 Elisa, 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, Rhetor. 1:1. He doth good to many; as it is the greatnels 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 sufficiency and bounty of the highest here on earth, in that he is able to fill all things, Ephes. 4:10. And yet himself not emptied.

Ecc
Xerxes army may be so numerous that it might drink up great
rivers, and as Sennacherib boasted, dry them up with the soles of
their feet, Isa. 37. 25. But Jacob's well then is very full and
deep, of which he himself drank and all his children and cattle,
John 4. 12. But how inexhaustible is this fountain of Israel, of which
all the Israel of God have all drunk and that abundantly, and
that in all ages from the first Adam, and so shall to the last Saint
on earth? Truly that last Sion, the 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 found which
that whole Horns 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 all we have bread in the wilderness to fill so
great a multitude? Matt. 15. 33. Now blessed be God that our
Christ is no such barren wilderness; but that in other greatest
wildernesses he can and doth and will feed far greater compa-
nies.

And not one of them, not the least, meanest, poorest, neglected or sent away empty. Such in other crowds are often over-
looked. But our good Householder comes in to see his Guests, takes
notice of all, that none may be without their diminished. You
heard that he filleth every sorrowful soul; a little Benjamin's mess
may be the greatest. To be sure, whatever the man be, he will
have the belt and full feast meal that feeleth himself most empty,
and therefore hunghrest most, and feedeth heartily. The poore-
est 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 Pro-
visions 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 faith that

Matt. 15. 37. ἦσαν γὰρ γεμισμένοι, and that's the word in my Text; other
Mark 8. 8. Evangelists say ἐγείρουσαν εἰς, and that word signifies 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 full'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, faith Jacob, Gen. 33. 11. and I have all, faith Paul, Phil. 4. 18. Mark what Bills of Receipts his Servants bring in. And truly 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 Treasuries with all varieties and fulness of whatever is more substantial. To him that overcometh, he promiseth that he shall inherit all things, Rev. 21. 7. It's very much, when in the general first it's All.

2. More particularly, fully able to supply all our wants, and that in the greatest extremities of them; as Bethsaida's Pool cured every patient, & χωρίζειν καθενῳ οἰκον, of whatever disease he had, John 5. 4. so truly in Christ there is a salve for every sore. He is ἀφθαρσίας, All and in All, both persons and wants. And ours are very great and many. Our Souls and Selves without Christ are a very Tobit and Tobit, wholly empty and void, a vast emptiness; and every Creature, though in its kind ne'er 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 satisfies our hunger, but doth not cover our nakedness; and our garments clothe 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
deep which he cannot fill, nor any want so great, which he cannot supply. And that in their greatest Extremity.

3. So full as to satisfy all our desires, and that in their utmost capacity. You heard of a mouth promised to be filled when wide open, Psal. 81. 10. And this is more than the former. Your ordinary plain saying is, that you may better fill a wantons belly than his eye. Truly such wantons often are many foolish men. The Psalmist speaks of their bellies being filled, Psal. 17. 14. when yet the Preacher saith, the eye is not satisfied, Eccles. 1. 8. So naturally capacious are the rational Souls of men, and so sinfully and unreasonably greedy are their desires and lusts, that nothing in the World can fill them. But it's well that God and Christ can. As God, He satisfies the desire of every living thing, Psal. 145. 16. and as Mediator he saith, Drink, yea drink abundantly, O beloved, Cant. 5. 1. Spare not my coat but enlarge your appetite. Man's desires may be large: but God's Goodness and Bounty in Christ is infinite, able to supply all our wants in their extremity, and all the desires of our Souls in their utmost capacity. But of this I spake something in the first Point, and therefore here forbear.

4. Yet let me add this in the fourth place, as an inveterate, 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 spouter.) When he is the Entertainer, though his Guests be never so many or hungry, there will be a vast measure when all are filled, and have received as much as they will, there will be so many baskets of what remained, more of the fragments than the first provisions came to. He being able unto πάντα ποιήσαι ὑπερπεπεκαίω, to do abundantly above all we can ask or think, Ephes. 3. 20. David's Cup is so full that it runs over, Psal. 23. 5.

Some of his Servants have been so filled with spiritual joys, that they have desired him to hold his hand, as not being able to receive or hold, or bear any more.

Yea so full and exuberant is this fountain of life, that it runs over in many common bounties even to Strangers and Enemies: so that not only the Children are fed, but even the Dogs gather up the crumbs that fall from this full table. O full-handed Father! O bountiful House-keeper! Here's God's Plenty, Enough and to spare. Ruth found it in Boaz's field. But the truly hungering Soul more abundantly in Christ's. Tasts, Pledges, earnest-pennies here
are very satisfying. What then will the full meal, and payment, and portion in Heaven be? If he so satisfie us here, he will there for certain fill our treasures. They so satisfie, that they would not have any thing else: but only are unsatisfied, that they have no more of them.

5. Add herto, if you please, in the fifth place that this filling over-flowing fulness of Christ appears yet farther, in that he can thus compleately fill us by himself alone when there is so little (it may be nothing) else to bestread us. A little spring, if it have many rivuletts 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 when they 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 coarse) and two small fishes, (but two and they little ones too) made the miracle the greater, and Luke 22. 38 tells us that Christ was the entertainer.

Or when there is nothing else, and yet nothing wanting, when Christ is not. To have nothing, and ye to possess all things, 2 Cor. 6. 10. as it hath been with Christ's Martyrs and other his destitute and persecuted Servants, when destitute, yet not desolate. This is only from that little stone cut out without hands, that became a mountain and filled the whole earth, Dan. 2. 34, 35. As it's the Air which is not seen that fills up that vast space betwixt Heaven and Earth: so it's nothing else but an hidden, unseen, unknown, unconceiveable Fulness of Christ that fills such Souls with Grace, Peace, and Joy, when all else is nothing, or nothing but vacuity and vanity, and that the Prophet faith is less and worse than nothing.

In a word Christ here in the Text when speaking of substance, faith it emphatically and exclusively, I will fill their Treasures, I and none, nothing but I. A solid and satisfying Repletion is from this Bread of life only. All besides it satisfieth 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
SERMON XVI.

he here appropriates to himself, when he faith that He will make those that love him to inherit substance, and that He will fill their Treasures.

Use.

In the Application of which, that which in the general I would most seriously press and call for, is, that we would endeavour to be more fully and feelingly possessed with the belief of this truth. For did we firmly believe in the general, and constantly carry along with us actual thoughts and persuasions that God is All-sufficient, and that Christ alone is able and willing and ready to fill our treasures, it would be of admirable use to us in our whole course for our instruction and direction and establishment in matter both of doctrine and practice. As in particular

Use 1.

It would cut off all those Assumptions, 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 Christ's filling of his peoples treasures. It was in this sense that the Apostle said that we are compleat in him, Col. 2. 10. And whereas cap. 1. 19. he had said that οὐδὲν, It pleased the Father that in him all fulness should dwell, it cannot but much displease, that quite crofs to the οὐδὲν, 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 ὅπουντα what was behind (which the vulgar too boldly rendreth ex que desunt, what was wanting) of the afflictions of Christ for his bodies sake the Church. But that is meant of Christ Mystical, not Personal, and for the edifying of the Saints, not for the satisfying for their sins, which Christ had done fully, and by one offering for ever perfected them that are sanctified, Heb. 10. 14. So that in it alone is the Churches treasury, to be freely taken out by the alone hand of faith, and not sold by the Popes merchants to fill their purses, not Gods peoples consciences with peace and joy. It's Christ alone that fills those treasures. The Popes Bulls (whether Plummee or Annee) are Bullste Nuge Bubbles full of wind, which will leave the soul full of anguish and despair, but empty of all solid and true satisfaction. But we leave them, and come to our selves.
As to our practice it condemns our stuffing and filling our selves with other trash, as the Apostle faith, 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 vain be. But it's with the world, with self, with sin but not with Christ, full of poison, or trash. Such kind of fillings the Scripture often speaks of. Either with what is simply and sinfully evil, and will certainly undo us, and fill us at last with the wrath of God, and linking grief and horror. So the man he fills himself with unchast love, Prov. 7. 18. the drunkard with drink, Isa. 56. 12. the violent oppressor (as the Lion doth his den) with prey, Nahum 2. 12. their houses with spoil, Prov. 1. 13. their eyes with adultery, 2 Pet. 2. 14. their mouths with cursing, Psal. 10. 7. and their hands with bribes, Psal. 26. 10. and blood, Isa. 1. 15. their hearts full of wrath and fury, Esther 3. 5. Dan. 3. 19. But where is Christ in all this? He doth not so use to fill his servants treasures. This is the filling up of the measure of our sins, Matt. 23. 32. not the growing up to the measure of the stature of the fulness of Christ, Ephes. 4. 13. Satan filling our hearts, as Acts 5. 3. and not Christ's 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 bold of eternal life, 1 Tim. 6. 19. What James faith of the tongue, that it's full of deadly poison, will at length prove true of all those kind of fillings. Such a Pestilence will be sure to end in some deadly sickness. Like a foolish Mariner that overlades his Ship with that lowage 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 poison and simply evil, which will certainly destroy us, yet with that which is not bread, this substance in the Text. No substantial, lasting Treasure, which we may live on in a dear day. Such are all outward profits, pleasures, honours, and such like enjoyments, as the Philistines filled up Abraham's wells with earth: so it's earth and earthily 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
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 infatiable, as the Prophet faith, 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 utraque paginam impere, whilst God not in all our thoughts, Psal. 10. 4. No room for Christ, whilst the Inn is filled with other strangers. No hungering after the Bread of life, when thus filled with other Cates. Nay, the full soul loatheth the honeycomb, Prov. 27. 7. 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 flower 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 fulfill our joy. The best duty or ordinance so far as Christ is 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 deserted widow crieth out, Saw ye him whom my soul loveth? Cant. 3. 13 2. And so Paul, in enjoying Communion with the Saints at Rome speaks of being filled with their company, Rom. 15. 24. yet his word is εὐπλοῦτος. 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 overflow of their River Nilus: and so may we of our joy and comfort in anything by the more full communications of Christ in and with
all. So far as he fills, all is full. Else it sounds hollow, and we find it empty. To this purpose it is that he in Scripture is wont to be compared to all sorts of things that are useful and contentful. He is Husband, Father, Friend, Bread, Light, Life, &c. to shew that the satisfying fulness of all these is in and from him, and that without him if he be not in and with all those, they are but empty. He is All in All these, and therefore without him all these and all else are nothing. Unless we enjoy Christ in a friend, our friendship is not every way full. Till we taste something of Christ in our food, an hungry soul riseth up from the greatest feast empty. Till he dwell in our hearts, Ephes. 3. 17. the House is but empty, and till he take more full possession of it and more fully manifest himself, it will not be full. It was by declaring Christ to them, 1 John 1. 1, 2, 3. whereby their joy might be full, v. 4.

And therefore, as our Saviour, when he sent his Disciples abroad, he bid them where they came, to enquire whether the Son Matthew 10. 11; of Peace were there: so, the like enquiry after the Prince of Peace Luke 10. 5, 6. we should make in all persons, Companies, Ordinances, Providences, Mercies, Enjoyments. But is Christ in them? Have I Christ? or something of Christ with them? Less than Naphthalis blessing will not be to me a full portion. O Naphthalis, 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 curva in terras anima, & cælestium inanes! What! The fountain so full, and runs with so full a stream, and yet runs 1. either wholly want to the most, and 2. to the no more full watering and inriching of those that make use of it!

I shall not insist on those who either carelessly or wilfully do altogether neglect or refuse all having participations of Christ's fulness. He disdains to feed such full stomachs with the bread of life; and therefore although such deserve to be slighted that so slight Christ and his fulness, yet this out of pity let me say to them: If you be poor for the outward man, and poor for the inward too, how miserably poor you? want daily food, and the

bread.
bread of life too, how hunger-starved? what full of wealth, and
honour, and days, and yet wholly empty of Christ! How wofully
empty of peace and comfort will you be at the last, when you
will be emptied of all these, and Christ, who only can then fill
you with joy, be wholly then to seek, because never before seriously
and savagely 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 herself. This will
end with being filled with wrath and curses. These Treasures will
prove Treasures of wrath. Such full Harvests will be an heap in
the day of grief, and of desperate sorrow. This may confound such :
But may very much some others, even those of us who have
been it may be for many years filling out of Christ, and yet to this
day are so empty. What narrow-mouth'd vessels 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,

1. That the empty pitchser be carried to the full well; that by
faith we go to Christ, that (as the Apostle said of the Saints mu-
tual supplies) Ira τὸ ἐκναον τολμησσα οὐ τὸ ὑπὲρ ὑειγμα, 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. It is ad Joseph, Go to Joseph,
was Pharaoh's word to the Egyptians when they cried to him for
bread, Gen. 41. 55. It is ad Jesus, Go to Jesus is God's direction
to us when we come to him for a supply of our wants, in whom
alone as in the Well-Head are laid all those Pipes which must con-
voy all that must fill our empty Cisterns. And therefore as Boaz
would not have Ruth glean in any other field but his, Ruth 2. 8.
So is the will of God that there should be no other Name under Heaven, which we should betake ourselves to for salvation, but Christ only, Acts 4:12. And therefore out of this full-stored Magazine let us fill our Treasures. And to this end,

1. Let us be very sensible of our own emptiness, whilst full of Sui plenus, self we are empty of Christ. Yea the full soul loatheth even the honey comb, Prov. 27:7, whilst they are the poor in spirit, and such as hunger and thirst, that make the full meal; and who are promised to be filled and satisfied, according to that, Luke 1:53. He hath filled the hungry with good things, but the rich he hath sent empty away. If well, what need of the Physician? If Rich, what need of further Treasure? or of filling, if full already?

2. Take heed of being full as of self, so of sin, the World or whatever else it may be that intus existens may keep out Christ, and obstruct the passage, and hinder all conveyance from his fulness. What that is in every one of us, experience may best inform us. But what ever it is, that rabbi 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 faith, I lead in the way of righteousness, and adds in the Text, that I may cause them that love me to inherit substance, and fill their treasures. That righteousness is the way that leads to this fulness. As the Psalmist in a Parallel place faith, I will behold thy face in Psal. 17:15, righteousness, and then I shall be satisfied with thy likeness.

3. Be sure to get a Vessel to draw with. For this Well of Jacob, (though full, yet it) is deep, and therefore requires such a Vessel, and that is Faith, and the prayer of Faith. Faith is the 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 and by it fuller measures of the fulness of the blessing of the Gospel Rom. 15:29, of Christ would be poured on us. So we read of Stephen, that he was full of faith and of the Holy Ghost, Acts 6:7, and again v. 7. full of faith and of power. And so may we be of grace, and peace, and joy in the Holy Ghost, which is unspeakable and full of glory. Thus in the first place our duty is, in this way to go to Christ and his Fulness to make up ours: that
fure, 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 promiseth thee, and that is to fill thy treasures.

4. This might call upon us to follow God fully, Numb. 14. 24. Numb. 32. 11. and to stand perfect and compleat in all the will of God, Col. 4. 12. that our duty and his mercy may hold some proportion.

5. But I end all with that which the Text affords. And in it we find that all this of Christ's making us to inherit substance, and to fill our treasures, is promised only to them that love him.

The love of Christ

As it is the condition of the thing promised, or rather of the persons to whom it is promised; so it is and should be the effect of it when enjoyed. For if Christ do all this for us, then to love him for it is a very easie demand; I am sure but a very poor requital. The things promised fall nothing short of perfect happiness. They were solid substantial reality, an everlasting perpetuity, and over-flowing fulness and plenty. And what is Heaven more? Did they all meet in any earthly commodity, that it were a solid staple commodity, and such as would last, and were there enough of it, we should not with more, it would not want high prizers and many buyers. Christ (we have heard) is all this. And therefore (methinks) it would be very hard if he may not be very highly prized, and much loved for it. I pray let our love be real to him, who is substance, constant to him who is an everlasting inheritance, and fall to him who here undertakes to fill our treasures.

Even so Amen Lord Jesus.