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Sampson Weaver
his book report: 120-

Samuel Weaver

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ΘΑΝΑΤΟΚΤΑΣΙΑ.

Jamison OR, meaner
DEATH
DISARMED:

And the Grave swallowed
up in Victory.

A Sermon preached at S^c. *Maries*
in *Cambridge*, Decem. 22. 1653.

At the publick Funerals of
Dr. HILL,
Late Master of Trinity Colledge
in that University.

With a short account of his Life and Death.

To which are added two Sermons
more upon the same Text, preached
afterward in the same place.

By **ANTHONY TUCKNEY, D.D.**
Master of St. *Johns* Colledge in *Cambridge*.

*I will ransom them from the power of the grave, I will re-
deem them from death: O death, I will be thy plague;
O grave, I will be thy destruction. Hosea 13. 14.*

LONDON,
Printed for *J. Rothwell*, at the Fountain and
Bear in Goldsmiths-row in Cheapside. And *S. Gelle-*
brand at the Ball in *Pauls* Church-yard. 1654.





TO THE
RIGHT WORSHIPFULL

my ever honoured Friend,

MR. FRANCIS ASH,
Merchant, and Master of the
Moscovia Company of the City
of L O N D O N.

• SIR,

That I print this Sermon, is not
out of any compliance with the
scribbling humour of these times,
or from the least thought, that
by it I shall adde any thing to the Argu-
ment it treats of, which from other abler
mens labours may not be had with better
advantage : But only from the importu-
nity of some friends, whom I could not

The Epistle

well deny, and whose aim in it was the glory of God, and the keeping alive the memory of That his faithful servant at whose Funerals it was preach'd.

But seeing that such as it is, it must be Printed, That I dedicate it to your self, I have many great causes, which although you be not, yet I am desirous that others may take notice of: Amongst them, I may not, without ingratitude, omit your undeserved respects to my self.

But I must especially reckon your plain and single-hearted Candor and Integrity which the painted Pageants of many others now a dayes set off with a greater luster.

Your cordial love of Gods truth, and of that good old Doctrine according unto godliness, which those Worthies of God; under whom you and I have been trained up, preached, and lived, and died in the belief, practice, and comfort of, to which you do wel firmly to adhere, whilst too many in this giddy Age are turned
im. 1. 6
ct. 2. 1 aside to vain janglings, and pernicious
Your

Dedicatory.

Your fervent zeal for Christs Ministry and Ministers, so that whom others despise, you honour ; and whom the foot of pride, even of the basest, is ready to tread down & trample upon, your humility and love endeavour to uphold : Witness that your great, and for many years rarely parallel'd bounty, in giving (and that in your life time) the large sum of very nigh three hundred pounds per annum, to most pious uses, viz. towards the maintenance

Of poor Ministers Widowes.

Of a Lecture in London, the place of your longest abode.

Of two Schools, the one in the place of your Birth, and the other of your Education. ^{Darby, Ashby de la Zouch.}

And especially of that happy Society of Emmanuel Colledge in this University, on which you have been pleased to confer the greatest share of it.

That this plentiful showre of your bounty should be directed to fall on that

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that fruitful Field, which God all along hath so abundantly blessed, was his good hand guiding yours to lay it on the head of that fruitfull Ephraim.

That your favour to myself should in any measure incline your heart to that Colledge of which I was then an unworthy Member, was your goodness so much to honour me. But that which rendreth both your self and your gift more highly valued and honoured by All, is

1. The greatness of it making you a second Founder, at least (after their most pious Founder) the greatest Benefactor that ever that Colledge had. Like Solomons Clouds, which when full of rain, empty themselves abundantly upon the earth; herein you have obeyed Gods command, in opening your hand wide. Followed his example, who giveth to all richly. Answered his expectation, who requireth much where he hath given much

Eccl. 11.3

Deut. 15.
11.

1 Tim. 6.

17.18:

Luk. 12:

48.

Dedicatory.

much. Ten talents, where he hath Matth. 2.
20:
given five.

As Sovereign Lord he will be ac- Deut. 26:
10. &
Prov. 3.9,
10.
knowledged by all. Something bee
expecteth from them on whom he hath

bestowed least; but much, on whom
more. So that he who in this or the
like kind doth nothing, is an evil Math. 25:
24, 25, 26,
27, &c.
servant, a practical Atheist, thereby
in true interpretation saying, that he

hath received nothing: and he who
having received much, giveth but lit-
tle, doth but tell over again Saphira's
lye in saying, yea, so much, when it
was much more, that made her doome Acts 5.8,
9, 10:
very heavy; whilst you, whose pound

hath gain'd ten pounds may com-
fortably expect to heare that blessed
Euge, Well done good and faithful
servant. And whatever others may Luk. 19.
16, 17.
think and say, yet if Scripture may be

Judge, you have herein done the part
of a good husband: hereby making
God your debtor, who being eter- Prov. 19.
17.
nal, will have time enough to shew

himself

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himself a true paymaster and a most plentiful rewarder of your bounty with his. The prudent husbandman, whatever else he is sparing of, will not scant his seed-corn; it seemeth you

2. Cor. 9. 6

Prov. 11.

17.

intend by sowing liberally to reap liberally; thus you have done good to your self, whilst you have withal

Prov. 3. 9

honoured God, our Nation, and the whole Reformed Religion. Papists boast much of their great good

Dr. Willet,

works; but 'ome of our Divines have truly made it out by Induction of particulars, that (for their time and ability) Protestants have equall'd and exceeded them; and let your happy name be added, and in faire letters written in that lovely Catalogue.

2. The pious and religious Grounds and ends of giving it; it was not in way of any Popish penance to expiate the guilt of some fouler crime, which in those blind times built many of their Churches and Monasteries, nor a Legacy bequeathed by
the

Dedicatory.

the will of some cruel oppressor, who after that in his life time by his exactions he had made many poor, on his death bed from sting of conscience is enforced to take care for the maintaining of some of them, this was no such trucking either with God or man, with the Papist to merit at Gods hand, or with the vain glorious Pharisee to blow a Trumpet to gain applause with men, which is but to play the Merchant and money-changer in the Temple, and in making up their last accounts to close up all former oppressions with a new kinde of usury; your eye was more single, did not look so a squint, when it looked so favourably upon that Colledge, but as you were pleased to build upon their honourable Founders religious foundation, so you both had the very same pious intention. He expresseth his in the Preface to his statutes in those words, Pro mea facultate Religionis et vitæ puritatem ad posterios nostros propagare,

Matth. 6. 2

Hos. 12. 7.

Joh. 2. 14

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pagare, that according to his ability he might propagate purity of life and doctrine to posterity; from whence some great men, and their small friends then at the very first thought they smelt a Puritan: you as clearly manifest yours in the words of your Donation to be, For and towards the furtherance of godliness and learning, that so the Church of God may be thereby the better provided of godly, learned, & Orthodox Ministers. Blessed be God, that both of you so happily meet in the same work, with the same heart, and as He in the view of all, hath manifestly obtained his end; whilst that little younger sister hath been as fruitful as any; so may you also yours, in her continuance and encrease of yet more fruitfulness answerable to Gods wider opening his hand to her, in his and your bounty.

3. The time and season in which it was given. This, as it rendreth every

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every thing beautifull, so it presents Eccl. 3. 11
your rich gift as apples of gold in Prov. 2. 5,
pictures of Silver : as a smile from 11.
heaven, when earth frowned; a Cor-
dial in a fainting fit. When our Al-
manack Diviners could read in the
heavens our Ministry and Univerfi-
ties to be falling Stars; and our A B C
Divines, pretending to more divine
inspirations both in Pulpit & Pam-
phlet, could foretel the sudden ruine
of both, and then like a Jonah return
to their booths to see what would Jonah. 4.
become of them; When Ignorance 5.
driveled, and madness foam'd and
rav'd with distracted non-sense, and
malice plotted our overthrow, and all
(Edom-like) cryed Rase it, rase it to Psal. 137.
the foundation then *דעוֹס דמוּן מוֹ-* 7.
חאווֹס, or rather in Scripture expres-
sion *אֱלֹהִים עֲזָרָה בַּעֲרֹת נִמְצָא מֵאֵר* Psal. 46. 1
Then our God from on high looked
through the pillar of fire upon the
host of those Egyptians, and took Exod. 14.
off their Chariot-wheels when 24. 25.
they

The Epistle

they drave so furiously. And then also it was that you in your place and rank reatched out your able and friendly hand to hold and lift us up, when others would have cast us down; and if he who helpeth to uphold the weak man at any time doth a friendly office, he who beareth him up when he is now stumbling and ready to slip, and so is as a despised lamp, subject to be trod out as a snuff, doth him a double courtesie: by this God himself commendeth his love to his people, in that he is a Strength, but that to the poor and needy, and that in his distress, a refuge from the Tempest, when the blast of the terrible ones is as a storm against the wall: such blasts we have felt, but blessed be God, and those his servants, who have been as an hiding place from the winde, and a covert from such Tempests; and blessed be you also who durst set your shoulder to uphold a falling wall, and then to appear for us, when so ma-

ny

Dedicatory.

ny so violently opposed us; and others who wished us well, could better pity than help us: a piece not so much of Roman gallantry, which adventured upon the purchase of that field in which Annibal had pitched his camp, Florus 1.2 as of true Christian magnanimity, like Joseph of Arimathea, who in that hour and power of darkness in extrema desperatione intrepidè in lucem prodiit, and boldly appeared for a crucified Saviour. Let others admire the gay Tulip, which will close up when night or a cold blast comes; in my eye that is a pleasant plant that will bloom and blossom in a hard Frost; and that a stately bird which will swim up against the stream, while light straws and such trash are carried down with it.

In this you have proved your self a Prov. 17: true friend, to love thus at all 17. times, and more than a brother that is born for adversity. Constancy in such times when the generality of the

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*Ornt. 21. in the world ran a contrary course, made
Laudem Athanasii. Athanasius in Nazianzens esteem
both Adamas and Magnes; and you in
this have proved both; the Adamant
in your invincible resolution, notwithstanding all discouragements; & thereby must needs prove the Loadstone to draw both ours and all good mens hearts to you. Although therefore they were too bold to tell our Saviour that the Centurion was worthy to be gratified by him, because he loved their Nation and built them a Synagogue; Yet you who plead no merit with God, are deservedly worthy to be honoured by men, and shall ever be by me, for the like love and bounty. This hath begot you the trouble of this Dedication; and may your perusal of the book conduce any thing to the guidance of your life, or the comfort of your death, I shall account myself to have received a rich reward of this poor labour.*

Luk. 7:4

You read of Isaac's going out into the

Dedicatory.

the field to meditate in the eve- Gen. 24.
 ning ; *Sir, it is about that time of the* 63.
day with you; shall you therefore please
in this your evening-walk and medi-
tation , that it may sometimes beare
you company, I hope you and I shall
have the more cause to rejoyce at our
last most comfortable meeting. Now
that God and Father who hath been
the guide of your youth, be the staffe
of your age, that you may be so plan- Psal. 92.
ted in his house, and flourish in his 13, 14.
Courts, that you may still bring forth John 15.
more fruit in your old age; and your 16.
fruit may remain and perpetuate you Isa. 56.5
a name better then of sonnes and
daughters , which (God enabling
me) shall be the constant and instant
prayer of S I R,

Your affectionate friend,

Cambridge.
 March 27.
 1654.

very much obliged to love

and honour you,

ANTHONY TUCKNEY.

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DEATH

DISARMED.

AND

THE GRAVE

Swallowed up in victory.

SERMON I.

I COR. 15. 55.

O death, where is thy sting? O grave,
where is thy victory?



HE Apostle calleth it,
the good fight of faith,
1 Tim. 6. 12. every
way good, and best, be-
cause at last it always

ends well, in victory, *νικησασα*, it o- 1 John 5. 4
vercomes; nay, *ὑπερνικῶμεν*, proves
more than conquerour as many other Rom. 8. 37

B

ways :

ways: so this for one, that as this fight ends in victory, so this victory in triumph. For here (otherwise then with the Romans of old) the Conquerour always triumpheth; and so we have this our Conquerour ever and anon brought in triumphing, over sin and misery, and death it self.

Over sin; *Miserable man that I am! who shall deliver me from this body of death? I thank God, through Jesus Christ our Lord, Rom. 7. 24, 25.*

Over all accusers, and all outward evils, and enemies; *Who shall impeach? who shall condemn? who shall separate? Shall tribulation, or distresse, or persecution, &c? nay, I am perswaded, that none of all these, that nothing at shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. 8. 33, 34, &c.*

And lastly, over the last enemy of all, which is death and the grave;

grave; as herein the Text, and following Verses: O death, where is thy sting? O grave, where is thy victory? the sting of death is sin, and the strength of sin is the Law; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ.

In all, observe, that it is still through Jesus Christ our Lord, and through our Lord Jesus Christ: Happy man that could say it! and more blessed grace of faith that could prompt and enable him to it! but above all, most blessed be the Captain of our Salvation, who gave that faith such strength, and thereby this man of God such conquest, that when world and death and hell had done their worst, they had done him no hurt, but themselves all the mischief: by bruising his heel had bruised their own head: so that now as he is raised, and lying prostrate at
 B 2 his

Josh. 10. his feet; as *Joshua* over the *Canaan-*
 24. *itish* Kings, or as a little *David* o-
 1 Sam. 17. ver a great *Goliath*, he treads on
 51. their necks, trampleth on the Li-
 on and Dragon, without fear of
 hurt, their teeth being broken,
 and their sting taken out, and in
 this joyful *ἐνίκησις*, at once

Both insulteth over them; O
death, where is thy sting? O grave,
where is thy victory?

And withal exulteth and tri-
 umpheth in God through Christ.
 Now thanks be to God, who giveth us
 the victory, through our Lord *Jesus*
Christ.

The enemies here triumphed
 over, are *death* and the *grave*,
θάνατος and *ᾠδὴ*, the latter whereof
 answereth to the Hebrew *לָנֶפֶשׁ*;
 which if *Del-Rio* will needs have
 to be always in Scripture meant
 of *Hell*, I must needs say, that I
 think *Job* was not of his minde,
 for then he would not have so
 defi-

Adagia!.

Sacr: in

2 Sam. 22.

Digress: 2.

desired to be hid in it, as he doth, *Job* 14. 13. And therefore the Jesuite when hee undertakes to prove that it is so, understood in all the places of Scripture where it is used, though he endeavour to clear no fewer then 87 places, did very wisely overlook & leave out this, which (it may be) he could not so well satisfie: I grant that you may here finde *Hell* set down in the Margin of your Bibles, but its not to be found in the Text, for that *Hell* never loseth its victory, nor will the prayer, no not of a *Gregory*, though never so great, (whatever they fable) rescue any that is once become its prisoner. *Ours* oft translate it *the grave*, and so both here and in many other places it must be meant: Generally it signifieth *the state of the dead* after their dissolution: and so the latter words may onely hold out a continuati-

מִן שְׁאֵל יְהוָה
מִצַּד נְנִי

Cant. 8. 6.
 Rev. 1. 18.
 Rev. 6. 8.
 Rev. 20.
 13, 14.

*Junius in
 Paralelis.*

on of what was in the former :
 both very near of kinne, and as
 such you have them often in Scri-
 pture linked together. In effect,
 they are the same, and so the *Vul-*
gar Interpreter here in stead of
 these two words *Death* and *Grave*,
 hath the same word *Death* in
 both clauses of the Verse : and
 besides, transporteth the other
 words, as *Beza*, and others also
 do, who read them thus, *O death,*
where is thy victory ? O grave, where
is thy sting ? Contrary to the
Greek, Syriack, and Arabick Co-
pies, yet in *Beza's* judgement
 better suiting with the following
 Verse, in which I crave leave to
 dissent ; for I finde the word *sting*
 joined to the word *death* there
 also : He might rather have said,
 that so it would be more agreea-
 ble to the *Hebrew* in *Hos. 13. 14.*
 from which place this Text is ta-
 ken, with some variation of
 words

words, (which I now passe by) but fully agreeing in the same sense. Which is, to represent *death* and the *grave* to us in a double, but much different view and posture.

1. As an enemy in himself armed, and so formidable to all, and so *death* hath its *sting*, and the *grave* hath, or will have the *victory*.

2. As the same enemy by Christ the Captain of our Salvation disarmed, and so to the believer made contemptible, and so (as to such) by Jesus Christ, *death* hath lost his *sting*, and the *grave* shall at last be swallowed up in victory.

For that is the true meaning of this question, *O death, where is thy sting?* &c. In which the Apostle doth not ask, where that was, which they never had, but what they once were possessed, but

B 4

now

4.
18.

now by Christ, as to his servants, are despoiled of. I begin with the first.

Doct. 1. *Death (in it self, and as to those*
 1 Sam. 26. *בְּנֵי-מוֹת, those sons of death who*
 16. *are not rescued from the power of it) hath its sting, and the Grave hath, or will have the victory: to which agreeth that proverbial expression, Cant. 8. 6. Strong as death, which overcommeth all, and cruel as the grave, which spareth none. But more particularly,*

1. *Death hath its sting: A Metaphor taken from some poisonous Serpent or Scorpion, which with its sting poisons, wounds, kills, and this sometimes suddenly, unavoidably, irrecoverably:*

And this death doth

1. *To the bodily life, as it is the destruction of it; and so life and death are opposed, Dent. 30. 15 and if Hezekiah must die, he cannot live, Isa. 38. 1.*

And

And were this all ; yet thus, as it is the dissolution and destruction of nature, and the violent parting of soul and body, those two long acquainted and near united friends,

Even pure nature (and that in our Saviour himself, *Matth.* 26: 36, 37, 38, 39.) innocently recoileth from it.

But to meer natural men, even in the Philosophers account, is of φοβισμὸν φοβιστέον, and although some of them, whilst death was at a distance in a Philosophick bravery, could call them fools that were afraid of it, and call it ἀπαρεχόν, *Hermach:* with their ἐχὶ θανάτου, as though not death it self, but onely our opinion of it were terrible: yet usually (as divers of them confesse) when atter all those vaunts and braves, death indeed came near them, it had a more grim visage that af-
frighted

Θάνατος
δυσὶν περὶ
μαίταισιν δι-
άλυσιν, ὁ
ψυχῆς ἐν
τῷ σώματι
ἔστιν ὡς
ἀλλήλων,

Plat: Gor-
gias.
Ethic. l. 3,

Ὅστις δὲ
θνήσκῃ θά-
νατον ὁρῶν
δὲ θάνατον
μᾶλλον ἢ
φύκας. S
phoel.
Æsch
Epiet

Jer. 8. 5.

Euripid:

frighted them: and although some of them even then either out of brutish senselesse, or some passion of pride, could in a desperate frolick rush upon it as *the horse doth into the battle*; yet in cooler blood, it was wont to put them into a shaking fit, with the great Emperors *pallidula, rigida, nudula*; and if *Epicetus* will except *Socrates*, yet the common rule which obtained with the most sober of them, was, *μῆτις ἐν φόβῳ* *ἡ δεινότης ἐξουσιάζει*; the Scripture of truth (I am sure) saith of all such, that *through fear of death, they are all their life time subject to bondage*, Heb. 2. 15. And if life (as you use to say) be sweet, it can be no lesse then the bitterness of death, I Sam. 15. 32. How bitter is the bare remembrance of it to him that is at ease? but the approach it was to, bitter bitterness, the case was then with him) even

even to an *Hezekiah*, *Isa.* 38. 17.
and if the message of it made him
weep, v. 3. then wonder not if *Sam.* 28.
Saul at it swooned quite away. 20.

It is a bitter sting, that with the
prick of it letteth out the life-
blood of the dying man, if when
it taketh away from him this life,
he hath no assurance of a better,
but dieth with *Aristotles* word in
his mouth, *dubius morior, quod via-*
clam nescio, be he never so wise a
Philosopher, or *Adrians*, *quod nunc*
abibis in locos? Should he be (with
him) never so great an *Emperor*.

So *Socrates*
ὁ δὲ τίς ἐστι
ὁ ἡμῶν ἐπὶ
τὸ αἰετὶον
ἀγαθόν
ἔχοντι
ἀδελφῶν
παρὶ ἡ τοῦ
θεοῦ.
Apud Ju-
stin. Mart.
ad Gratos
adhortat. 1.

It is not death, as death, that
even the godly desire or rejoice
in; for in that sense *Paul* would
not be *unclothed*; and *Peter* is said
in that respect to be carried whither
he would not. It is some greater
good which God vouchsafeth to
such at death, and after it, which
whil实现 others then want, and
have no assurance of, it must needs
be

2 Cor. 5. 4.
Joh. 21. 18.

be a dolorous and deadly sting, that thus, first letteth out their dearest life.

2. And therewith, (which is a second stinging wound) all the comforts of life.

Which should they abide, yet the man is gone, whose very soul was wrapt up in them, but now hath no benefit by them; and then the stateliest room, though never so richly hung and furnished, is but a sad sight, where's nothing else to be seen but the dead master in his coffin in the midst of it.

All dearest *Relations* are at once then snapt asunder.

The pleasantest *childe* (now half fatherlesse) turns away his face, as not being able to endure to see a dear *Father* die.

The dearest wife, which was before the *desire of thine eyes*, thou now desirest (with *Abraham*) to *have buried out of thy sight*.

Thy

Ezek. 24.
16. 21. &
Gen. 23. 4.

Thy most loving friends may then stand by and weep over thee, but cannot help thee; and at last with a *longum vale*, bid thee good night, and so part: and Ruth 1. 17. doth not this sting?

As for *Honors* and outward greatness, *Phinehas* his wife now 1 Sam. 4. dying, calleth them *Ichabod*: this 10. sting pricks that swollen bladder, and so his breath goe's forth, and then חסדו, all his *thoughts*, all his goodly *glistening* thoughts, (as that word seemeth to signifie) pe- Psal. 146 4. rish. Which words hold not forth a *luxuruxia*, as *Pope John* the 22. would gather out of them, as though after death his soul should sleep, and think of nothing, but to expresse that all his former great high thoughts in his life time, then at death come to nothing.

For *pleasures*, and former *factions* and *jovial merriments*; old *Barzillaies*

2 Sam. 19. 35. *Barrillaies* eyes grow dim in that evening, when he was but now entred within the *shadow of death*, but are quite closed up in this midnight; in old age *desire faileth*, but in death it is wholly extinct. Death (if nothing do it before) will break many a knot of good fellows: and then adieu sworn fellow-drunkard, and well if you and I can now come to a good reckoning; and adieu also you sweet Mistresse, and all that dalliance you wot of, till you and I stand before our Judge, and all that bee brought to light which was done by us in secret. And adieu to you too my more innocent merry companion, *nec ut soles dabis jocos*; the whole club of wits are now all amort, and not one Jest more; for now that God and death are in good earnest, it is past Jestling, past Drinking, Whoring, yea, rejoicing in wife, or
 chil-

children, or friends:

Or *Riches*, w^{ch} should they (as with some Nations they are) be buried with thee, yet in that day of wrath Prov. 11.4 *they will not be able to profit thee; for if in thy life time they do not (as often they do) make themselves* Prov. 23.5. *wings, and flee away from thee, yet in death thou wilt bee taken from them; thy close fist will bee then open, and all that dust which before thou gripedst in thy hand,* See Shickard in this Jus Regium cap. 6. *will then run through thy fingers; and then thou fool, whose shall all* Luke 12. 20. *these things be? Blessed Hezekiah!* who in this case could say of Gods Word, and Promises, and Providences, *In these things is the life of* Isa. 38. 16. *my spirit; but the very spirit of the wordlings life, is wrapt up in this bundle of outward contentments: so that if that threed be once cut, and so all these be scattered and lost, then as Micah said,* Judg. 18. *What have I more? the man is utterly*

terly undone, and to whom in time of his life, it was death to part with a penny, it will be an hell at death to part with all; as it was once said by one to a great Lord, upon his shewing him his stately house, and pleasant Gardens, Sir, *You had need make sure of Heaven, or else when you die, you will be a very great loser.*

Not is this all; for were it only the losse of life, and outward comforts of it, that sting death fastneth even in the heirs of life.

3. Thirdly, therefore there is a deeper sting in it, which the godly are freed from: of which we read in the following Verse, in these words, *The sting of death is sin, and the strength of sin is the law, i. e. sin armeth death with its sting, which otherwise could never have had power to hurt or touch us, whatever the Socinian faith to the contrary; and the law*

NOW

Rom. 5. 12
*Peccati
 mortis,
 P. Mortis.*

now broken doth *ex accidente* irritate, and *per se* declare, and manifest, and aggravate sin, and so giveth it its *strength*, and death its warrant thus to arrest and execute us : and *hinc ille lachryma*, hence is the deepest sting of death, and deadliest groan of the dying sinner; for that with death, the weight both of sin and the law fall on him together, which presseth him yet lower, and woundeth him deeper even to the soul and conscience, whilest he is hereby made sensible, that his death is the *wages of his sin*, so that he dieth not as a *Martyr*, or barely as a *Man*, but as a *Malefactor*, under the guilt of sin, and sense of Gods wrath ; and if there was a painful sting of death in the two former particulars, then in this third is the very poison of it. *That*, as the sting of a Bee may be very painful, but *This* is the Hor-

Rom. 6.23

net and Scorpion : This Scorpions sting in the tail (as those *Rev.* 9. 10.) in the end of our life is most deadly ; as they use to say, *Maximè mortiferi morsus bestiarum morientium*, the biting of a dying beast is most deadly, the sting of death, if dipt in the venome of Gods wrath, is both intolerable and incurable. That *facies Hypocritica*, (which *Physicians* speak of) of a spent dying man looks very ghastly ; but no sight in all the world more dreadful, than to see an awakened dying sinner (as a *Saul*, *Judas*, *Francis Spira*, &c.) conflicting with death, and sin, and the law, and Gods curse, and wrath altogether. If in a dying houre, in stead of Gods reviving smile, the sinner meeteth with his deadly frown, so that when death hath made his grave, his sin like a massy grave-stone lie heavy upon him ; how miserably is that poor wretch

Isa. 24. 20.

wretch pressed to death? and how deadly is that groan, when you may hear him sighing out his soul with this saddest moan; Oh! I am so sick that I cannot live, and yet (woful wretch that I am!) so sinful that I dare not die? Oh that I might live! Oh that I might die! O that I might do neither! *At non sic abibunt odia,* Friend, you shall do both: because you are a sinner, you must die; but because you die in your sin, you shall live in torment to eternity.

Dr. Harris.

4. For that is the last and worst sting of death, which thrusts the sword into the hilts; that it is such a sting, *quo mortales ex hac vitâ expellens ad mortem secundam exstimulat*, that this first death when come, (if better care be not before taken) will prick us on, and thrust us into a second; for so was the tenor of the first sentence.

Del-Rio
Adag: pag.
250.

Gen. 2. 17. **tence, In dying, thou shalt die. So**
 that one death leadeth on to ano-
 ther; the *first* to the *second*, that
 whatever it be which the unpar-
 doned sinner suffereth in the first
 death, it is but the *beginning of*
 sorrows; the fire now kindled will
 burn to the lowest hell: for so wee
 read of death mounted on his pale
 horse, and hell following him, Rev.
 6. 8. (and that was in the time of
 the Gospel, and not onely of the
 Law) that *after death cometh judg-*
ment, Heb. 7. 29. and that when
 the body returneth to the dust, the
 spirit shall return unto God who gave
 it, Eccles. 12. 7. if not to him as a
 Father, to bee received into his
 bosome, then as to a Judge to re-
 ceive its everlasting doom: and
 if (as the Apostle saith) the Devil
 hath the power of death, you may
 easily gather that with some,
 Targum, *habet imperium mortis.* Grotius.

death

death and hell are not far asunder; and although he helped the *Heathen*, to put out of their minds the dreadfulnesse of it, by the dream of their *Elyſian* fields, as he doth the *Turks* now by that of their *Paradiſe*: yet to an awakened ſinner, now at the point of death, to be but in danger of it, as not knowing whither he ſhall go, leaveth him at a woful loſſe; but if (as they ſay of the *Molle*) he hath then firſt his eyes open, and ſo cometh to ſee himſelf now on the brow of the hill, and from that precipice now certainly falling into the lake of fire and brimſtone, he giveth himſelf utterly loſt forever. And thus in all theſe four reſpects, we ſee that *death hath his ſting*.

2. And *Hades*, or the grave, 2.
but, or will have the victory; it be- Prov. 30.
 ing that open Sepulchre which 15, 16.
 ſtill crieth, *Give, Give*, till it have
 C 3 ſwal-

7NW swallowed up all; for it is appoin-
 7NW ted (*Saturnus*) for all men once to
 Gen. 5. 24. die, Heb. 9. 27. even Enochs and
 2 Kings 2. Elijahs assumption, and the
 11. change of those, who shall bee
 1 Cor. 15. found alive at the last day, being
 51. a kinde of death, and an analogi-
 immutatio cal dissolution: so that death ha-
 illa species ving one age after another (as it
 mortis erit. were) mowed down the whole field
 Beza in of the world, and, as a last enemy,
 Heb. 9. 27. having conquered all the great
 Conquerours of the earth, and
 with them vanquished all else;
 and still keeping the field, will
 have thereby obtained a com-
 plete victory.

1. In thus bringing down all.

2. So as never to have risen
 more, as some conceive, had
 it not been for Christ, who as he
 is the Resurrection and the Life
 John 11. 25. so by him onely (e-
 ther as Head or Judge) is the Re-
 surrection from the dead, 1
 15. 21.

3. And yet further, so as that the most of them that rise again, shal presently sink down again into eternal death : and so this *sting* prove's that *worm* which *never dieth*, where the fire never goeth out, *Mark* 9. 48. but where, the *saerifice* is *salted with fire*, *ver.* 49. burn's but consume's not; fire being of a burning, but salt of a preserving nature. *Perdit sed non disperdit, & cruciat ita ut nunquam perimat*, as *Camene* somewhere expresseth it : So that to them the Greek *αἱ ἑνὸς*, will answer the Hebrew *אֵלֶּה*, it will be both in *victriam*, and in *perpetuum*, and so a *signal* and a *final victory*.

Now consider this, ye that forget God; for as the Prophet said *Psa.* 50. 23. to *Jeroboams* wife, *I am sent to you* *I King.* 14. *with heavy tidings this day*; if there be such a four-forked *sting* in death, as we have seen in the former particulars; then to you, who

1 Pet. 3. 7. are not as yet made *partakers of the grace of life*, here is matter of
1 Fear. 2 Care.

Use 1.

First, of Fear: and O that the consideration of this sting might now prick your hearts kindly, that the sting it self may not at last mortally wound them: *Seneca* according to his surly Stoical Principle, would perswade himself and others, that *it is ill to desire death, but worse to fear it*. But the Word of God teacheth us, that such as they, have no cause to desire it, but great cause heartily to fear it; and that by reason of their fear of it, they are all *their life time subject to bondage*. Whence it is, that

Heb. 1. 13.

1. In their health and life they cannot endure (their thoughts being fears) seriously to think of it. Like them, *who put far away the evil day*; and for that purpose, *chaunted to the sound of the vial, and drunk*

Amos 6. 3,
4, 5, 6.

drunk wine in bowles, to sing and drink away such heart-qualms, as Lewis the 11. who charged all about him not to name the terrible name of Death to him; and must not that then be a terrible sight, which a stout man dare not look on?

2. In their sicknesse, when death now approacheth; if their eyes be but open, they are horribly affrighted at it. *Pashur* is then a *Magor-missabib*. *Sant* though a *Jer. 10. 3.* King, and valiant, at the news of it, falleth all along *מלך קומה*, *quantus quantus erat*, as *P. Martyr* *1 Sam. 28.* readreth it; and the taller hee *20,* was, the heavier was his fall. *Belshazzar* a mighty Emperour, and *Dan. 5. 1. 2* now in the height of his jollity, *3, 4, 5, 6.* upon the like occasion is struck all amort, *his countenance is changed; his thoughts trouble him, the joints of his loins are loosed, and his thighs smite one against the other: But what*

ver. 5.

what is the matter, that casts him into this shaking fit, and trembling astonishment? It was onely the *fingers of a mans hand*, writing something on the wall; and that, something which hee could not read, and so understood not; and why then should he be so amazed at it? Alas! he feared that it was (as indeed it proved) a Letter written to him from him, whom *Bildad* calleth the *King of terrors*, and that was it which so terrified him: for so we read in the Scripture,

Job 18.14.

Of the shadow of death, as a very gloomy thing, *Job* 10. 21, 22. cap. 16. 16. and 24. 17.

Of the messengers of death, *Prov.* 16. 14.

Of the snares, sorrows, and terrors of death, *Psal* 18. 4, 5. *Psal.* 55. 4. as most terrible; and indeed having in them all that which *Aristotle* mentioneth in the proper object of fear. 1. It

Rhet. 1. 1.
c. 5.

1. It is evil; and the evil of it in the former particulars, we have seen was very great.

2. And this near at hand; for although *he* instanceth in this very particular of Death, and saith, that because we think it farre off, therefore we do not fear it: yet at all times (for any thing that we know,) it may be near enough; and now to the dying man its very near, *even at the doors.*

3. And (which according to his rule, maketh all terrible things the more terrible) it is irrecoverable; if not then well done, can never be mended, and so the man is utterly undone for ever; and this can be no lesse, then of all *terribles the most terrible.* For with what a trembling hand and aking heart, doth the sick man take that potion, which hee certainly know's will either *mend* him, or *end* him? but with how much
grea-

ισασι γὰρ
πάντες ὅτι
ἐποταῖν/ας
ἀλλ' ὅτι ἐκ
ἰσχυρῶς ἐστὶν
φροντίζουσι.

ὅσα αὖ ἀ-
μάρτυσι
ἐπινοοῦ-
θαίσα αὖ
ἐκ ἐνδεχά-
ται.

greater horreur and amazement : must that sinner needs taste of death's cup, who knoweth that it will do neither ? Neither mend him, no, nor yet end him, onely end his former enjoyments, but begin his endless torments. Could then the most careless and obstinate sinner bee perswaded to sit down, and but for one hour, and in good earnest sadly bethink himself thus : *This day and houre I may die, and then not onely all the delights of sin and the world, which I have hitherto taken up with, at one clap are gone for ever: but I have then an incensed Judge to appear before, an irreversibile sentence and doom to be then passed upon me, and extremest torments to be endured by me, and those never to end, when my life and all the comforts of it are ended, but after millions of millions of years, yet (as it were) to begin still, and all this (for any thing that I can be sure*

*of to the contrary) may begin with
mee this day, this hour, this mo-
ment.* Were this, in his more
secret retirement (when the hot
fit of a wantons lust is a little
cooled, and the drunkards wine
evaporated, and the good fellows
closet door shut, and he with-
drawn from the noise of his rant-
ing companions, and conscience
suffer'd in this self-party to speak
outfreely :) were this, *I say*, but se-
riously thought on, and sadly laid
to heart, were it possible that hee
should desperately goe on in his
sin, and thus madly *kick against* Acts 9. 5.
these pricks, against this sting of
death, so sharp, and so deadly?
Thou, who (it may be) with Ha- Gen. 21.
gar, canst not endure to see ano- 16.
ther die, how will thy heart die
quite away within thee, (as Na- 1 Sam. 25.
bals did) when thou seest thine 37.
own death approaching? If the
stings of Bees and Wasps be so
painful,

painful, how deadly will the sting of death bee to thee? Miserable would that mans death be, who should be buried alive in a Vault, full of Serpents and Scorpions. *Friend, thou art the man*, and unless betimes thou look better to it, such will thine be, *thou wilt bee stung to death*. And whatever they story of *Exagon*, who was cast into a great vessell of Serpents, which (*they say*) *circummulcentibus linguis*, did gently lick him, and not sting him: yet no *Psylli*, or *Marsi*, or *Ophiogenes*, are armour of proof against the sting of death, but it will sting deadly.

Plin. lib.
28.c.3.

How vain therefore and desperate is the course of such, who instead of fearing death,

1. Out of grief, fear, discontent, or despondency and despair, being weary of life, either wish or procure their own death?

Job 3.
1 Kings 19
4. Jer. 20.
14, 15, &c.

We read of *Job*, *Elijah*, *Jeremiah*,
Jonah,

Jonah faulty in the former, and **Jonah 4.8**
Saul, **Ahitophel**, **Judas**, and many **1 Sam. 31.**
 in our own times, have been sad **4.**
 instances of the latter. But O wo- **2 Sam. 17.**
 ful delusion! as though death had **23.**
 not a more deadly sting then any **Math. 27.5**
 thing which in this life they can
 feel or fear. This is then but *è fu-*
mo in flammam, as the mans flying
 from a Lion, and a more savage Bear
 meet's him, or going from it into the
 house, (that house, **Job 30.23.**) and
 this more venomous Serpent
 there bites him, **Amos 5.19.**

2. Or out of a brutish senselesse
 stupidity and blockishnesse, har-
 den themselves against it. I say, *Exercit.*
307. dist.
33.
brutish, because as *Scaliger* well ob-
 serveth, Death being a privation,
 and so onely discernable by un-
 derstanding. *Brutes* because they
 do not understand it, do not
 therefore rationally fear it; and
 so proportionably the more bru-
 ish men are, the lesse thoughts
 and

and fears they have of death usually. But notwithstanding the *Leviathans* scales are otherwise impenetrable, yet hee *that made*
 Job 40. 18, *him, can make his sword approach un-*
 19. *to him.* Deaths sting can pierce such armour, even to the quick through such a callous brawnynesse. The great block, though it do not so soon take fire, yet when thoroughly kindled, burns more fiercely.

3. Or for some outward profit and advantage, or popular applause daringly adventure upon it;

Prov. I. 13 As *Theeves* and *Robbers* doe, to
 19. maintain a sharking life; yea, and those braver sparks in former and latter wares, if it be (not for God and their Countrey, in a good cause, way, intention, but) that they may go out in the blaze of a proud affectation of bravery and renown. But *Solomon* though (it
 may

may be) not so stout and hardy a Souldier, yet a far wiser man, may assure them, and that from the Spirit of God, that such ruffings and bravery are *but a vanity tossed to and fro of them that seek death.* Prov. 27. 6.
See Mercer and Baynus in locum.

It is an undoing gain to break their arm by catching at a feather, to lose their precious lives and soules for such unjust spoiles, a *vanity tossed to and fro*, like straws and feathers, which neither in their bodies, soules, estate, name, posterity they are the better for, but in all every way the worse, which will therefore appear to have been a very bad bargain at their last reckoning: as it will also be found by those other, who account it their gallantry readily and chearfully to breathe their last, if thereby they may gain the vain breath of popular applause: too great a price for so mean a purchase; and too daring a brave,

D

if

Suetonius
in Ner-
rone.

if they would consider that death's sting is sharper then their enemies sword point. Such should first with Nero feel the point of the ponyard, before they stab themselves with it, and get themselves more fit for death, and this sting of it taken out before they thus fool-hardily venture upon it, otherwise what was said then to Nero, *usque adeone mori miserum est*, was but coole comfort to his fainting heart in that agony.

So Tacitus of Vitellius,
præterita instantia, futura pari oblivione dimiserat, mirum apud ipsum de bello silentium & prohibiti per levitatem sermones

4. There is a fourth sort of men not so daring as the former, but every way as secure, who yet are most heartily afraid of it, but therefore labour to put away all thoughts of it, their habitually being afraid, puts them upon all meanes, by which they may prevent and banish all actual feares; and so they feast *without feare*, Jud.

12. Tell over their cash, that they may not be troubled with ~~an-~~bring

bring their *dages*. Lye down and
 sleep on their heaps, and then
 dream of goods *laid up for many*
years, Luke 12. 19. and of Lands
 and Houses *to endure to all generati-*
ons, Psal. 49. 11. But is it the way
 to overcome an enemy, to get as
 far as we can from him; or never
 to think of him; or by shutting my
 eyes, to keep the Bees from sting-
 ing me? Although these men sleep,
 yet their judgement *slumbreth not*. 2 Pet. 2. 3.
 Death meane while maketh his
 approaches, and so is upon them
 before they are aware, and then
 their covenant with death is *dissanul-* Isa. 28. 18.
l'd, and their agreement with hell will
 not stand; then thou fool this night,
 is a dreadful sound in their eares, Job 15. 21,
 when in his prosperity, the destroyer
 cometh upon him; when it com-
 meth in the dead of the night,
 when they slept so securely, and
 never dream't of it: as Egypt cry Exod. 1
 for their dead at midnight was 29. 30.

D 2

very

Jud. 18. very dreadfull; and *Laiſh* is ſo much the more affrighted at ſuch an enemies approach, by how much further off ſhe was from thoughts of him; but how much more comfortable and happy would it be to prevent thoſe after ſinking terrors of *death*, by preſent more ſafe and ſaving feares of it?

Uſe 2.

Heb. 11. 7. And answerable care to prepare for it, as *Noah* moved with fear prepared an *Ark*; ἡ δὲ φόβος βουλευμένης ποίει, ſaith the *Philosopher*, fear ſhould ſtand *Sentinel*, is the *conſultive* and *watchfull* affection; as the fearfull *Hare* ſleepeth (they ſay) with her eyes open. O that ours could ſo look about us, that (ſeeing thoſe of us that are young may dye ſoon; and they that are old cannot live long; the ripe apple will drop down of it ſelf, and the green may be ſoon pluckt or ſhaken down) that when (it may be) on the ſudden we are gotten into the gloomy.

gloomy shadow of death, our feet Jer. 13. 16.
may not stumble on those dark moun-
taines ; but that when our death
 commeth, we may be found in
 such an estate, frame of Spirit, and
 way of life, that our hearts may
 not then die, when our bodies do;
 but that upon better ground we
 may use *Cherææ's* words. *Nunc*
tempus profecto est, cum perpeti me
possim interfici. I thank God I dare
 die ; so that although I see I must
 now dye either a naturall or a vio-
 lent death, yet (I blefs him) I can *Mylii A-*
 say with *Steph: Brunus* the Martyr, *poph. pag.*
Mors sanè mihi terribilis non est,
 death though it look grim on me,
 is not terrible to me, and with *Am-*
brose; *I have not so lived as that either*
I am ashamed to live, or afraid to die. • 1.

It was a great word of *Lucan's*,
 which he said of the *Gauls* and
Britans : *animæque capaces mortis*,
 and this because they believed
 the immortality of the soul, happy

D 3 should

2 Tim. 1.
10.

Rom. 5.7.
Τολμῶ
ἐπαρῶν.
Psal. 12.26

should we be, if upon a better account, it might be said of us *Brittaines* that because Christ hath brought life and immortality to light by the Gospel, and hath by his death taken out the sting of ours, that therefore we are indeed *capaces mortis*, we dare die, and in death it self, our hearts can live. Sweet bird that can sing so sweetly and pleasantly and that in winter!

Quest.

But how may this *Nightingale* thus sing; with this thorn (this sting of death) at her breast? what are we to do in the time of our life, that when death cometh, this sting of it may not hurt us?

Ans.

Pliny in his Bookes up and down telleth us of many things, which either prevent, or cure the stings of Bees and Serpents, and you meet with them almost in every page of your ordinary *Herbals*: but when you have read and known all them, you must seek and

and search for remedies against the sting of death in more sacred volumes. The *Heathens* (I confess) in their writings, have in their kind many excellent meditations of death, and consolations against it. Speak much and high of an *ἰσχυρία*, and an *ἰωδυνασία* too: but Psal. 58.
4-5. after all that, death is like that *deaf adder*, that *heare's not the voice of such charmers, though they charm* (at least as they themselves, and too many now amongst us think) very *wisely*: this lesson is learnt to purpose only in the Schol of *Christ*; whose blood alone take's out this sting, and cure's the wounds made by it, whilst miserable *Physicians and of no value* Job. 13. 4. are they all, sith all their *φάρμακα*, are but as so many *αἰώδυνα*, which help to stupifie the part affected, and to make it senseless (which *Mountebanks* easily can do) rather then to work any perfect cure:

D 4

And

And therefore *Ficinus* prescribes a better *method of Physick*, who after his *Tractes, de Sanitate tuenda*, and then *de Sanitate restituenda*, and *de vita producenda*, because after all those courses gone through death will not at last be put off, and if better course be not taken, when it cometh, will bring its sting with it, he wisely addeth another *Tract de vita caelesti comparanda*, to shew how when at death we can live no longer here, we may then live with God in heaven for ever : which is only by Christ, who alone can then make us happy, and our deaths comfortable : what therefore the *Poets* Fable of *Perseus* his borrowing of armour from severall of their *Deities* to harness him against his conflict with *Medusa* : may direct and quicken our diligence and carefullest endeavour to get that from the true *God in Christ*, which may compleatly arm and secure

See *Bacons*
Augm. lib.
2. cap. 13.
p. 137.

secure us against this our last enemy, deadly sting.

Many are the precepts of the *Art of dying well*, as Mr. Perkins * * De Arte moriendi. Perkins, Bellarmin, I. Beust. M. Cyrus, Mi. Francis. calls it, which he and other Christian writers afford us, to whom I must for the present refer you, and all that I shall now say is,

That in the general, something, nay much, nay all is to be done in this time of our life, that we may not meet with this sting in death: nor will it be done with a *Baalams* wish that he might die the death of the righteous: as *Euchrites* (who in this did not make good his name) would be *Craesus vivens*, and *Socrates mortuus*; but he who would die comfortably, must live holily: we Rom. 14. 8 must live to the Lord, if ever we would 2 Cor. 5. 15 die in him.

But in particular would we not have our death too stingy, and its sting deadly: many are the directions which are held forth to us

us by the Scriptures, and from them by several Christian writers, some of which I shall touch upon in the application of the second Doctrine, which is that,

Doctr. 1. The sting of *death*, and the victory of the *grave* by Jesus Christ is taken away as to true believers, who may with *Paul* triumph over both, as the Apostle both in his own and their name doth here in the Text, *O death where is thy sting? O grave where is thy victory?* a most blessed and comfortable Gospel-truth, mainly intended in the Text, and was by me to have been now treated upon in my first choyce of it, as best suiting with the present occasion; but an ill-made pen makes double letters, mine was such, and so instead of one, wrote two Sermons: the latter though more comfortable, and better agreeing with our present business, yet may be now

the better spared, because all that I should have said in the prosecution of it, is so fully exemplified in the life and death of our lately deceased reverend and dear Brother *Dr. Thomas Hill*, late Master of *Trinity Colledge*, and a most useful and happy prime member of this our University, whose sad funeralls we now celebrate.

Concerning whom, if any *Panegyrick* be expected of his deserved praises, that will by and by be better performed by them whose work it is. But as for him, I believe that he was not ambitious with *Augustus*, to go off the stage with a *Plaudite*; so for my part, I came not up hither to paint Sepulchers, when the building and adorning, even of those of the *Prophets*, with our Saviour had no favourable construction.

The Jewes have a saying, that *non facienda sunt monumenta justis*, whose

Mr. Withrington the University O-
rator at St. Maries, &
Mr. Temple one of the senior
Fellows of Trinity
Colledge in their
Hall.

Camera.
Myrothre. 7
in luc. 11.
47. 48.

אין עושין

נפשות
לצדיקים

Talm.

Hierosol

whose words and works are their best *monuments*, and which praise the righteous man, as well as the virtuous woman in *the Gates, Prov.*

*Bene agere,
& male
audire re-
giam est.*

31.31. And truly, if when we have done well, to hear ill, be a royalty: then much more after a life well led (whether we be rich or poor) to have no more said of us then was of *Lazarus*, that *the poor man died, & was carried by the Angels into Abrahams bosom*. I shall ever judge to be a very large funeral *encomium*.

Luk. 16.22

But yet when I read of all *Judah* and *Hiernsalem*, doing *Hezekiah* honor at his death, and of the *widows weeping*, and shewing *the coats which Dorcas made while she was with them*, I am not so strait-laced or superstitious, as when any mans life hath been eminently remarkable and exemplary, lest I should be guilty of idolatry in adoring him, to commit sacrilege, in

2 Chron.
32. 33.

Act. 9.39.

in robbing both the dead of his just praise, and the living of an useful pattern for their imitation.

That this our *Brother* was such an one, is so generally known to you all, and more fully to my self by 34 yeares experience and acquaintance, that I am the more secure, that what I shall say of him, will be lesse suspected of flattery or falshood.

He was born at *Knighton* in *Worcestershire*, of godly Parents, and *David* accounteth it his great honor and blessing to be the Son Psal. 86. 16 of Gods *Hand-maid*: both yet alive, and they happy in so blessed a Son, and although justly said that he died so soon, yet so as that they may chearfully blesse God, that he lived so long, to do so much good in his generation.

As they dedicated him to God, so in order thereto, they trained him

him up to School-learning in the Country, and when he was fit, they sent him for farther ripening to *Emanuel Colledge* in this University: where the Rose was not cankered in the bud his youth not oorruped and debauched, as with grief we have seen many so tainted and poysoned, that they have been irrecoverably undone themselves, and have also infected others. But this morning (like that 2 Sam. 23. 4.) was without clouds, not sullied with any noted miscarriage, that I can remember; but on the contrary, as it is said of *Sampson*, when young, that *the spirit of the Lord began then to move him*: so in his then sober and studious behavior, the Sun looked out betime in that Summer morning, and through grace (otherwise then it oft falls out in nature) gave promising hopes of an after clearer day.

This

Judg. 13.
25.

This was taken notice of by the *Governors of the Colledge*, who thereupon chose him *Scholar of the House*, he (as his *Saviour*) still growing in wisdom and stature, and in favor both with God and man. Luk. 2: 52. $\sigma\phi\iota\alpha\sigma\theta\iota\varsigma$, $\epsilon\iota\varsigma\ \alpha\gamma\alpha\theta\iota\varsigma$, $\sigma\alpha\phi\epsilon\iota\alpha$ O that young Scholars in that vigorous but yet dangerous age of theirs would look on such patterns, and go, and do likewise. Plato in Theag.

Some good time for his further perfecting, and the more happy seasoning of his spirit, he spent with that man of God, now also with God, Mr. Cotton at Boston in *Lincolnshire*; where, upon Gods rich blessing of his most godly directions and example, and the society he had with him, and other eminent Christians there, he was much improved and furthered, as otherwise, so especially heaven-way, which most happily went along with him to his journey's end.

Upon

Upon his return from thence to the Colledge, it was not long before he was chosen *Fellow*, with general approbation though upon a most strict and double *examen*, more (I think) then ever was in that Colledge before, or hath been since, though it still is, and ever hath been according to the *Statutes* very strict and serious, and which hath been blest to be a special meanes of holding up true worth and learning in that happy society.

And now, through Gods good hand, leading and strengthening him, he proves a diligent and successful *Tutor* of very many *Pupills*, and divers of them of quality, who have proved great blessings, both in *Church* and *Commonwealth*. And thus, as he was before a pattern for young *Scholars*: so in this of *Tutors*, great is the trust, which *Parents*, the *Univerſity*, the whole *Nation*.

Nation, and *God* above all put in them ; and great may be the blessing, which upon their faithfulness, may come by them ; whilest so many *Towns, Congregations, Countries*, are blessed with so many good *Magistrates, Ministers, and School-masters*, as they have had Pupils, whom they have been means of doing good to. No one part of their lives (I believe) is of more consequence, or may be of more service, or will come to a more strict account at their last great reckoning. And therefore I both desire, and hope their care will be answerable, especially now, when, as they have more liberty to be, and to do as much good as they will ; so there will not be wanting such as will be very ready to take the advantage from the miscarriage either of ourselves, or of them that are under our charge, to ruine all.

E

But

But this our wise *Maſter-builder* ſatisfied not himſelf, as a *Tutor* in poliſhing of *Builders*, but as a faithful and painful *Minifter*, he laboriouſly endeavoured to ſquare other *lively ſtones* for Gods *Temple*; and ſo as he read to *Scholars* in the *Colledge*, ſo he diligently and conſcionably preached to a neighbour-*Congregation* in the *Town*. Which, I believe, many poor ſouls doe to this day bleſſe God and him for.

Nor was he an *hireling*, to ſie when the wolf came; but when the plague in this time of his *Ministry* raged in the *Town*, he then continued with them in the work. The better Shepherd he, that not onely fed the ſound, but alſo healed and bound up the torn and weak of the flock. This I am ſure in all unkindneſſes afterward taken by ſome, ſhould not have been forgotten.

But

But this *Alabaſter* box of precious ointment thus poured out, *filled the whole houſe with its odour*, John 12.3 and the ſweet fragrancie of it ſpreadeth abroad, ſo that now he come's to be more taken notice of by many both great and good men, and ſo by ſome of eminent worth and honour, he was called to the Paſtoral charge of *Tichmerſh* in *Northampton ſhire*, where he laboured faithfully in Gods Harveſt about eight or nine years, and partly by preaching and converſing up and down with others; but eſpecially (otherwiſe then our *Erratick Itineraries* uſe is) with his own Parochial charge, he proved a great bleſſing not onely to that Town, but alſo to the whole Countrey: like another *Bernard Gilpin*, in every place where hee came, ſpreading a good favour, and leaving it behinde him.

See his
life writ-
ten by Bi-
ſhop Carl-
ton.

Whileſt he was thus at his work
there;

there, for more publick service he was chosen by the *Parliament* for one of that *County*, to attend and assist in the *Assembly of Divines*, called together by their Authority: where being of very good use, he was often *Ordered* by the *Parliament* to preach before them at their publick *Fasts*, and upon other their more solemn occasions; was also chosen by them to be one of their morning week-days Preachers in the *Abbey at Westminster*. Besides, his constant Sabbath-days pains in another great Congregation, where he was a blessing to thousands.

S. Martins
in the
fields.

Thence he was *Ordered* to be Master of *Emanuel Colledge* in this University, which not being a sphere large enough for his activity, he was from thence removed to the Mastership of *Trinity Colledge*. Where what great good he did, they there can best tell; and that

that happy change proclaim's,
 from that confusion (by reason of
 those distracted times) in which
 he found it, to that orderly com-
 posure and frame, in which,
 through Gods blessing, he left
 it. How solicitous hee was for
 their best welfare, his very fre-
 quent preaching in their Chappel
 to them all, and his writing to
 their Seniors, speak out fully.
 And we with them can truly bear
 witnesse, how humble and loving
 to them hee was in his carriage,
 how studious to keep up *Colledge*
Exercises, how zealous to advance
 Piety and Learning; and for that
 purpose to countenance and pre-
 fer such as he observed to be emi-
 nent in either. Long so may that
 famous *Society* flourish, and long
 may such bee continued with
 them, who shall industriously en-
 deavour to carry on his happy be-
 ginnings to perfection.

As he was an *University man*,
hee was zealously careful of

It's *honour*, (which the Parliament House can witnesse) in an unkindely contest about it: and also his care in collecting the decayed *Antiquities* of it, whose pains in that Argument, I desire may not die with him.

Of its *priviledges*, as always, so especially the two years together, in which hee was *Vice-Chancellor*, for which he suffered in some mens reputes unjustly.

Of its *profit and emolument*, being a special means of procuring to it from the Parliament, the *Lambeth Library*, which of right fell to us: and from a noble Knight his Countrey man, both a yearly stipend for a *Mathematick Lecturer*, and also large summes of money for the fitting of the publick Library, that it might be of publick use, which others doe not
more

By Arch-
Bishop
Bancrofts
will.
Sir John
Wollaston
Alderman
of the City
of London.

~~more~~ more desire, then he endeavoured;
 For the accomplishment whereof
 the University is more ways then
 one his debtor.

Finally, of the *general good,*
and well-ordering of it : surely it
 was his careful thought in private
 with himself; for I am sure it was
 the matter of his frequent dis-
 course with others. Scarce was
 there a time that he met with us,
 but hee was asking or proposing
 something or other that way. It
 seemeth his care was to keep up
 those *Universities*, which others
 would ruine : which made *Grotius* De jure
belli ac pa-
cis lib. 3.
ca. 11. sect.
10.
 pronounce many *Christians* to be
 worse than the *Philistims*; for they
 1 *Sam.* 10. 5. would let the com-
 pany of Prophets alone, even
 where they kept Garrison: it
 hath been not from the good will
 of these men, but from the favor
 of God, and our Governors, that
 in the midst of warres wee have

E 4 enjoyed

enjoyed the like safety and protection. However, seeing as the *Philosophers* of old were wont to dispute in the Temple of *Peace*, till it was demolished, and *Intellectus* being in *quiete*. Such a Temple is a *Students* best sanctuary. Pray we for the *Peace* of the *State*, for in it we shall have peace, and not be given up to the fury of those whose little Learning serveth them onely to declame against what they want: near of kin to the *Fox* in the *Fable*, or to them whom the Prophet calleth *אנשים בערש חרשו משחית*, *Arda-liones*, *Burning or brutish men*, and *skilful onely to destroy*. But to return to our Brother. This he was as an *University man*.

As a *Divine*, he was found in the Faith, Orthodox in his Judgement, firmly adhering to the good old doctrine of the *Church of England*; that which in this our *University*

Hieronym.
Mercurialis
de arte gy-
mastica.
Aristoteles
de anima
lib. cap.
Jer, 19. 7.

Ezek. 21.
31.

Tit. 1. 13.

versity our famous *Whitaker, Perkins, Davenant, Ward*, and others maintained in their times: and in the other University among other great Names there, he was a very great Admirer of the right Reverend and Judicious *Dr. Robert Abbot*, Bishop of *Salisbury*, and I wish he had here many more such Admirers. The Doctrines of

Gods Sovereignty in his decrees, of his inconditionate most free electing love, of his free grace against free will and the power of nature in spirituals; of justification by the imputed righteousness of Christ, against the perfection of inherent righteousness now attainable by us in this life; of perseverance in grace against the Apostacy of the Saints, and the like.

Were not with this our Brother, (as they are now called by some)

Sects and Notions, matters onely of * *Learning, and curiosity, and of the*

who calls justification an Article of Learning. *Fox Acts and Monum. Tom. 2. pag: 725.*

Pres-

* *Steven Gardners dialect,*

Presbyterian faction. But of the life-blood of Faith, which at his death, (as hee expressed to his friend) he had singular comfort from; and in his life firmly believed, constantly preached, and by his pen endeavoured to maintain and defend, and that against the great daring Champion of the contrary errors, whom the abusive wits in this University with an impudent boldnesse could say, none here durst adventure upon, whose immodest scurrility his Learned answer to that daring Adversary (which he had made so fair a progresse in) had shortly confuted, had not hee by his more sudden death been therein prevented. This of him as a Divine.

As a Minister of the Gospel, In his preaching he was plain, powerful, spiritual, frequent and laborious; for besides, what in that
kind

(59)

kind he did, as to the University in this place, and in the Colledge Chappel, which was very happy in his often pains there.

In the Town he set up one *St. Michaels.*
Lecture every Sabbath morning in one Church, performed only by himself, and chearfully frequented by a great confluence of both *Scholars* and Townsmen. And another in another Church every *All-Hallows.*
Lords day in the afternoon, in which he bare at least, the fourth part of the burden, and both *gratis*, as there are many more such lectures here performed, much about the same rate, weekly by other pious learned men, and more (I believe) then are in any *Town* or *City* upon those terms in all *England*. In *Cambridge* now, more then any where I know, or in these latter times have heard of, you may have *εὐαγγελισμὸν*, the more to the honor (I say not of *1 Cor. 9. 18.*

such thrifty hearers, but) of God in the first place, and then of that *Reformation* which so many do so traduce and spit at: as also of those more noble spirited Preachers, who so freely offer to God that which costeth them so much, for which of men they receive nothing.

But this place did not bound the course of this our laborious preachers ministry; but as it is

Mat. 9. 35.
Vulg.

said of our *Saviour* *περὶ πάντα τὰ πόλεις*
πασας καὶ τὰς κωμας διδάσκων, καὶ κυρύσσων,
that he went about all Cities and Villa-

Rom. 15.
19.

ges teaching and preaching, and of
Paul, that from Hierusalem, καὶ ἑξ ἑλθο,
per cercnitum, round about, and
that to Illyricum, which was in a
right line 350 German miles, (as
Pareus upon the place computes
it) he did fully preach the Gospel,

in Amos 5.

imitating herein, (as Hierom ob-
serves,) his Lord and Master, that
Sun of righteousness, whose going
forth

forth is from the ends of the Heaven, Psal. 19. 5.
and his circuit unto the ends of it : ut
ante cum terra deficeret, quam prædi-
candi studium. In these their blef-
 fed steps, this our Brother trod
 and followed them in his painful
 Ministry, diligently preaching
 (when he had occasion to be a-
 broad) in remoter parts; but es-
 pecially in many Towns and Vil-
 lages nearer hand, round about
 the *Vniversity*, being a means to set
 up *Lectures* in many of them, and
 very often assisting in them : and
 as our *Saviour* is observed, by
 some *Divines* to have preached
 more frequently, the nearer he
 was to his departure : so this his
 faithful Servant, as it were presag-
 ing that his day would be but
 short, towards his evening made
 the more hast and speed in his
 journey, towards his end, yet
 more abounded in this work of the ^{1 Cor. 15.}
 Lord, and now findes that his labor is ^{18.}
 not

not in vain in the Lord. This of him as a *Minister*.

And lastly, as he was a *Christian*.

Act. 10. 38 He was active for God, as his Saviour, *going up and down, and doing good.* And although otherwise modest, yet when the case required it, bold in a good cause.

Spiritual in communion, so that now that he is *dead*, I feare we want such a *quickener*.

Loquere, ut te videam. Fruitful in discourse, by which we might discover the frame of his spirit; frequent in asking questions, which was both his *humility*, and christian good *Husbandry*, thereby to improve himself, and time, and company.

Affable to others, of much *humility* in low thoughts of himself, and of great integrity and singleness of heart, towards God, his truth, Ordinances, wayes and Servants.

OF

Of a very publick spirit, and much affected with the various conditions of the *State*, especially of the Church and people of God.

A most loving Husband to his wife, and dutiful Son to his Parents.

And in his life time much helpful to his other relations, many poor, both of the *Univerſity* and *Town*, will now feel the want of his bounty, which they tasted of in his life, and both they and others had done more at his death, (as appeareth by his intentions of it in the draught of his will) had not the suddenness of it prevented it.

In a long continued *Quartane*, God had knocked at his door, which in the *interim* of his recovery awakened him to get all within ready against his now coming in, which though to us
 but un-

unexpected, yet found not him unprepared.

In his short sickness to one of his friends he expressed (as *I* before hinted) his great comfort and joy in Gods free discriminating electing love, which therefore *I* would have none among us dispute a way against the time that their turn cometh; to my self, about half an hower before his departure (which *I* hoped had been much farther off) when *I* enquired of him about the settling of his outward estate, and inward peace, he readily and without the least hesitancy answered me, *through the mercy of God in Christ it was made, and that he quietly rested in it.* It seemeth that (as it was said of one) he had his faith at his fingers ends, and having before given all diligence to make his calling and election sure, though somewhat suddenly, called

led out of this life, he had an abundant entrance now set open to him into the everlasting Kingdome of our Lord and Saviour Jesus Christ. ^{2 Pet. 1. 10}
11.

And thus from this University (as the Jewes use to say of a Learned man when hee dieth) *requisitus est in Academiam celestem.*

As to himself, having lived a fruitful and gracious life, as *Clemens Romanus* speaks of some of the first and best Bishops, *Ἰσακκὸν καὶ τέλειον ἱερὰν ἀλυσιν*, he closed up all with an happy and blessed death. *Epistola prima ad Corinth. pag. 58.*

As to others, he lived approved, and died desired; and by myself (I am sure) and by very many, by most that ever rightly knew him (I believe) very much lamented. So that although wee leave *Eximus* to his *Nemo me Lachrymis*, &c. yet this our Brother with *Solon* (if his humility would have suffered him) might
 agist F have

have said, *μηδὲ μοι ἄλυσθαι θάνατον*· I have heard, that at Dr. *Whitakers* Funerals, in this place there were very many wet eyes, and I believe now at Dr. *Hills* are very many sad hearts; but why should we grudge him his happiness? who may say to us, as our

Luk. 23. 28 *Saviour* did to the *Jewes*, *Weep not for me, but weep for your selves, and for the many sad evils, which hee* is taken from, you may be left to see and feel, *Isa. 57. 1.* answerable to which the *Jewes* have a say-

בשרש
אורח
לוקיו
Quando luminaria patiuntur Eclypsin
signū malū est mundo, It is an ill sign
וע
לעולם
to the world, when the *Luminaries* of *Heaven* are Eclypsed. *Dans aver-*
tat omen: But certain it is, that we have left in him a great good help to keep off such judgements, and that at such a time, in which he could be ill spared. But we must humbly submit to the Sovereign

ing of such good mens deaths,
signū malū est mundo, It is an ill sign
to the world, when the *Luminaries* of *Heaven* are Eclypsed. *Dans aver-*
tat omen: But certain it is, that we have left in him a great good help to keep off such judgements, and that at such a time, in which he could be ill spared. But we must humbly submit to the Sovereign

reign will of that Supreme All-
 sufficient God, who *can of stones* Matt. 3. 9.
raise up children unto Abraham; and
 who, (whatever we doe) stand-
 eth not in need of his best fitted
 servants for the accomplishment
 of his work. Onely the fewer
 and weaker our hands are which
 are left, the more wee have need
 to bestirre them for his truth, and
 in his service: or rather, the more
 earnestly spread and lift them up
 to him, that he would carry on
 his own work by his own
 strength; and if it be his will, (as
 the *Jewes* from that in *Eccles. 1. 5.* Antiquam
of the Suns rising, and the Sun occidere si-
going down, are wont to say, that nat Deus
 the same day wherein one great solem justi
 man dieth, another is raised up, alicujus,
 a *Joshua* to succeed *Moses*, and *Sa-* oriri facit
muel Eli) that the mantle of this solem justi
 our *Elijah* may fall upon some *Eli-* alterius.
sha, that some may arise in his a Kings 2.
 spirit and power, and that doub- 13.

Serm: 87.
1 Sam, 30.
25.

In Dr. Ar-
rowsmiths
succeeding
him in Tri-
nity Col-
ledge.

Robinsons
Essaies,
cap. 61.

Phil. 1. 23.

led; as *Ambrose* saith of *Elijah*, *plu-
gratia dimisit in terris quam secum
portavit in caelis*; so that the place
of this our *David* may not be left
emptie, but what is alreadie hap-
pily supplied to the *Colledge*, may
also be made up to the whole U-
niversity, and the Church of God.

Meane while, let not us or his
sometimes nearest *Relations* sor-
row as men without hope:

q. Either of our selves, as though
because he hath left us, God
should have left us also; but by
his death, let us take occasion to
love the world lesse, out of which
he is taken, and heaven more, whi-
ther he is gone before us, and
where once we shall for ever en-
joy him, and bee there with
Christ, which is best of all.

Especially, because there is no
cause at all to weep as without
hope of him, who undoubtedly
releth in Christ, and though
dead,

dead, liveth and triumpheth in
 Heaven, where in that blessed
 Consort hee now sing's this joyfull
emvluor in the Text, O death, where is
 thy sting? O grave, where is thy vi-
 ctory? Now thanks be to God, who
 hath given us the victory, through our
 Lord Jesus Christ.

*etiam in morte
 triumphat*

In the morning of the resurrection
 hee shall rise again, and shall
 be glorified in the sight of
 all eyes.

I

very bright power

etiam in morte triumphat

etiam in morte triumphat

etiam in morte triumphat

etiam in morte triumphat

etiam in morte triumphat

etiam in morte triumphat

etiam in morte triumphat

etiam in morte triumphat

etiam in morte triumphat

etiam in morte triumphat

etiam in morte triumphat

etiam in morte triumphat

SERMON



S E R M O N I I.

I COR. 15. 55.

*O death, where is thy sting? O grave,
where is thy victory?*

THE Text presented *death* and the *grave* to us as an enemy, in a double, but very different posture.

1. As armed, and so formidable: *Death* with its *sting*, and the *Grave* with the *victory*.

2. But secondly, (and which is principally intended) disarmed, and so made contemptible: and here *Death* hath lost its *sting*, and the *grave* the *victory*.

The former we have lately considered upon a more sad occasion, when we took view of the
dark

- **dark side of the cloudy pillar**, Exod. 14. 20.
 and whiles the true *Israelite* look-
 eth on it onely, he may, with the
Disciples begin to fear, as he en- Luke 9. 34
 treth into that cloud. But now
 the bright side is turned to us, and
 the true *Disciple of Christ* may hear
 out of this cloud that sweet
 voice, *This is my beloved son.* Af- Luke 9. 35
 ter a dark night, the day now
 break's, and the *shadowes*, (even Cant. 2. 17
 the shadow of death) fly away.
 The last enemy is destroyed, and
 the true *Believer* who had fought
 under Christs banner, after the
 conflict ended, and the victory
 obtained, is now gotten into the
valley of Berachah there, in God, 2 Chron. 20. 26.
 to triumph over these his ene-
 mies. With this *emulation*, O death,
where is thy sting? O grave, *where is*
thy victory? and so the point
 which remaineth to be treated on
 is, That

As to a true Believer, in and by Je- Doct. 2.

F 4

See

Jesus Christ; death hath lost its sting, and the grave which swalloweth up all, shall at last it self be swallowed up in victory: For so our Apostle

here διονει κοιμῶν τοῦ θανάτου ἐπεμβαίνον, καὶ

καταπαύων αὐτὸν, ἀνδραγαθῶς, καὶ ἐπὶ νίκῃων βοᾷ, καὶ

In locum.

ἐκκαλεῖται, as *Chrysostome* and *Theo-*

phylact flourish the words; as a

victorious triumphant Conqueror

treading on the necks of these

vanquished enemies, cries *victo-*

ria, and shout's out with this tri-

umphant song, *O death, where is thy*

sting? O grave, where is thy victo-

rie?

In which words, as to the strength and elegancy of the expression, take notice of

1. His Rhetorical *Prosopopæia* and *Apostrophe*, in this *Cataclenastical compellation*, *O death—O grave.*

It seems this man of God durst look these *μορμολύκονα*, bugbears in the face, and speak out to their heads without fear and astonishment.

2. His

2. His as elegant, but stringing
Interrogation. *Where is thy sting?*
Where is thy victory? which addeth
weight to the expression, but yet
more elevateth and sleighteth the
adversary, as wholly vanquished,
and his power and terror quite
vanished, *ὀρχισται, ἀπολωλε, πωπυλῶς, ἡ* *Chrysost. in*
φάνισται, when sought for it cannot *locum.*
be found. This question of the
Apostles, being like that of Zebul-
to Gaal, *Judg. 9. 38.* *Where is now*
thy mouth? when he stood before
him speechlesse. Or rather like
that *chap. 1.* of this Epistle, *Where*
is the wise man? where is the scribe?
&c. v. 20. which hee had answer-
red before, *ver. 19.* in his *ἀπώ-
λεσαν*, they were destroyed and
brought to nought. And so here,
when he asketh the question, *O*
death, where is thy sting? *O grave,*
where is thy victory? he also had
before answered it, in his *ἐπεμνήσθην*,
ver. 26. and *κατέωδον*, *ver. 54.* both
words

words being strongly significant to our present purpose.

Kalasyāra, it is destroyed, abolished, made idle and vain, that it can do nothing, at least to our hurt, whilst its sting is broken, and quite taken out, the *Bee* is become a *Drone*. It is as a *vipera medicata*, that whatever good it may do, to be sure it can doe us no harm, but rather as *Moses* his *Serpent*, becommeth a staff in his hand to support him; which before he was afraid of, and ran away from, and might he not then well ask the question, *O death, where is thy sting?*

And then adde, *O grave, where is thy victory?* when he had immediately before in the fore-going verse said, *καταβήν εις νικη.*, it self was swallowed up in victory.

Thus the strong man is overcome by the stronger, who by taking out this sting, hath taken from him his
armour :

Luke 11.
21, 2.

*warrior: and so even the lawful
 captive of the mighty is taken away, Isa. 19. 24,
 and the prey of the terrible delivered, 25.
 whilst this terrible enemy is
 thus despoiled, and this painted
 Lion is not armed, which is now
 a foul fault in Deaths Heraldry:
 Now as an Ex-Consul, a quondam
 Tyrant, like the beast that was, and
 is not, and *miserum est fuisse*, our Rev. 17. 8.
 enemies misery, but our happi-
 ness; when, being once landed
 on the shore of Eternitie, we
 shall with everlasting joy, look
 on death, and the grave, with all
 their power and terrour, as at
 waters that are past; and amongst
 the many other dead corpses of
 our Egyptian enemies, see Death Job 11. 16
 itself also dead on the sea-shore; and Exod. 14.
 then having the harps of God, sing 30. with
 the song of Moses and the Lamb: 15. 1.
Revel. 15.
 Or if you will this of the Apostle 2, 3.
 in the Text, O death, where is thy
 sting? O grave, where is thy victory?*

In

Myrothec.
pag. 37, 38

Pfal. 119. 4.

In which words *Camero* think's
the Apostle hath special respect to
that great promise of our *Saviour*,
Matth. 16. 18. that the gates of Hell
shall not prevail against his Church;
which gates of Hell, he expound's
of the power of death and the
grave; which being weakened and
annull'd by the death of Christ,
he saith, *et nescitis*, they shall not
be able altogether to prevail, as that
compound Verb. signifieth. Some-
thing indeed death and the grave
are able to doe, and that to the
elect of God; those *חבלים מות*,
those cords and chains of death, will
be able to draw them to the grave,
and there for a time keep them
bound under their dominion,
non est in aeternum, valebit sed non
prevalebit, as he speaketh of death;
but at worst this will not bee al-
waies, time will be when this
salva est et aeternum in the Text, which
have so long kept us prisoners in
the

the grave, shall at last themselves, as condemned prisoners, be cast into the lake of fire, Rev. 20. 14. when the *Elect*, after all their foretastes of this mercy here, as it were, by Faith, antedating this Triumph, and before-hand tuning the Instrument against that blessed *Consort*, being then fully and for ever freed from this *last enemy*, as well as all others, shall sing out aloud this blessed triumphant song, which shall then fill Heaven and Earth with the sound of it; *O death, where is thy sting? O grave, where is thy victory?* But more particularly, That *death* even in this life, hath lost its *sting* to such, appeareth from this, that 1. for any hurt it can do them, they have been enabled to sleight and despise it. 2. In regard of that great good it brings with it, they have earnestly desired that it would come, and as chearfully welcomed it, when it did.

1. For

1. For *any* hurt it can do them, they have been able to sleight and despise it, and (as it is here in the Text) to triumph over it, O death, where is your sting? As though hee had said to this Serpent, you make an hissing, but you hurt not. Your Canon makes a roaring, but its no bullet that you shoot but powder, which cannot blow me from Christ, and my stedfastnesse, such *Shaw-fowls* do not scare me, which instead of being affrighted, I can smile at.

In 1 Cor.
10.

Mors Christianis ludus est. So Vincentius, nay, (as Chrysostome expresseth it) ὁ θάνατος ὡς παιδικὴ γέλοιος, it is such as tenderest Virgins, and weakest children

Bacon. Aug-
ment. l. 4.

ca. 1. p. 205

So also Vespasian died with a jest, and Augustus in a complement.

could laugh at; and although they were more serious then with Sir Thomas More, to die with a light jest in their mouths, yet they could with an holy derision of their cruellest Tormentors, as

Lauren.

laurentius, when now broiling on
 the grid-iron to *Decius*; in that
 facetious *Sarcasme*. Behold, *Ecce miser*
 wretched Tyrant, thou hast roasted *tuam partem*
 thine own part, turn the other. *assasti, et er-*
 It *te alteram*
 would be too long to relate in
 particular how ambitious, and
 sometimes too forward *Primitive*
 Christians have been by crowds to
 presse to death and martyrdom,
 blunting the edge of the keenest
 Persecutors swords, and choaking
 those ravenous beasts of prey,
 whose throats were as open sepul- *Rom. 3. 18*
 chres; or, like the *Behemoth*, *Job*
40. 23. thinking to swallow down
 all, the tenderest age being enabled
 chearfully to endure the greatest
 hardship, and the weakest sex to o-
 ver-master strongest pains and tor-
 ments, as so many flea bites, or
 medicinable blood-lettings. So
Anna Arsequin in that case could
 subscribe her self; Such an one as *Acts and*
 neither wished death, nor feared his *Monum.*
 end *Tom. 2. pa.*
 might, *776.*

might, and as merry as one that was bound for Heaven. *ad luxuriam*, as Chrysostome upon these words said of Paul in the Text, and the same may we of Hers and many others. Noble souls ! that could despise that, which others trembled at, like Christ himself, and by his mighty conduct, leading captivity captive, triumphing over death, the fear whereof keeps others in bondage. Such a miracle Bernard saith, he saw in dying Gerardus, *hominem in morte exultantem, & insultantem morti*, exulting in death, and insulting over it ; a miracle indeed in regard of the greatnesse of the thing, but none in respect of the ordinarinesse of it, in many now, in more in former times of persecution ; but eminently in our Apostle, who might well ask death, where its sting was? when in the first place for any hurt it could do him, could thus

Ephes. 4. 8

Heb. 2. 15.

Serm. 26. in Cantic.

thus despise it, and triumph over it.

2. But secondly, in regard of ^{τὸ ἐπὶ θα-} the great gain he should have by ^{ποιοῦν χάρι-} it, could earnestly desire that it ^{ἀφ-} would hasten to come, and as ^{Phil. 1. 21.} cheerfully and joyfully welcome it, when it did.

1. A believer can heartily and earnestly desire it, *cui vita in tædio*, ^{Mors omni-} or rather *in patientia*, ^{bus est fi-} *mors in desi-* ^{nis, multis} *derio*, is weary of life, or patient- ^{remedium,} ly content to live, but willing ^{probis etiā} and desirous to die. ^{votum.}

And this not out of extremity of present anguish and pain, or heat of passion, as *Elijah*, *Job*, *Jo-* ^{1 Kin. 19. 4} *nah*, and others, who upon that ^{Job 7. 15;} account *long for death*, and *dig for* ^{6.} *it more then for hid treasures*, *Job* ^{Jonah 4. 3} *3. 21.*

But in cool blood, upon most serious debate, *Paul* is in a *strait between two*, and when hee hath disputed the case *Pro* and *Con*, he

G

con-

concludeth for a conclusion of this life, ἐπιθυμία ἔχει εἰς τὸ ἀπαλῦσαι, *Phil.* 1. 23. desiring to bee dissolved or to be loosed, as some read that word, or rather *reverti*, as *Ruffinus*, or, as our last Translators render it to *depart*, as a traveller to return home, and there to bee loosed from this worlds intanglements, as Charet or Coach-horses use to be from their harnesse, when they come to the end of their journey; for so the words both καταλύειν and ἀπαλῶναι signifie, and so *old Simeon* in the same case maketh use of a like word, *Luke* 2. 29. νῦν ἀπαλῶν, praying for a dismission, as a prisoner from his chains, and a stranger to his home, where as a weary traveller, he may lie down and take his rest: for so death, to such, is frequently in *Scripture*, and other Authors expressed by *sleep*, and the burying place is called κοιμητήριον, a *sleeping place*,

Gener.

Bezä.

הַדְּמָה

dimissio
Σ mors.Schindler
in 700

place, and both the grave is *קבר*, Isa. 57. 2. and the Bier that carrieth to it *קבר*, both words signifying a bed to rest and sleep on; which they could not well have done, if death had retained its sting, and so their graves had been as so many Vaults full of Scorpions, and themselves like the *Leviathan* that hath sharp-pointed stones spread under him, Job 41. 30. If so, it had been no *molliter ossa cubant*, would have proved but a very uneasy bed, not so to be desired quietly to take our rest in; this sting therefore must of necessity be gone, seeing so many in their right wits have so heartily and earnestly desired that it might come. And what then? when it did come, were they then as much troubled and affrighted at it, as the old man in the Fable, who weary of his burden, wished for death; but when it came at his

as *ὁ γέρων*
ἐν τῷ κβέρῳ
τῷ, ὅστις
ἐκείνῳ
ἐν τῷ κβέρῳ
Εὐριπ. Ἀλ-
cest.

his can, all in a fright, got up with his load, and trudged away as fast as his feet, or rather his fear could carry him? No, but

2. Did not more earnestly before desire it, then at its approach most gladly welcome it.

Nor this neither with them, Job 3. 22. and some others, who by reason of extremity of outward or inward anguish, and weariness of life, (as Saml said, *anguish is come upon me, because my life is yet whole in me*) doe therefore exceedingly rejoyce, when they can finde the grave; which many of them then too late finde they have little cause for, when, to their smart they will meet with infinite more misery after death, then they did before. But they that have a *lively* faith in Christ, and in a *dying* hour can then act it, even when in a manner they lie speechlesse, (from consideration of that greater good

a Sam. I.

good they then partly meet with, and are more fully then entring upon) can say, that the day of their death, is better then the day of their birth; so that where- as they cryed in that, they cease Eccles. 7. 1 in this. And as the *Martyrs* did, the day of their *Martyrdome*, account it their *Natalitia*, and accordingly (as the manner was) Mar. 6. 21. Gen. 40. 20. most joyfully welcome and celebrate it. If it came in a natural course peaceably, nay, were it never so violent, yet receive the cruellest sentence of it, as *Cyprian* did, with a *Deo gratias*. So they story of *S. Andrew*, saluting the Crosse on which he was to be crucified, and saying; *Take me from men, and restore me to my Master*; as of *Laurence Sanders*, who when come to the stake at which he was to be burnt, kissed it, saying, *Welcome the Crosse of Christ, welcome everlasting life*: That whereas the

*Accipe me
ab homini-
bus & red-
de me ma-
gistro meo.*

14. *OV. 16.* messenger of death, to most men, is
 in it self, and is so describ'd in
 Scripture, very terrible, yet to a
 dying Believer, then acting a live-
 ly faith, is nothing so, but is enter-
 tained by him as a welcome mes-
 senger sent from the Father, as to
Robinson. a childe at nurse, to bring it home,
 where it shall be better provided
 for, whilst it transmitteth him
 from all his sins and sorrows into
 that place and estate of blisse,
 where hee shall never sinne nor
 grieve more. *Solinus* his relation
Browns in- of the *Swan's* singing a little be-
quity into fore her death, is now accounted
vulgar er- but a Fable; yet *Aristotle* in one
rours, li. 3. place confirmeth it, and in ano-
cap. 25. ther rendreth this reason of it,
** De histor.* that then generous blood goeth
Animal. li. to the heart, making it chearful,
9. cap. 12. and that thence cometh the me-
 lody. I shall not undertake to
 assert either the relation, or the
 reason of it; but thus far may ap-
 ply

ply it, and say, that God promi-
 seth to his *meek* servants, that *their*
hearts shall live for ever; and if
 for ever, then in death it self; and Psal. 118. 26
 thence it is that such generous
 blood indeed cometh then to
 such hearts, which enableth ma-
 ny to end their lives, not in
 mournful *Elegies*, but in most
 joyful songs of praise and thank-
 giving, without any dolorous
 sense, or mournful complaint of
 the sting of death: and where
 is it then, when it is thus ear-
 nestly desired, and so welcomly
 entertained?

I grant that this is not so with
 all believers; *Hezekiah* in this
 case, did not sing like the *Swan*,
 but chattered as the *Crane*, and
 mourned as the *Dove*. And many
 may bee the reasons, why God. Isa. 38. 14.
 in wisdom and faithfulness may
 let some *Believers* setting Sun, (at
 least for a time) be muffled up in

Ephes. 6.
16.

*Animaſque
in vulnere
ponunt.
Virg. Geor.
4.*

a cloud; and the fault is in them-
selves, that whereas Satan useth
then most fiercely to cast his *fiery
darts*, they then are not careful to
hold up the *shield of faith*, which
might quench them; but by their
willing or wilful unbelief, take a
course to thrust them in deeper.
The Bee dieth when she hath left
her sting in the wound; but if the
man who is stung, shall carelessly
let it alone, he may come to more
smart by it, which, by his care-
timely to get it out, might bee
prevented; like carelesse of a
worſe sting, breedeth greater
smart in the case wee now speak
of. What therefore hath been
said of a *Believers* security and
comfort in this kinde, is to bee
understood of him as *such*, viz. as
he approveth himself to be a *true
believer*, stirring up, and acting
his faith in Christ. Otherwise al-
though the second death shall
have

have no power over him, yet as he may be found careless and negligent, the first death, if it surprize him in that posture, may very sorely sting and wound him: for as its said of *mans laws*, so its as true of Gods promises, they favour not them that are asleep, but such as are awake and watchful; and so to such a *wakeful* Christian, death is but a *sleep*, indeed not it self, not *death*, but an entrance into life; as Bernard saith, *miserable unbelievers call it death, but to faithful believers, what is it but a passeover, but a Jubile?* Though in it self it bee an enemy, yet by the death and life of Christ, it is so disarmed, that his servants can earnestly desire it, and gladly welcome it, by reason of the great good it bringeth with it; and as for all the evil it may seem to threaten or inflict, can securely despise it, and victoriously triumph

Miseri infideles mortem appellant, Fideles vero quid nisi pascham?
Bernard.
De natura & dignit. divini amoris.

triumph over it, and with *Paul* here, say, *O death, where is thy sting?* &c.

For the further clearing whereof, that we may more distinctly see in what sense the sting of death is taken out, and the power of the grave abolished, as to believers; we are to take notice

1. Negatively, that it is not so to be understood, as though they should never either die, or meet with any anguish in death.

1. That death should not so far sting them, as not to take away their bodily life from them, that what was once given out of *John* should be true of them, that they should never die; for so the longest lived of them have done, *Gen. 9.* and the wisest shall, *Psal. 49. 10.* and the best, oftentimes soonest, as sadly appeared in the untimely deaths of *Judah's*, and

our

John 21.
23.

8. 12. 13.
14. 15.
16. 17.

our English Jofiah: for as for this death, Gods sentence, in dying, *Gen. 2. 17.*
thou shalt die, or thou shalt surely die,
 upon Adams sin, both to himself,
 and his whole posterity in ordina-
 ry course was, and continueth ir-
 reverfible; so that it is appointed *Heb. 9. 27.*
 for men (that is, generally for all
 men) once to die, and because the
 best are sinful whileft they live,
 therefore they must die once, that
 once at last they may fin no more.

And if it be replied, that that *Obj.*
 sentence upon the first Adam is ta-
 ken off from the faithful, by
 Christ the second Adam;

I answer, true; but yet in Gods *Anfw.*
 most wise order and method, and
 that appeareth in two particu-
 lars:

1. That although as to all curse
 and wrath, and vindicative Ju-
 stice, that was at first in it, all that
 is taken away by the imputation
 of Christs satisfaction in our justi-
 fication,

fication, yet the full freedom
 from it, yea, and from worse evils
 then death is, (that we might be
 kept more humble, and depen-
 dant on God, and Heaven at
 last more welcome) is carried and
 perfected by degrees. As on the
 one side when the sentence of
 death was passed upon *Adam*, and
 so he was a dead man, yet he did
 not at that instant presently die;
 as deadly poison taken doth not
 alwaies kill presently, but some
 after a shorter, and some after a
 longer time; so here on the other
 side, the most Sovereign medicine
 may not perfectly cure at the first,
 but when it hath had its perfect
 work; and although our Redem-
 ption by *Christ* be full, and our re-
 covery by him will be made com-
 plete, before he have done with
 us, yea, even at the first we are (as
 I said) in our justification, freed
 from the state of death, yet the
 guilty

guilty malefactor is not alwaies
 presently taken out of prison up-
 on his first receiving of his par-
 don, nor we at the first wholly
 quit from the miseries of this life,
 nor from bodily death, no, nor
 from sin, which to a godly heart
 is more bitter then death. Did
 not our Heavenly Father know,
 how both for the present and the
 future to improve them all to his
 own glory and our good, he could
 and would cut *short his work in*
righteousnesse, and at the first, at Rom. 9. 28
 once pardon guilt, extinguish sin,
 remove sorrow, & abolish death,
semel & semel omnia; but a man,
 (and so sin and death in the god-
 ly) may have his deaths wound
 before he be quite dead, and a
 conquered captived enemy may
 for some time be kept alive, and
 have much good use made of him
 before he be finally executed; and
 so it is in this divine Oeconomy of
 Gods

Gods grace to his servants, and in his proceſſe againſt theſe our enemies : he reſcueth us orderly, and by degrees, from one enemy *after* another, from one inſult of the ſame enemy *after* another.

2. And (which is the ſecond particular in this divine method of God observable) he *doth deliver us from the worſt firſt* : firſt, from that which is wholly inconfiſtent with his favour to us, and our intereſt in him : as,

First, from his revenging wrath, and the condemning guilt of ſin, and ſo from the ſtate of death, in our juſtification, *Rom. 5. 1, 2. and 8. 1, 2. &c.*

And therewith from the domination of ſin, in our ſanctification, *Rom. 6. 14.*

From the being and inexistence of ſin, at death, *Heb. 12. 23.*

And from death it ſelf, (which is left laſt, as leaſt hurtful) at the reſur-

Resurrection, 1 Cor. 15. 26. 54. and it is abundantly enough for our comfort, that if not in this life, yet at death; or to be sure at that last day, we shall have the full *ἐκδόσις*, and perfect accomplishment of this great work, when Christs rescue of us shall be complete, and death our last enemy shall be wholly and for ever swallowed up in victory. And this is the first *Negative*, Death hath not lost its sting, so as that *believers* should never die.

2. Nor so neither, that at their death they should never feel any kind of smart and pain by the sting of it. You heard that *Hezekiah* then wept sore, and you read *Ira. 38. 3.* partly how poor, and partly what desperate shifts, even *Abraham*, *Gen. 22. 12, 13.* *Job. 2. 11.* and *David*, *1 Sam. 31. 12, 13.* and *Peter*, *Matth. 26. 70. 72. 74.* (three of the Scriptures greatest Worthies; the first

first famous for *faith*, the second for *valour*, the third for *boldnesse in the cause of Christ* - were driven to through fear of it; and sad instances of latter times have shown that when many secure obdurate sinners have died (as you use to say) like *lambs*, some of the true *sheep of Christs* pasture have been then half worried by this *evening wolf*; in such evenings these *frogs of the infernal pit* oft croak aloud, and *Belzebubs* flies then swarm apace. Satan when now to be cast out teareth most; in *Israels Exodus* or out-gate from *Egypt*, *Pharaoh* pursueth with all his *Charets*, because if then once gone, they will be out of his reach for ever; the *Devil* cometh down with greatest *wrath*, because then he hath least *time*; and when *Israel* is weak, *Amalek* must fall on the *Rear*, and do something now or never. And hence it hath been, that possibly you

Mar. 9. 26.

Exod. 14.
5, 6, 7, &c.Rev. 12.
12.Deut. 25.
17, 18.

you may have over-heard some dying *Saints* groans to have been very deep, and seen their death-beds, (as *Dauids Couch*) *watred and swimming with tears*. Especi- Psa. 6.6.
ally if

Either guilt of sin be then charged on the conscience, as not pardoned.

Or some defilement of sin then discovered and aggravated; if our faith then stumble, our hearts will sink and fall, and bee much bruised against the gates of death: a *body of death* will then lie very heavy on the weak sick man, now hastening to his *bodily death*; and that sin which so defile's him, that he cannot with freedom and serenity of spirit at other times appear before God in *dnty*, will more abash him, when now he is to appear before him in *death* to receive his doom. Rom. 7. 24

And thus far (for the Negative)
H death

death hath not lost its sting, but partly doth, and partly may retain it, as to true believers.

2. But (for the *Affirmative*) so, as that in this life, at death, and at the resurrection, they may with *Paul* in the Text, ask where is it? For

In the *General*, it is but this outward life that death can seise on; as our Saviour said of other enemies, so may we of this our last enemy, it *can kill onely the body, and after that hath nothing more that it can doe.*

Lu. 12. 4.

Obj. Or, if you say, that it was before granted, that it can, and sometimes doth sting their souls also.

Answ. All I answer is, that thanks be to God, yet it is not mortally, for on such the *second death hath no power*: and then, if they escape that *second death*, this *first* to them is but *Larva mortis*, (as he calls it) but

Rev. 20. 6.

but a grim *vizard* of death, in the Scripture account is reckoned for no death indeed, for whosoever *believeth in me* (saith our Saviour, *John* 11. 26.) ἡ μὴ ἀποθάνει εἰς τὸ αἰῶνα, *shall not die for ever*: so in the Original, which our last Translators, not unfitly (but as the Greek phrase will bear) read it, *shall never die*, if not *for ever*, saith construeth it *never*; though I die *temporally*, yet Scripture calleth it a *sleep*, rather than *death*, if I do not die *eternally*. This in the general.

But more particularly this *sting of death* is taken away from Believers

I. In this life, partly, in justification, and partly in sanctification; for the Apostle in the words following the Text, telleth us, that *the sting of death is sin*; and sinne stings us, both in its terrifying condemning guilt, binding over

to punishment, and in its enflaving power and pollution.

1. Now the first wee are freed from in our justification, there is then peace, *Rom. 5. 1.* and no condemnation, *Rom. 8. 1.* we are passed from death unto life, *1 John 3. 14.* the destroying Angel passeth over and strike's not, when the door-posts and lintel are first struck with the blood of the Paschal Lamb. And how chearfully then doth old *Simeon* sing his *Nunc dimittis*, when he hath got his Saviour in his arms, and his eyes have seen Gods salvation? There is no sting of death that he complaineth of, the kisses of Christs mouth have sucked that out from a justified Believer; and then although the shadow of death should sit on my eye-lids, as they did on *Jobs*, yet if I can but then discover the eye-lids of the morning, but the first and least out-lookings of Heaven upon

Exod. 12.
12, 13.

Luk. 2. 29,
30.

Job 16. 16

Job 41. 18

ON

on my soul, in pardon and peace, especially if broad day light, and the more glorious shine of the *Sun of righteousness*; how painful Mal. 4. 2. soever deaths sting might otherwise have been, my *Phœbus* is my *Physitian*, so that there will be full healing under his wings; and O death, where is then thy sting?

2. And as for the defiling pollution, and enthralling power of sin, though it be as painful as the very guilt of it, is as a prick in the flesh, sting's deep, and prick's αὐτοῦ τῇ σαρκί. the very heart, *Acts* 2. 37. yet a 2 Cor. 12. 7. Believer in this life hath an healing plaister for this wound also, from the spirit of grace in his sanctification: and how quickly doth a clean wound heal? with how little pain doth a formerly well-ordered body die? and with how much lesse, doth a soul, not *Philosophically* purged, but *spiritually sanctified*, depart from this earthly

tabernacle, which is so subject to be foul, and the very sweeping raiseth a dust, our repentings not being without new defilings? Death is not dolorous when my death and my sin do not meet, but so part, that when the one cometh, the other is gone for ever; and how doth the undefiled Dove (which had before lien *among the pots*) then shine and glister, when now in her flight to Heaven, the *Sun of righteousness* shines on her wings, which are covered with silver, and her feathers with yellow gold? That I may allude to that of the Psalmist, *Psal. 68. 13, 14.* with what joy and delight doth the now chaste soul, when it hath given a bill of divorce to all her former *Paramours*, ruer in *amplexus*, now cast her self into the bosome and embraces of her best beloved? Truly it is no terrible sight to see death, when the pure
in


in heart (though now closing their Matth. 5. 8 eyes in the gloomy shadow of death) can even *then* see God, in the clear glasse of a pure conscience: there is no such sting in it to such, to disquiet them, but that without the help of other friends, they may close their own eyes, and take their rest in their *Saviours* arms, and their Heavenly Fathers bosome.

Which leadeth me from the first part of the Believers freedom from the sting of death, *In this life,* to the

2. Second and greater, and that *even in death it self.* So that when it kills, it hurts, it stings not; but when they lose their lives, death then loseth its sting, and this many ways: for whereas in the former point wee shewed that to a worldly carnal man, one sore prick of this sting of death was,

*Στοιχείων
ἡ δυνάμις
ἐλάττωσιν
ἔ, Justin
Martyr A-
pol. 1.*

H 4 which

which the life of his soul was wrapt up in. On the contrary here it will appear, that a Believer in the out-let of his life, hath his , (as it is called, *Luke 9. 31.*) his out-gate from all that which in this life most troubled and wounded him, when the world shall never trouble, or the Devil tempt, nor God frown, nor we sin any more for ever, then (I say) we are freed

1. From all the troubles of this world, which, as to others, so especially to the godly useth to be very vexatious and troublesome.

A tempestuous sea; and am I hurt if a tempest drive me out of it into harbor?

עֵמֶק הַבְּנָה, *Psal. 84. 6.* a valley of tears (so some read it) or of Mulberrie trees (so others) the one are moist, and others use to grow in more dry places, between

between them they may serve to make up a more compleat *Embleme* of this miserable world, made up of *woes and wants*; and how often may you over-hear the sad mourner complaining, *Now wo is me that I sojourn in Meshech?* and that word signifieth how long he thinke's the time is protracted; and may you not see those mourning *Doves of the valleys* mantling the wing, & saying, *O that I indeed had wings like a Dove, that I might flee away, and be at rest.* And that rest death and the grave bring's us, for *there the wicked cease from troubling, and there the weary be at rest, Job 3. 17. at rest*, from all sicknesses, pains, sorrows, persecutions, &c. which here they either feel or fear, the one death end's and cure's, the other it prevent's.

It put's an end to them, so that either they are not, their malice then

Psa. 120. 5.
 ἡ μενοινία
 μου ἰστα-
 νησιν.
 lxx.

Psal. 55. 6.

then ceaseth, *post fata quiescit*, or in case it prove *immortal*, so that their cruelty rageth against the dead bodies, estates, good name, and posterity of Saints departed; yet the best is, they then feel it not. *Bucer* and *Fagins* did not cry out from Heaven as hurt, when their bones (suppose the wise Inquisitors mistook not some others for theirs) were ridiculouſly burnt here in *Cambridge* divers years after their deaths, the dead man neither pine's nor starve's, and though you stab him, he neither ſighe's nor groane's: the weary before, (how ever others trouble themselves with them then) are at rest, and although men will not let them *live in peace*, yet in spite of their malice, with old *Simeon*, they depart in peace, what evil they before felt, is then ended.

And what they feared, is then
pre-

prevented, they being taken
 away from the evil to come, *Isa.*
 7. 1. as usually *evil* is then *co-*
ming, when *good* men are *going*;
 and if so, it is then the Fathers
 love and care even hastily to
 snatch away the child, when
 the wilde bull is broken loose
 from the stake, and is now run-
 ning upon him; as also the wise
 Husbandman hasteneth to get in
 his Corn, before the swine bee
 put out into the field to root up
 all: the ordinary instances in
 this kinde, are, *Josiah*, sudden-
 ly taken away, that his eyes
 might not see the evil that was
 to bee brought upon his people;
 and so, though he died in warre,
 yet he is said to *bee gathered to his* 2 Chron.
grave in peace; and so *Daniel* is 34. 28.
 bid to go away and rest, *chap.* 12.
 13. before those great clashing
 and confusions should come,
 which had been foreshewn to him
 in

Wilson of
the life of
R. James.

in the fore-going visions of the
Book. Saint *Augustine* dieth a
little before *Genfericus* took *Hippo*,
and *Parvus* before *Heidleberg* was
lost, to whom (if you please) you
may add Mr. *Brightman*, for whom
the *Pursuivant* was sent a day or
two after he was buried. And
is then the man hurt, who by this
means is set out of harms way?
Or, is our traveller to Heaven the
worse traveller, or in a worse
case, for taking up his Inn be-
times, before the storm come, or
he be benighted in a wilderness?
At death the world will never
fight or fright us more, and where
then is its sting?

2. Nor will then the Devil bee
ever able to tempt us any more;
his are *fiery darts*, but then (thanks
be to God) we are *in armour*, out of
gun-shot; his temptations are
pricks in the flesh, and there let
them stick; but the happiness is,
that

Ephes. 6.
16.

2 Cor. 12.
7.

that in death wee have left our
 flesh behinde us. This *Pharoah*
 may then (as was before shewed)
 pursue us most most fiercely with
 all his forces; but then it may
 confidently be spoken to the *Isra-*
el of God, Fear not, stand still, and
see the salvation of the Lord, which
he will shew to you this day, for these *Exod. 14.*
Egyptians whom you have seen to day, *13.*
ye shall see them again no more for
ever.

The Devil who had the power *Diabolus*
 of death, *Heb. 2. 14.* hath by death *per quod*
 his commission and power abro- *potestatem*
 gated and abolished. For, *habuit, vi-*
ctus est.
 The souls of departed Saints, *Ambros.*
 are then out of his reach.

And as for their dead bodies,
 although they may be, and have
 been abused by wicked men, the
 Devils instruments, yet it hath
 been justly questioned, whether
 the Devil himself immediately
 have any such power over them,
 We

We read once of his contending
 Jude v. 9. with *Michael the Archangel*, about
 the body of *Moses*, and if the
 thing he contended for, were
 (as it is usually conceived) to
 have the place where it was buried
 discovered. It is plain from
Dent. 34. 6. that in that conflict he
 was worsted, and is there then a-
 ny sting in death, when after it
 the world shall never any more
 trouble, nor the Devil tempt?

3. Nor (which is a far greater
 word) God frown, which yet in
 the time of our life he seeth just
 cause sometimes to doe, and to
 vail his face from us; but then
 we come to live, not by faith,
 which admits of doubting, but
 1 Cor. 13. by vision, and that *face to face*:
 12. that morning will be (as 2 Sam.
 Rev. 22. 4. 23. 4.) *without clouds*, because we
 shall be above them, and in near-
 est conjunction with the *Father of*
 Jan. 1. 17. *Lights, with whom there is no over-*
shadowing;

shadowing; whatever the loanfom
 strangements be that wee meet
 with here, yet when *Lazarus* is
 once dead, he who was kept out
 of the rich mans gates, is then
 found in *Abrahams* bosome, the
 place of warmest love.

Luke 16.
 22.

And that most lively warmth,
 most livelily felt, in this chill and
 dark evening of death, *in it there*
is light, *Zech. 14. 7.* in grace as well
 as in nature, the *afternoon Sun* is
 oftentimes very warm, and the
 setting Sun shines out sometimes
 most gloriously. So *Oecolampadi-*
us (making good the splendor of
 his own name) now dying, and
 that of an uncomfortable death,
viz. the plague, could lay his hand
 upon his breast, and say, *hic abun-*
de lucis est: here, here in this dark
 evening is abundant light, then
 then in that gloomy shadow of
 death have humble Believers (and
 oftentimes none more than they
 who

who before had been most sad and broken-hearted) met with divinest raptures & ravishments of Gods love, with glorious self shines, and most pleasing smiles of his countenance, and sweetest kisses of his mouth, as the loving mother kisseth the sweet babe, and so layeth it down to sleep. So the Jewish Masters expound that *Deut.* 34. 5. of *Moses* his dying *וַיִּקַּח אֱלֹהִים אֶת מֹשֶׁה* *ad os Jehovah*, as though God did take away his soul with a kisse; and so of their 903 kindes of death which they use to reckon up, this their *נִשְׁקָה* *נשקה*, the death which cometh by such a kisse, they say is *omnium placidissima*, of all most pleasant and comfortable: which, they say also, *Moses* and *Aaron*, and *Miriam* only died of; but many besides them, through Gods mercy have at that time known what the kisses of Christs mouth mean.

And

Maimonid.
More. Ne-
vuch. parte
tertia cap.
51. ad fi-
nem.
Buxtorf.
Lexic. Ra-
bin. ad vo-
cem נשקה.
Idem in
Flori leg.
Hebr. pag.
205.

And yet this both in *Moses* and *Aarons* deaths is to this purpose singularly remarkable, that whereas you read of Gods bidding *Moses* to go up to mount *Nebo*, and there die, and of *Aaron*, to go up to mount *Hor*, and strip him of his garments & die there, you shall not find in either places that *ut capistrati ad mortem male trahebantur*; that as Malefactors they were dragged to it as to an execution; but on the contrary, without the least reluctance, they did as they were bid, like (mee thinks) well nurtured children, although others of the Family sit up later, and it may be have greater provisions preparing for them, yet without crying, or the least whimpering, make themselves ready, and go up to bed when their Father bids them, and well they might, although others staid behind, and were to be entertained

Deut. 32.

49, 50.

Num. 20.

25, 26.

*Heinsii ex-
ercit. sacra
in Matth.
cap. 16.*

tained with *Canaan's* milk and honey, which they were cut short of, seeing they were thus sent to bed with a kisse, never to have the least appearance of a frown more.

4. But might we here *adde* and *never sin more*, you may say, this *would seal up the summe*, complete all, and leave of this sting neither mark nor remembrance. Nor will this bee wanting, and therefore in the last place I shall bee bold to adde this too. For as sin in *this life*, had (as to the Believer) lost its condemning guilt, and dominion, so in *death*, it will bee deprived of its being, or existence; indeed as long wee shall here continue to dwell in these *houses of clay*, it will be *domine aquaria*, that which will keep possession, and have its dwelling in us, *Rom. 7. 17.* but when our souls shall then bee dislodged of
our

Ezek. 28.
12.

our bodies, this incroaching and troublesome *Inmate* shall once for ever be thrust out of doors from both bodies and souls together; the death of *our body* delivering us perfectly from this *body of death*, by which *σώμα θανάτου*, its controverted whether be meant this our *mortal body*, or the *body of sin*, which Rom. 7. 24 is more deadly. I grant the latter, but would not exclude the former, because both of them are put off together, as when *Samson* died, the *Philistims* died also together with him. This (some think) was typ-
Docet non finire hos conflictus quamdiu mortale corpus circumgestamus, quando corpus peccati penitus aliquando exuemus, Pareus in locum.
 ped out by that in the Law, where it is so often spoken of mens being *unclean until the evening*; but more fully and plainly asserted in the New Testament, where the souls of *just men* once got to Heaven, are said to be
Judg. 16. 30. Vide Annotat. in V.T. incerti Autoris. Cantabrig. 1653.
 made

See Mr.
Cotton on
Ecclef. 7. 1

made perfect, Heb. 12, 23. Other places are brought by some to the same purpose, as that Rom. 6. 7. *He that is dead is freed from sinne*, which though meant of a death to sin in mortification, yet alludes to what is in natural death, as Interpreters agree upon the place; and those expressions of Christs presenting us to himself, ἀμώμους, *faultlesse*, Jude 24. *not having spot, or wrinkle, or any such thing*, Eph. 5. 27. which to our particular persons is done in death, Ecclef. 12. 7. and that also, 1 Cor. 15. 26. where death is said to be the last enemy which is to be destroyed, which they conceive it could not be, if sin should remain in us undestroyed after death: but because these places may seem to be capable of a satisfying answer, I wave them, and content my self with that one before mentioned. I confesse some * *Divines* of very great

* See Mr. B.
his vindic-
cia legis,
pag. 118.

very great worth, conceive it is not *death*, but *Cinerefaction* that wholly rids us of sin, *i.e.* that wee are not wholly freed from it, as soon as the soul is departed, and the body is now dead, but when it is turned into dust and ashes: and this they would inferre from the instance of *Lazarus*, who af- John 11. ter hee had been dead four days, was raised up to life, yet so as he *died again*, which yet hee should not have done, if the Image of God had in his first death been perfected in him, and so he wholly freed from sinne. To which I briefly answer,

1. That it is no good way to prove that to be the ordinary and general course which God takes withall others, because possibly it might bee so in *Lazarus* his particular and extraordinary instance, concerning whom busily to enquire what kind of death his

was, or in what state his soul was in that *quatriduum mortis*, I think would be too presumptuous curiosity.

2. Although the Image of God in him might not be made perfect upon his first dying, and therefore hee might die again the second time, whilst some consequents of sin, (as mortality) yet clave to him, yet it wil not thence follow, that sin abode in him, no more then that a Saint departed lieth under the power of sin, though he do continue under the power of death, which is a consequent of sin, till the resurrection. Not that I determine that *Lazarus*, after his first dying and rising again, lived all his time after without sin, in which to define any thing either way, were rashnesse; but onely to deny the inference, that because the Image of God was not every way completed

pleted upon his first death, so that he died again, therefore it was not restored in this, as to his being freed from sin, which I conceive Saints departed are, though till the last day they lie under the power of death, which yet was brought into the world by sinne; *Rom. 5.12.*

3. For the ordinary course, as I believe the dead body is no proper subject for sin, so I conceive all Protestants, who deny a *Papish Purgatory, or middle state after death,* must needs confesse that the soul before the body be turned to dust and ashes, is got to Heaven, into which no unclean thing entreth; and therefore as soon as it is loosed from the body, it is so loosed from sin, that it may have a ready flight, and free entrance unto that undefiled Mansion.

And therefore I cannot but subscribe to him who calls Death

ἡ σὸν ἀμαρτία, and say with *Am-*
brose, *quid est mors nisi peccatorum*
sepultura ? that however it bee
 the curse of the wicked, to die
 in their sins, *John 8.21,4.* yet for
 the godly, death in them kills sin,
 and is buried in their grave, and
 so sin and death, which were be-
 fore friends in our death, prove
 deadly enemies; *peccatum peperit*
mortem & filia devoravit matrem,
 sin at first begot and brought forth
 death, and death at last destroyeth
 sin, as the worm kills the worm
 that bred it. *Death came in by sin*,
 and sin goeth out by death, and
 so sinne dis-armeth it self, taketh
 out its own sting; and may wee
 not then well say, *O death, where*
is thy sting ? O grave, where is thy
victory ? viz. when death it self, is
thus killed, as you use to say,
quick silver is killed, when so qua-
lified, as it is made medicinable.

And the grave, which swallow-
 ed

Jam. 1.17.

Rom. 5.12
 Mr. Bright-
 man in his
 Sermon on
 Luke 4.18
 pag. 66.

ed up all, is it self *swallowed up in victory, Captivity led captive*, and this our enemy not only subdued that it cannot hurt us, but also made to serve under our victorious Conquerour, so as to destroy our worst enemy, sin I mean, which we had most cause to be afraid of, and which above all made death terrible.

And thus wee have seen how the sting of death is taken out both in life and death from a Believer; but for all this, all is not yet done, for all the time that we continue dead, death in some respect continueth his dominion, & whilst the grave keeps our bodies prisoners, how hath it lost the victory? There is therefore something yet behinde, and will that good God who hath thus far led us, here leave us; that as *Rachel died, when now it was but a little way to come to Ephrath, so when one* Gen. 35. 16.
stroak

stroak more would bring us to shore, we should sink in the harbour? O no.

As on the one side *David* from good experience could style God *יְהוָה*, a God, *who performeth, or finisheth, or perfecteth all for me, and whom he loveth, he loveth to the end,* John 13. 1.

So on the other side, as for his and their enemies, *when he beginneth, he will make an end,* 1 Sam. 3.

18, 19. 12. nor will he with *Joash*, when hee hath smitten twice or thrice, for want of giving the last stroak fall short of completing the victory.

3. And that will be at the last day of the general Resurrection, till which time, death as it were lived, reigned, and kept the field, and the grave continued his victory; but as in death (we heard) *sin* lost its being, so at the resurrection death and the grave shall for

Rom. 5. 14

for ever lose theirs, *κατασθνήσκει*, it shall be destroyed, v. 26. and *καταβήσκει* shall be swallowed up. In the 54. ver. immediately preceding the Text, to which the Apostle relates in these words, *O death, where is thy sting?* &c. which he speaks by way of *anticipation* of faith, and (according as before I expressed it) as it were beforehand tuning his voice that he might sing them out aloud in that last great *Jubilee*, and then *death and the grave shall* Rev. 20. *give up their dead*, and disgorge¹³ themselves of all that they had before swallowed, and then not onely the *sting of death*, but also *death* it self shall die and cease for ever, *for there shall then be no more* Rev. 21. 4. *death*, then our *dead bodies* shall again live, *Isa. 26. 19.* so as thenceforth they can die no more, *Luke 20. 36.* but what is said of our *Saviour*, shall then be made good of his *servants*, they shall then live, *who*

who were dead, and shall live forever, Rev. I. 18. and then Death and Hell as vanquished enemies shall be dragged after our glorious Conquerours Charet, whilst his Redeemed ones shall follow him with their joyful and thankful acclamations, and make Heaven and Earth eccho this triumphant Song, O death, where is thy sting? O grave, where is thy victory? Nor will they forget to adde that which the Apostle doth, v. 57. Now thanks be to God, who hath given us the victory through our Lord Jesus Christ. Which fitly leads mee to the Application.

SERM. III

Use 1.

AND let the first be everlasting Praise and Thanksgiving to the Prince of our Peace, and Captain of our salvation. Now and ever blessed be our God, who hath given us the victory through our Lord Jesus

Ver. 57.

Jesus Christ: and truly it must be
 τὸ δίδωμι, if ἡμῖν, a most free gift, if
 we have it, for did wee fight and
 win it, that wee should wear it?
No, he trod the wine-*presse* alone, and
 of the people there was none with him ^{Iſa. 63. 1, 2}
 when he came from Edom with his
 garments died in the blood of these
 our enemies, travelling in the great-
 nesse of his strength, mighty to save,
 τὸ ἔκ κείνης ἰνσῆς ἡ ἀγων, ἡμῖν ὅτι νικῶ δι-
 δοται, as *Theophylact* upon the Text.
 He endured the conflict, and wee
 in and by him gained the victory;
 or as *Chrysostome* expresseth it, <sup>Ille pugna
sustinuit,</sup>
 τὸ ἔκ τῆς ἐπαύσεως αὐτοῦ ἕκαστος, τὸ ὑπερίκεναι καὶ ἡμῶς, <sup>nos coronis
et trium-
phis suis
ornavit. P.
Martyr.
Rev. 4. 10,
11.</sup>
 στεφανώσαι ἐποίησεν, He got the victory, and
 let us wear the Crown. But shall not
 then our humble and thankfull
 ingenuity cast down our Crowns at
 his feet, or rather set them on his
 head, whose right it is? and say, ^{Ezek. 21.}
 thou art worthy, O Lord, to receive ^{26, 27.}
 glory, and honour, and power, for
 thou hast created all things, and for
 thy

thy pleasure they are, and were created; all is by him, and from him, and therefore let the praise of all be to him for ever. It was,

1. His *death*, which gave death its deadly wound, and by death
 Heb. 2. 14. *he destroyed him who had the power of death, which is the Devil. And this*

As most gloriously, whilest thus in his greatest *weaknesse*, he foileth
 2 Cor. 13. 4. Satan in his greatest strength, *vincit dum vincitur*, when as a weak man he is overcome of death, as the mighty, Almighty God hee overcometh both death, and him that had the power of it, and on the very Crosse *made a shew of him openly*, when he himself was there *made a spectacle.*
 Coloss. 2. 15. *Musculus.*

Rom. 6. 23. So most justly; for seeing death is the wages onely of sinne, he most righteously forfeited that his power and authority, by inflicting death
 2 Cor. 5. 21 *on him who knew no sin; and thus*
 Jero-

robeams arm drieth up, when 1 King. 13.
retched out to lay hold on Gods ⁴
rophet; and the waspish angry
ee fastening her sting where shee
hould not, hath lost both it and
er life together. This made
Hierom insult over death, *illius*
parte tu mortua es, devo-
rasti & devorata es; but In Epitaph: Nepot.
withall he blesseth Christ for it,
Gratias tibi Christe Salvator. quod
tam potentem adversari-
um nostrum, dum occide-
ris occidisti, its most just Ut Hydrus Crocodilum
that death should die, interficat. P. Damian:
for seising on the Lord lib. 2. ep. 18.
of Life, who never de- Dentes infringes in ni-
served it; and although mis - solido : concoquere
wee did, yet just too, non poteris, sed sicut Da-
that we should be deli- nielis bolo Babylonius dra-
vered, seeing our **Surety** hath sa- co, cruciaberis & crepa-
tified. And thus our blessed bis. Del-Rio Adagial
Redeemer, by being lifted up on pag. 250.
the Crosse, fought with these our
enemies from the higher ground,
and

and so mortally wounded their head, and that spear which pierced his heart, brake this *sting*, which else would have wounded ours, *in hoc signo vinces*; so that however other Souldiers are wont to be dismaied at the death of their Captains, yet we are delivered, and so animated by the death of ours; his death is our life, and therefore let him have that praise, which he purchased at so dear a price.

2. His *Resurrection* is both the cause and pledge of ours, 1 Cor. 15. 20, 21. hath a special influence into our *justification*, Rom. 4. 25. & 8. 34. affording faith (by
 Rom. 5. 1. *which we are justified*) a sure handhold; in that it clearly manifesteth, that hee had paid the debt, when the prisoner was set free, satisfied Gods Justice, when the arrest of death was taken off, and then, O death, where is thy sting? and

and by opening his own grave, had done as much for ours, and then, *O grave, where is thy victorie?* Ezek. 37. 12.

3. The imputation of his sufferings, death, and righteousness, is that which in our justification takes off Gods revenging wrath, and the condemning guilt of sin, which our Apostle saith, is the *sting of death*, and so he saveth us from going down into the pit, or at least bringeth us up out of it, because he hath found a ransom, Job 33. 24.

4. It is the grace of his Spirit, by which we are enabled to mortifie the deeds and lusts of the flesh, Rom. 8. 13. which was another sting of sin, and so of death, which the finger of the Spirit of Christ onely take's out. It is not our strongest purposes or resolutions that will bee able to overthrow these enemies, a foul sore,
 out K till

till it be indeed healed, will run,
though we say it shall not.

Nor will the Heathens, and
Philosophers *Purgative virtues*,
Bonavent. cleanse this sink, in which the best
in ejus vita of them so foully wallowed.
cap. 2.

Nor the Papists Purgatories,
penances, watchings, whippings,
lousie shirts, or S. Francis his kis-
sing or licking of Lepers sores,
which will cleanse this fretting
leprosie. The poor woman in
the Gospel after she had spent all
Mark 5. 25, she had on other miserable Phy-
26, 27. sicians, could not get her issue of
blood stopped, till shee got a
touch of Christs garment. Por-
phyrie himself confesseth that no-
thing else can effect this cleansing,
Morn: de *sola principia hanc purgationem per-*
veritat. *ficere possunt.* By which *Principia*
Rel. cap. 27 some conceive, wee meant the
three *Persons* in the blessed *Trinity*,
but whatsoever hee meant by
them, I am sure it was the blood of
the

the sacrifice, and the oil that cleansed the *Leper* in the Law, and Lev. 14. 14 that by them was meant the 15, 16. blood of Christ, and the grace of his Spirit, which alone hath power to cleanse and heal both them then, and us now under the Gospel.

5. They are also the consolations and comforts of the same Spirit of Christ, which are the *μαλαγμια*, and *Lenitives*, which actually and formally take away all that pain and anguish, which the sting of sin and death make in our consciences, such joy and peace are Gal. 5. 22. fruits of this spirit, and spring Rom. 14. 17. from no other root. It is the Lord Jesus who is our good Shepherd, and Joh. 10. 11 as it is the good Shepherds work, See Ainsworth on Gen. 29. 2 and office, first, to feed his sheep, and then secondly, to make them lie down and rest, so he openly doth both these to our souls, feeding us in green pastures, Psal. 23. 2.

K 2

and

and makes us lie down at noon, yu, and at night too, Cant. 1. 7. the first in our life time, and the other even in death, and thence no sting in death to a dying Christian.

6. Finally, it will bee his last glorious appearing, at the bright lustre whereof, the shadow of death will then quite vanish, and death it self (which till then had continued and prevailed, and just then having cut down all before it, had (as it were) completed its conquest) shall then for ever be swallowed up in victory.

Col. 3. 11. And thus wee see our Christ, who is our *all*; from first to last in this great atchievement of our victory over death, hath done all, and therefore to him most deservedly let be all the praise; and if the *Philistims* when they had gotten *Samson* into their power, praised their Gods, and offered a great sacrifice to *Dagon*, and rejoyced that
Judg. 16. 23, 24. *he*

bee had delivered their enemy into
 their hands, who had destroyed their
 Country, and slain many of them;
 then what Lebanon is sufficient to Isa. 40. 16.
 burn, or what cattel on a thousand Psa. 50. 10.
 hills sufficient for a burnt sacrifice?
 what Hecatombs of praise and ser-
 vice, of what ever we are, have,
 can doe or suffer, are due to our
 great God and Saviour? who hath
 delivered the destroyer of our
 both bodies and souls into our
 hands, and us out of his; who
 hath slain not only many of us, but
 either hath or will make havock
 of us all, *heaps upon heaps*, farre
 more and greater then ever Sam- Judg. 15.
 son did of them. Now not unto 16.
us, not unto us, O Lord, but to our Psa. 115. 1.
 most mighty and most merciful
 God and Saviour, be all the praise,
 who hath thus delivered us from the
 power of darknesse, and hath tran- Colos. 1. 13
 slated (*unrooted*) i. e. hath as a Colo- Davenant
 ny, transplanted us into a new in locum.
 K 3 and

and better Country) from under the power of sin and death, *into the kingdome of his dear Son*, the Lord of life and glory, hath opened for us that *iron gate*, and broken those everlasting chains of darknesse asunder, and having perfectly vanquished hell and death, hath instated *us in that power of an endlesse life*. Now glory to God on high, and on earth peace.

Use 2. For as this is matter of his endlesse praise, so of *strong and everlasting consolation and good hope* to all those that are made partakers of *the grace of life*. For so Calvin rightly observeth, that the *Apostle* here in the Text, *tam animos â exclamacione erigere voluit Corinthiorum animos*; by such an hearty and triumphant exclamation as this, *O death, where is thy sting? O grave, where is thy victory?* he intended to rouse and raise up the drooping

drooping, trembling, sinking
 hearts of Believers, and by this
Prosopopæia, (as P. Martyr adde's) *Proponit ob*
 he presenteth death as having got *oculos mor-*
 a deadly wound, and now lying *tem prostra-*
 prostrate at their feet, for them se *ta et con-*
 curely to trample upon and to *fossam.*
 triumph over, the sting being
 gone, and the honey onely remain-
 ing, whilest it hath delivered
 them from their worst enemy, sin;
 and more nearly united them to
 their best friend Jesus Christ their
 Lord and Head. It doth indeed
 part them from the bodily pre-
 sence of other dearest relations
 here on earth, and from their bo-
 dies too, which they must leave
 also for a time, till they at last
 come to a more joyful meeting.
 But not from God, who as *Saul* 2 Sam. 1.
 and *Jonathan*, in death are not part- 23.
 ed, but then most nearly united.
 So that what was before *porta in-*
ferni, is now *introitus regni*, the 16. *Bernard in*
Cant. Serm.

gate of Hell is now become the entrance into Heaven; or as Mr Brightman expresseth it, *what was before the Devils Serjeant to drag us to Hell, is now the Lords Gentleman-Usher to conduct us to Heaven*, Prov. 31. 8. dying men are called *אֲנִי*, a phrase which hath troubled Interpreters, to give the true sense of it; the word usually signifieth a change of raiment, and so indeed death strip's us all, but happy they whom Christ hath spread his skirt over, they then will not be found naked, but clothed upon with their house from Heaven. This a Believer hath in death, yea by death, and what conclusion then should he inferre from it, but the *Psal-* *mists*? Ergo, *Therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope, because thou wilt not leave my soul in Hell, but wilt shew me the path of life, &c. and therefore I will not onely rest in* peace,

Vide Mercer. in locum.

2 Cor. 5. 2,
3, 4.

Psal. 16. 9,
10, 11.

peace, but leap for joy, whilst **T**
 can thus insult over so deadly an
 enemy; the *righteous may well have* Prov. 14.
hope in their death, when from this ^{32.}
Text, they may be sure of the
 victory.

Which therefore should arm *Use 3.*
 the heirs of life against the feare
 of death; we read, *Cant. 3. 7, 8.*
that the valiant of Israel have their
swords on their thighs, because of fear
in the night; which implieth, that
 as other nights usually strike men
 (at least children) into fears, so
 this long and more darksome night
 of death, is subject to raise fears
 even in those that are *men of God*.
 Especially whilst they are weak
 children, they are oft weary of
 life, and yet afraid of death, that
 God (in a manner) knoweth not
 what to do with them; as the An-
 gel, (*in Cyprian*) chideth such, *pati*
timetis, exire non vultis, quid faciam
vobis? and truly such children
 should

So the
 Greeks, a-
 mongst
 their many
 words for
 a night
 have *Si-*
die for one
 which im-
 ports fear.

should be chid out of such childish fears, but from the *valiant* Israel God expecteth more spirit, if not wholly to prevent such insults, yet with courages to repell them; for else to what purpose serve *their swords on their thighs?* and a lively faith in their hearts, if the fears of death can dead it? It is a sad word of Calvin upon Heb. 2. 14, 15. *He that cannot quiet his heart in all holy contempt*

Si quis animam pacare non potest mortis contemptu is sciat parum se adhuc profecisse in Christi fides nam ut nimia trepidatio ex ignorantia Christi gratia nascitur, ita certum est infidelitatis signum.

of death, let him know that he hath as yet professed but a very little in the faith of Christ, because this trembling ariseseth from too much ignorance of his grace, and is a certain sign of too much infidelity: For so Paul, Rom. 10. 7. affirmeth, that doubtfully to ask, who shall descend into the deep? is to bring Christ again from the dead, as though he had not died, and by his

his death overcome death and Hell: but on the contrary,

1. The example of Christ our Saviour dying, should animate every Christian Souldier against fears of death; his tasting of it Heb. 2.9. for us, should keep it from being to us a cup of trembling: for if the weak silly sheep freely followeth, where the *dux gregis*, before hath led the way, why should the sheep of *Christ's* Pasture be at a stand, though it bee in the valley of the shadow of death, from *following the Lamb* Rev. 14.4. *whithersoever he goeth?*

2. But the merit and efficacy of the death of Christ should in this kinde bee most operative; as it pacifieth the wrath, satisfieth the justice of God, removeth guilt, and purchaseth life, had we the skill of faith to apply it aright to our wounded souls, it would be able so perfectly to take
out

Maledictionem sub-undo sustulit quod in morte formidabile erat. Cyp.

Heb. 2. 14,
15.

out the sting of death, that we should have no cause to be troubled with the fear of it; for so it is *signanter dictum*. By death hee hath destroyed him who had the power of death, so as to deliver them that were all their life time in bondage, by reason of their fear of it: so that if we shall fear, it is some bodies fault, but none of his; for on his part *active, quoad causam & fundamentum*, (and in the sense that fear is sometimes put for the thing feared) wee are delivered from the fear of death.

Though on our part, through weaknesse of faith, or want of due exercise of it, *passive, quoad effectum vel eventum*, wee may bee too much disturbed with this passion, and accordingly fear it; as a man before in danger, if now by his friend indeed set in safety, wee may truly say hee is put out of fear, though for his part

part (as not sensible of it) you may possibly see him yet stand quaking and trembling, like him who after a storm which hee hath been in, is now safe on the shore, and yet his head is so dizzy and turns round, that he think's hee is rowling and tossing in the tempest.

But shall wee bee so silly, that when Christ hath knockt off our chains, the Devil through these fears should tie and keep us bound with straws?

Nay, shall we be so unkinde, I had almost said, so prophane, as with *Ahaz*, *Isa. 7.* in such a trembling fit as you read of *v. 2.* not only to weary men, but God also, *v. 13.* not onely be injurious to our own peace and life, but also to the worth and efficacy of Christs death, as though it were not able to fetch out the sting, and all the poison of ours.

Especi-

Especially seeing that after his
 Act. 2. 24. *death* followed his *Resurrection*,
 those chains of death being too
 weak to hold him, but that *ὑπερ-
 βάλλον μέγιστον δύναμιος*, that *ὑπερ-
 βύουτος πάντων*, that exceeding greatnesse
 of his mighty power *Samson-like*
 easily snapt them, as so many
 burnt threeds asunder, and so
*disruptis mortis, sepulchri inferni
 repagulis*, he riseth in the glory of
 that his might as a Conquerour
 over death, and so *dieth no more*,
 that we might fear no more. *Death
 hath no more dominion over him*, that
 the terrour of it may have none
 over us. Thus our *Elisba* hath
 cast that salt into these bitter wa-
 ters, and so healed them, that
 from thenceforth there might
 bee no death in them; and al-
 though there were sometimes
death in the pot, and a deadly poi-
 sonous sting in that death, yet by
 casting in of this *meat*, there is
 now

Ephef. 1.

19.

Judg. 16.9

12.

Rom. 6.9.

2 King. 2.

21.

2 Kings 4.

40-41

ow no *harm*, but meat and medicine, life and strength in it; and how long then shal we be so weak as like children to be afraid of our Phyfician and Phyfick? or like such timorous men, who, when in the dark, are afraid of any thing they see, thinking it to be a Devil, or an enemy, which when it comes near proves their very friend? But when shal we once attain to that *boldnesse of faith* as ^{1 Tim. 3.} not to fear death, which by the ^{13.} death and resurrection of *Christ* is become a Serpent without a sting, and although an enemy, yet such an one as hath lost the victorie?

The way to our help herein, ^{Helps against fear of death.} will be

1. To enquire into the occasions and causes of this our malady; and then

2. To apply to each their several proper remedies, that so although

although we must all die, yet we may die in peace; and whereas some say, that all die of a Feaver, yet we may not in a cold *shaking* fit, but with such peace, comfort, joy, and triumph, that wee may then say *Pauls* words, with *Pauls* spirit and faith, *O death, where is thy sting? O grave, where is thy victory?*

Causes of
this fear.

I. Now amongst those causes of our fear of death, some may be more blamelesse and excusable, if not justifiable, for a true Believer (and that as acting faith) may lawfully in some cases desire the continuance of life, and so far in a regular way and measure fear death.

I. From a natural averſation from death, if not as a fruit of ſin, yet as an enemy and deſtroyer of nature, which before I hinted was in *Peter* and *Paul*, yea, in *Chriſt* himſelf; as appeared in his agony

agony and bloody sweat, in that Lu. 22. 44.
ἐκθαμβηθεὶς καὶ ἰσχυροῦν, being amazed,
 and very heavy, and his soul be-
 ing exceeding sorrowful unto
 death, *Mark 14. 33, 34.* so that
 again and again, he prayeth the
 same words, *v. 39.* that if it were
 possible that Cup might passe
 from him, *Matth. 26. 39.* I con-
 fesse there was more bitterness
 in that Cup, then of a bare na-
 tural, or a more ordinary vio-
 lent death, but yet death as it
 is in it self a privation of life,
 and so a natural evil; so it was
 no sinne in our Saviour in way
 of natural affection, to turn from
 it, but the perfection of his o-
 bedience to subject himself, and
 his natural desires and fears to his
 Fathers will in it. Matth. 26.

2. From some more special 42.
 grounds of desire of continu- Mark 14.
 ance of life: 36.

As, till he attain some mercy
 desired;

desired: so *Moses* desireth to live to goe over *Jordan*, and see that goodly Mountain and *Lebanon*, *Dent.* 3. 25. and *Hezekiah* weeps.

When he
heareth he
must die
before he
had an
heir.
Isa. 38. 3.

Or some mercy promised, as no doubt *Simeon* could not have been willing to see death, till (as was revealed to him) he had seen the Lords Christs, though then he desired to depart, *Luke* 2. 26, 28, 29, 30.

Or till hee effect and accomplish some work and service which God hath called and fitted him unto; so the Psalmist desireth to live to propagate Gods praise, *Psalm* 119. 175. *Psalm* 71. 18. as a true labourer will desire his day may last, till his work be done; but in these and the like particulars, there is rather a desire of life then fear of death, though where there is a true desire of any thing, the fear of the contrary

trary to it must needs be proportionable.

3. In some other respects there may be more formal feares of death, and yet lesse sinful, and more excusable.

As in general, by reason of the greatnesse of that *change* and *loss* which in death every man, the best *Saint*, is brought to and put upon.

For so, *All changes* usually affect us; let it bee but the turning of the blood, (as they use to call it) after the opening of a vein, the man is oft at a swooning fit.

But as all *Greatnesse* is awful, *Ezek. 1. 16*
 so great tasks are wont to make us very thoughtful and sollicitous; and great changes use greatly to affect us, and therefore as the great change at the last day will make even the powers of Hell-
 ven to shake, *Matth. 24. 29.* by
 not L 2 which

which some understand the Angels of Heaven, though they be safe enough: so proportionably the day of our death being the day of our particular doom, in which we have one of our last and greatest changes to be undergone, and one of our most important tasks to be set upon and gone through with. Wonder not if you should then see the wary, busie, thoughtful, careful soul trembling: as for instance,

The parting of the soul and body, so nearly united, and so long acquainted, and never yet severed, is a very hard twitch.

The leaving of this world of men, to goe now into the world of souls, into that farre strange Country, is a great change.

The pains and pangs of death with some are very strong, so that possibly you have sometimes seen
 some

some of strong bodies, yea, and faith too, though they had nothing else then to doe, yet then finding it a work great enough to be able to die.

Our last accounts are then to be given up, *Eccles. 12. 7. Luke 16. 2.* and that is a very awfull businesse.

And this to a most glorious Lord and Judge, whom wee are then to appear before, and if here we find a dread Majesty in his very smiles, when he is on a mercy-seat, now that he is on the Judgment-seat, his presence cannot but be very dreadful.

Remembrance of former sins, though pardoned, may make the dying mans pale cheeks blush.

And sense of present defilement and weaknesse, though now dying with him, may make the pure in heart shrink back from appearing before so pure an

L. 3

And

And these last conflicts with the world, sin, and Satan, are oft then most fierce and violent, and unlesse the Sun of righteousness do then more gloriously shine out upon us with his more enlightening, and enlivening beams in this chill and gloomy shadow of death, even the man of God may tremble, and yet all this, in these and the like cases, but as an *Isaac* trembling, Gen. 27. 33. or a *Moses* his quaking, Heb. 12. 21. Reverential, holy, comfortable, and more *awfull* then *fearful*.

2. But farther then God helpeth and strengthmeth, the best of us may then be subject to worse and more sinfull fears; some of the causes whereof may be these, to which I shall particularly subjoin their cures and remedies.

1. First, a more general cause of this fear of death, is a secure carelesse

lesse neglect seriously beforehand
 to meditate of it, and according-
 ly to prepare for it in time of life,
 for so by coming suddenly and
 unexpectedly, it puts all on heaps
 and confusion. So *suddenness* and
fear in other cases are joined to-^{for 5. ult.}
 gether, *Prov.* 3. 25. and *sudden-*
ness of *destruction* coming upon a-
 ny, is a description of a most care-
 ful and doleful condition, *1 Thess.*
 5. 3. it is so here, when in our life
 time we have not taken a due
 and timely estimate of the ante-
 cedents, concomitants, and conse-
 quents of death, of all the evil
 that is in it, and so have laid in,
 no provisions of those cordials
 and comforts that should anti-
 dote and sweeten it, before we
 are aware of it, or prepared for
 it; to *taste* of it, rendreth it that
 כוס רע, a *cup of trembling*, the ^{Heb. 2. 9.}
 man unawares hath set his feet on ^{Zech. 12. 2}
 a Bog, and he and it tremble, and
 L 4 quake,

quake, and sink together, like *Nabal*, whose heart died before he died, 1 *Sam.* 25.37.

And therefore the Prophylactic here is a frequent and thoughtful meditation of it, and a daily answerable preparation for it, and so, when it cometh, it prove's lesse terrible. Whatever the Philosophers meant by defining their *Philosophy* to be a *meditation* of their Metaphorical *death*, I am sure that in plain terms the frequent and serious meditating of this death, we now speak of, is a great part of true saving *Christian Divinity*; and if with *Joseph of Arimathea*, wee would have our *Sepulchres* in our *Gardens*, if thoughts of *death* did oft re-curr in our best *life*, especially if in every sickness, disease, and danger, in which God *knock's* at our door, and tell's us that he is coming, we could more *lively* see
deaths

John 19.
41.

Luke 12.
36.

deaths face, and so grow more acquainted with it, (as Souldiers are wont) we should at last be less afraid of it. *I protest by your re-joicing in Christ Jesus, I die daily*, saith our Apostle, v. 31. of this Chapter; a daily dying, is joined with a last days rejoycing, and our continual *putting our lives into* Judg. 12. 3. Psal. 119. 109. *our hands, as ready to offer them* up to God, will be a means willingly to part with them, when God shall please to call for them; a dying beforehand in thought, will make dying indeed lesse troublesome; for how forcible and effectual would forethoughts of death be to make us to fear to sin, and thereby not to fear to die? whilst the eye of Faith hath before taken view of death, in all the evil that any way is in it, and of all that good which to a believer cometh by it.

But so, as this meditation be accom-

accompanied with an answer-
 ble preparation, for otherwise a
Solomon in another case saith, hee
 that increaseth knowledg, increa-
 seth sorrow, *Eccles. 1. 18.* so here
 the more I know, the more I fear,
 and grieve, whilst I know so
 much evil in it, which then abides
 me, and withal that all that
 good which may be in it, I, for
 my part, shall fall short of. With
 how much shaking doth the un-
 ripe apple fall off, when a ripe
 one drops down without that
 trouble? the Vine weepeth, when
 the branch is cut off before the har-
 vest, and the fowre grape is but yet
 ripening in the flower; but with
 what harvest-joy shall wee come
 to the grave; when we shall be like a
 sheaf of ripe corn, which cometh in
 his season? *Job 5. 26.* to which
 for a close of this, let me adde
 what there followeth, *Let this, we
 have searched it, so it is, and there-
 fore*

Isa. 18. 5.

Ver. 27.

fore, hear and know it for your good.

2. And because in this preparation for death, prayer is one special part of it; therefore the neglect of prayer is ~~one~~ great cause of the anguish and fear of it; and so we finde that want of prayer is joined with want of hope at such a time in the hypocrite, *Job 27. & with 9. 10.* they that use not to look up to God to seek him before, will then hardly *finde him*; and then for the *child* in that darkness, not to have the *Father* by the hand, will be very terrible: the true children of God may possibly be more to seek for their comfort at their deaths, by reason of their lesse seeking it in their lives, in that it oft falleth out, that amongst their many and earnest suits for grace to carry them on in their way, they have not been so mindful as they should, to beg for a smile in their Journies end, which

which God make's account, is a mercy worth asking, and therefore we receive not, because we ask not, *Jam. 4. 2.*

For remedy therefore, ask that you may have, now seek, that you may then stand, and all your life *Matth. 7 7* time be knocking hard at the gate of mercy, that at your out-gate of this life an abundant entrance may be administred unto you, into the everlasting kingdome of our Lord and Saviour Jesus Christ. Have you ordinarily known the man, who was much in prayer while he lived, to be full of fears and anguish when he came to die? No, those sweet and strong breathings blow away such darksome clouds, and thereby the setting Sunne shineth out brightly. For prayer, *2 Pet. 1. 11*

1. Through mercy procure's it, it can get any good thing, at a good Gods hand, and why not comfort in death? nay, then especially,

cially, for then begin's a believers
 harvest, when he reap's the fruit Job 5. 26.
 of his former labours, and hath Revel. 14.
 oftentimes a most sensible return 13.
 of all his former prayers, which
 before (it may be) he thought
 God, as well as himself, had for-
 gotten.

2. As prayer thus impetrate's
 it, so it naturally (as it were)
 trains us up to it; for by constant
 acquaintance *with prayer*, we come
 to more familiar acquaintance
with Christ, and so come to see and
 feel how happy it is to bee near
 him, which cannot but make us
 the more ready and desirous of Phil. 1. 23.
 getting out of the body, that we 2 Cor. 5. 6.
 may bee no longer absent from
 him; and besides, the happy soul,
 which, with the sweet bird is
 continually soaring upward, and
 keepeth much aloft, is so well
 acquainted with those approach-
 es to Heaven, that now when it
 sitteth

sitteth on the dying mans lips, & is ready on the wing to take its last flight, as in that dark night very well knowing its accustomed way thither, and having so often sent its prayers, those winged messengers, thither beforehand, now with joy and singing mounteth up it self thither, and therefore be much in prayer now, if in death you would have an answer of peace.

3. *False heartedness* is another cause of *faint-heartedness*, in these *unimæ deliquia*, the rotten quagmire quakes and sinks when trod on; and so *fearfulness* (we read) surprizeth hypocrites, when death & danger layeth hold on them, God then takes away their *soaks* and their *hopes* together, Job 27. 8. as elsewhere their hope is said to be as the giving up of the ghost. Misc-
 cap. 11. 20. 11a. 33. 14. rable man! if thy soul and thy hope goe out with the breath of the same dying groan. But

But on the contrary, (by way of remedy) *Hozekiab walking before God perfectly, and with an upright heart*, was the best stake in his hedge, when the news of death made all crack; and so much truth & sincerity as we have, just so much peace and comfort shall we have in dangers at death, and no more. The *Heathens* under their Fables of *Minos, Æacus, and Rhamanthus*, hinted to us that at death, there will be a strict Scrutiny, and however in our lifetime we have been judged by ourselves & others with our cloaths on, yet then we shall all be judged naked; then all vizards will be laid aside; all black patches and beauty spots that covered foul sores, will be pluckt off; and the pure in heart only will be able to lift up their face without spot, and be stedfast and not fear. Isa. 38. 3. See Plato in Gorgia. Hora mortis, hora veritatis. Job 11. 15

4. Too much love of the world is another

another great cause of our ~~as~~ *much* fear of death, when we are to leave it, for fear ever presupposeth love, and so much as I love any thing, so much I am aggrieved and afraid to part with it; with what crying is the childe pluckt from the breast, when it hath tasted of the sweetness of it, and as yet skill's of no other nourishment? things fast glued together, are torn and broken when violently pluckt asunder, and if thy cloth cleave to thy skin, as it is a sign that there is some sore under it, so it will make all smart when pluckt off, and answerably if thy portion (with them, *Psal.* 17. 14.) be in this life, thou art utterly undone, when it is ended: *Job* somewhere speaks of *dying in his nest*. but as *Chrysostome* observeth, *Nestlings* are wont to be but *weaklings*, and they that have feathered their nests in the world, have no minde

Cap. 19. 18

mind to bee on the wing to flie
 out of it, *O death, how bitter is thy* Ecclus. 41.
remembrance to him that liveth at
ease in his possessions? how sad a
 sight is the *hand-writing on the wall*
 to a *Belshazzar* in his cups? and Dan. 5.
 when the rich man is dreaming of
goods laid up for many years, how Luke 12.
 dreadful a sound in his ears was 19, 20.
 that, *Thou fool, this night, &c?* when
 in prosperity the destroyer com-
 eth upon him, *Job 15. 21.* It was
 a wise and Christian speech of
Charles the 5t. to the Duke of Venice,
 who when he had shewn him the
 glory of his Princely Palace and
 Earthly Paradise, instead of ad-
 miring it, or him for it, onely re-
 turned him this grave and serious
memento. Hec sunt que faciunt in-
uitos mori: these are the things
 which make us unwilling to die,
 and so sharpen deaths sting, and
 make it more painful; it is a dou-
 ble death to him who is alive to

M the

the world, to part with it.

Gal. 6. 14. Whereas on the contrary (again for the remedy) if with *Paul* wee were before hand *crucified to the world, and had it crucified to us*, and (as *Chrysostom* descant's upon the place) lay like two dead bodies one by another, as there was no mutual desire, or delight in each other, when they lay together, so there would bee as little griefe, when they are parted asunder, the world not caring for us, and wee as little for it, and so by our parting no hurt done; were we indeed strangers and pilgrims here, we would not go home weeping; were we and the world *two*, at our parting there would not bee a painful *dissolutio continui*, sitting loose now, would prevent such convulsion fits, and rentings then.

5. On the contrary, *too much carelesnes of the things of this world*, makes some mens deaths more careful,

careful, and themselves more fearful.

In particular, (I mean) our neglect of a provident and timely *setting our house in order*, when we are now leaving the world, is apt to leave us in heaps and confusion. It is expressed in Scripture, as the dying mans task, but it would be much better if it were the living mans care, that when wee have made up our *Accounts* with men, we might be more ready for Gods *Audit*, and when wee have *disposed of our goods to others*, wee might be at more leisure and vacant, the more safely to *bequeath our souls to God*, and so enter upon our heavenly *inheritance*; but it is both our sin and misery, that we lay this double burden on the tired horseback, that the ending of our *reckonings* with the world, and the beginning of our *accounts* with God, are both put off to be made

Isa. 38. 1.

2 Sam. 17.

17. 23.

on a death-bed; and hence cometh many mens fear of death, the man would not die till his Will bee made, & so he then setteth about it, but it usually beginning with his *bequeathing of his soul to God*, this sad thought cometh in; but upon what acquaintance or grounded assurance? which puts the poor man to a stop; and the Will is for the present laid aside, and the sealing of his pardon hee then thinks needeth first to be looked after, and so (it may be) at the last, neither of them is effected with comfort; such men being like those who have neglected to do their work on the week day, and so cannot rest when the Sabbath come's. But *Heaven* sets us a better Copie to write after; God having finished his works in 6 days, rested, and was *refreshed* on the seventh; and our Saviour when he had said, it is *finished*, then he quietly

Gen. 2. 2.
Exod. 31.
17.

שבת

quietly *gave up the ghost*, and so John 17. 4.
 rested in the grave, which was 19. 30
 typified by the Jewish Sabbath.
 Happy we, if in this working day
 of our life, we could dispatch our
 greatest business first, but yet all
 our other worldly occasions also
 in time, that the day of our death
 may be our Sabbath, in which we
 may rest *from our labours*, and *feri-* Rev. 14. 13
ari Deo, even keep a true holy day
 indeed to God, that then with
 our Saviour, we may say, *it is fi-*
nished, and with Paul, *we have fini-*
shed our course, and in *running our* 2 Tim. 4. 7
race, have outgone all our griefs
 and fears, and then may have no-
 thing else to doe, but only quietly
 to take our rest, and receive the
 Crown.

6. But because our Apostle tel- v. 56.
 leth us, *that the sting of death is*
sin, and this (as was before expref-
 sed) both in the *guilt* and *defilement*
 of it, they both make death terri-

ble, and us then fearful.

1. *The guilt of sin*, if then unpardoned, or but so apprehended, much terrifieth the conscience, and so rendreth death very formidable; whilest it is looked at as the *wages of sin*, or Gods arrest, and so the fore-runner or beginning of a more terrible execution; and as its *death* to a malefactor to go even out of prison, if to bee brought before his Judge, so to such a *ywr*, i. e. a *guilty condemned sinner*, his death is phrased to bee a bringing him to the King of terrors, *Job*. 18. 5. with 14. and well it may, when even a beloved childe is afraid to come into his loving Fathers presence, when he is angry; some such trouble of spirit some *Dizines* conceive *Hezekiah* lay under, when he *wept sore* at the meslage of death, and *David* also when hee desired that respite, *Psal*. 39. 13.

So *ywr*
NS is
 rendred,
 let him be
 condemned.

Isa. 38. 3.

And

And therefore our cure here is faith's timely & effectual application of the blood & death of Jesus Christ, the only tried cure of this *tremor cordis*, for so its expressly said, that he *by death*, hath delivered us from the bondage of the fear of it. So that the more or lesse that wee are able to apply *Christ* and his *death*, the more or lesse we are afraid of our *own*; and hence it is, that

I. Believers by the clearer discoveries of *Christ* and *his death*, under the brighter light of the Gospel, are lesse in the dark, in the gloomy shadow of death, then the faithful under the Law, their darker vails and shadows had less of the spirit of *Adoption* and confidence, and more of the *spirit of bondage and fear*; as the Apostle hinteth in the fore-mentioned place to the *Hebrews*, where he sheweth, that Christ by taking

Heb. 2. 14, 15.

See Calvin in John 19 40.

Rom. 8. 15.

part with the children of flesh and blood in his Incarnation, did free us from that bondage, and so, whereas *Moses* the giver of the law desired to live, *Dent.* 3. 24, 25. *Paul* a Preacher of the Gospel, desireth to be dissolved, *Phil.* 1. 23. when once the Sun of righteousness was now more up, yea, *Simeon* crave's leave to depart, *Luke* 2. 29. at its first rising,

2. Hence also it is, that amongst several Believers now under the Gospel, such use to be more joyful, and lesse fearful of death, who by faith have more fully applied *Christ*, and to whom hee hath been most manifested, and of all such, none more then they that have been most humbled, and their hearts most broken with sense of sin, and afterwards have had them more soundly healed, and more feelingly comforted & enlarged with the assurance of
Gods

Gods favour in *Christ*; the bone broken, and well set again, proves stronger; and the Lute broken, if well put together, makes not the worse, but rather the *better Musick*. Of all the Apostles, *Paul* at his conversion, and in after-sufferings was most humbled, and none of them express more, none so much, cheerful readiness and desire to die in *Christ*, yea, to die for him,

And therefore as our *Saviour* Mar. 11. 22
 said, *have we faith in God*, oh that we had more, and then could act more faith in God! Could the sting of the fiery serpent make us daily look more up to the brasen serpent, sense of sin drive us more to *Christ*, to get more assurance of part in his death, we should thereby (even when we have received the sentence of death) be more able to trust in him who quickneth the dead; then should we not be p^{ro}visioned, as condemned Malefactors

2 Cor. 1. 9.

ctors are wont to be, but have in hand of Faith free & at liberty to lay hold on *Christ*, the Lord of Life, yea, and gladly reach it out to receive death it self, as that which will more fully unite us to him: when the babe is in its mothers arms, or laid down with a kisse, it then sleep's quietly.

2. But Secondly, the defilement of sin, although faith can see it pardoned, will make a child like shamefacedness blush, and fear to come into a Fathers presence.

1 John 2.
24.

My little children, (saith the Apostle) abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming; & although the most loving wife heartily desireth her husbands coming home, yet shee could be content that he would stay out so long, til she have righted things in the house, if for the present they lie unhandfomly and out of order.

er. With *Uzziah* to be *Lepers* to the 2 Chron.
 ay of our death, will make a very 26. 21.
 foul corpse, and a body fowly di-
 tempered in life, (especially if the
 foul bee found so in death) will
 make death-bed-groanes more
 leadly; strong bodies use to have
 strong pains in death, and so have
 strong lusts; especially if we bee
 taken *ἐν αὐτοφύρῳ*, as *Zimri* and *Coz-*
bi in the very act of uncleannesse, John. 8. 4.
Absalom and *Ahitophel* of rebelli- Numb. 25.
 on; if *Saul* consult the Devil this 8.
 day, and go to him the next, and 2 Sam. 17.
Judas by an untimely and woful 23. & 18.
 death, be suddenly brought be- 14, 15.
 fore his Judge, whilst hee is yet 1 Sam. 28.
 reeking with the blood of his be- 7, 8, 9. &c.
 trayed Lord and Saviour; with with 19.
 what horreur and amazement Matth. 27.
 must such needs appeare before
 the Judgment-seat? *Joseph*, though Gen. 41. 14
 under no such guilt, yet being in
 the squalid condition of a priso-
 ner, *shaveth himself, and changeth*
his

his raiment, when hastily brought out of the dungeon before Pharaoh, an infinitely inferiour presence to that which we at death are to appear before.

And therefore here again, the death of Christ applied by faith, proveth a Sovereign remedy; for it is then safe drawing near to God, when our hearts are *sprinkled from an evil conscience, Heb. 10. 22.* and that is by the blood of Christ, *Heb. 9. 14.* grace therefore in a way of daily mortification to be *implanted into Christs death,* and this sweet fruit amongst others, will spring out of his grave, that what mortifieth sin, will kill the fear of death, which is caused by it.

Rom. 6. 5.

1. Partly as this daily practising of dying to sin, will inure us with more ease to die to the world, not only whilst we live to be weaned from it, but when God shall call, in death willingly
to

leave it. Lusts are *members*, Col. 3. and the content which a sinner taketh in them, is his *very life*, .57.10. dearer then his natural life, and therefore it is that he is often ready rather desperately hazard it, then not to gratifie and satisfie them, hee therefore who in a course of mortification hath done the greater, will not stick at the less, will not stick to part with his dear life, who by the grace of Christ hath already parted with his dearer lust, and so by continual loosing the tie of his soul and sin, he may expect the last loose of his body and soul with more comfort.

2. But mortification effecteth his more directly, in that it properly and formally taketh away sin, which is *fomes morbi*, the very matter of the disease, and of all these shaking fits in death, and then as a sound and well ordered body

body, dieth with little pain, for sanctified purged soul departeth with less anguish; a great deal of grace in our life, brings a great deal of comfort in death; and why should I fear that which at once freeth me from sin, which in this course of mortification, is the cause of my greatest grief, and perfect's grace, which is the object of my chiefest desire? what therefore now remaineth, but that we labour to live holily, that we may at last die comfortably; and as they were wont to wash dead bodies, and to anoint them for their burial, so that we would do as much for our souls, get them washed in the blood of Christ, and daily more and more anointed and embalmed, and perfumed with the graces of his Spirit; So our deaths would not be more precious to God, then comfortable to our selves: So with *Asa* we should

Acts 9.37.

Luke 23.

56.

Matth. 26.

12.

should be laid in our graves as in a *bed filled with sweet odours & spices*; Pf. 116. 19. 2 Chron. 16. 14.
 and what the *Romanes* were wont to doe in their Pageants, at the consecration of their dead Emperours, would have more reality at our death and Funerals: no Eagle (as with them) to carry the soul up to Heaven, but our souls as the renewd Eagle would mount up out of such a *bed of spices*, to those *mountains of spices, where are pleasures for evermore*. O that we were once so wise, as with those wise Virgins to get oil enough into our Vessels, and then our Lamps will burn bright at midnight, in this midnight of death and judgement; when, with them, we shall either go to Christ, or Christ will come to be married to us, and then this shall be one strain of our marriage, of our Triumphant Song, *O death, where is thy sting? O grave, where is thy victory?*

Herodians: L. 4.

Cant. 8. 14. Brightman Pfal. 16. 11 Matth. 25. 4, 6, 7.

Tibi Domine Jesu, qui spes est viventium es resurrectio mortuorum.

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