

A  
DISCOURSE  
RELATING TO THE  
*EXPECTATION*  
OF  
**FUTURE BLESSEDNESS.**  
WITH  
AN APPENDIX.



A

## DISCOURSE OF PATIENCE,

AS IT HATH RESPECT

To the Expectation

OF THE

## FUTURE PROMISED BLESSEDNESS.

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Heb. 10, xxxvi.

*For ye have need of patience ; that after ye have done  
the will of God, ye might receive the promise.*

**I**T is evident, the Creator of this lower world never intended it to be the perpetual dwelling place of its inhabitants, if man had continued innocent : inasmuch as sin and death, by inseparable connection, entered together ; had sin never entered, death would never have had place here. And whereas, by the blessing of God, multitudes had been continually born into this world, and none have ever died out of it ; by consequence it must have been, in time, so over-peopled, as not to contain its inhabitants. Whereupon, man having been created in a state of probation, as his fall shewed, and a candidate for a better state in some nobler region ; the time of probation being over (the limits whereof, considering the sad events that soon ensued, it was to no purpose for us to know, nor consequently for God to reveal) it could not be, but that nature itself, being, in every one, pure and genuine, must prompt him to continual aspirings towards the highest perfection, whereof, by the divine will, he should find himself capable. Though yet it could not consist with the sinfulness of his present state to be over-hasty ; but the conscience of his being a debtor for all his present attainments to the freest and most munificent bounty, must oblige him to a dutiful compliance with the wise, and sovereign pleasure of his blessed Lord ; to a cheerful contentation, and

willingness, that he should make what further use of him he should see fit, for transmitting a holy life and nature, to such as should come after him; and to a most calm, serene, and pleasant expectation of being seasonably translated higher.

But now sin and death having invaded this world and spread through it, into how horrid a gulf have they turned this part of God's creation! Men having by their own apostacy cut themselves off from God, do each of them grasp at Deity; every one attempts to fill up his room, and is so profanely insolent, as to affect being a God to himself, his own first and last. And all having withdrawn themselves from God, and abandoned his interest, which the law of their creation, and their dependent state, obliged them to serve; they have no common interest left; whereupon every one makes his own, his only interest. And that sovereign principle of divine love being extinct, whereby they were to love God with all their hearts, souls, minds, and might, which is the first and great command; the second branch, like the former, by which they were all, for his sake, to love each other, as himself, naturally fails and dies. Whence every one sets up himself, in exclusion to God, and all other men. And that self, (all concern for their better, and nobler part, which could only have its support and satisfaction in God, being suppressed and lost) is only their baser, their carnal self. It is this alone, they are concerned for. And every one seeks to catch and engross all that he can, for the service and gratification of this vile, sensual self, out of this sensible world; which, because it is all empty vanity, and hath not enough in it to satiate so enormous, and ungoverned an appetite, this makes them tear this world in pieces; every one snatching what he can of it for himself. Hence are wars, and fightings, James 4. 1. 4. And as by *friendship*, every one seeks to contract with this world separately, and alone, so as to engross it to himself, apart from other men, they make themselves enemies to God; so they become devils to one another. And thus are men generally drowned in perdition and destruction. But the merciful God hath appointed his own Son, a Redeemer for us, who gave himself for our sins, to deliver us (to take us out from, as the word Gal. 1. 4. signifies) this present evil world; whose first law, and most deeply fundamental to the whole Christian state, as the case before stated required, is that of self-denial; which, so far as it obtains, doth truly restore us to ourselves, and to our first and primitive state, and place, in God's creation. For having suffered once for us, the just for the unjust, to bring us to God, 1 Pet. 3. 18. and having redeemed, us to God by his blood. Rev. 5. 9. when he shall

have obtained this, his end upon us, all things fall right with us as to him, ourselves, and one another.

Yet because the wise and God-becoming methods, which are used in pursuance of the Redeemer's design, do not generally take place, or prevail against the spirit of this world; but men, through their own wicked inclination, obstinately adhere to this world, seeking their all from it; and the usurping God of this world blinding their minds, that the glorious light of the gospel of Christ should not shine to them, (2 Cor. 4. 4.) and being an inworking spirit in the children of disobedience, (Ephes. 2. 2.) leading them captive at his will, (2 Tim. 2. 26.) and that this prince of the darkness of this world, made up of malice and envy against God, and of malignity and mischief against men, as their common Apollyon, and destroyer, doth with all his legions haunt and infest this lower world, till the time of their torment come; and that, thus enmity against God and his Christ is fomented, and naturally propagated from age to age in this world; it is therefore God's righteous and declared pleasure, to put an end to this state of things; not to continue this world, as the stage of his perpetuated dishonours; but to shut it up by the final judgment, and at last consume it with fire. In the mean time, while he is gradually consuming sinners out of this earth, he is, by equal degrees, gathering home his own out of it. And to them, how great a privilege is it to be taken out from this present evil world! Which that they may apprehend with savour and relish, their blessed Lord hath let them have a foresight of death abolished, and of life and immortality brought to light in his gospel; and gives them the spirit of wisdom and revelation, that they may know the hope of their calling, (Ephes. 1. 17, 18.) endowing them with that faith, which is the substance of the things they hope for. Heb. 11. 1. Whereupon, having all the glories of the other world in view, and the representation of a state, which they have reason to apprehend as much more blissful and glorious, than, in the way of even, primitive nature, they could have attained to; in proportion, as the second Adam doth excel the first in dignity, performances, and glory: here, therefore, their *need of patience*, in expecting this final issue of things, to themselves in particular, and to the whole redeemed community, is most conspicuous, and appears great, even as it relates to this expectation, though they did not labour under the pressure of very grievous evils besides, which yet must much increase that need.

But it is this *expectation* itself, to which I intend principally to confine the present discourse. In reference whereunto, the greater the pleasure is of our fore-sight, the greater need we shall have of this patience; that is, as our fore-sight, though be-

holding the terrible things, death, and the final dissolution of all things, which must intervene, doth yet terminate on the blessed consequents thereof. And those consequents, namely, the enjoyments and blessedness of the future state, it is plain the apostle did intend in these words, as the context evidently shews, that is, whether you consider the foregoing, or the following context. For that great recompence of reward, mentioned in the immediately foregoing, ver. 35. and the salvation of our souls, in the close of this chapter; and the things hoped for, and not seen, in the very beginning of the next, do plainly shew, the discourse being of a piece, that the *promise* to be received, must be the promise of that blessedness, that is not to be enjoyed, in the fulness of it but by intervening death; nor by all holy men together till the end of all things, chap. 11. 13. And whereas we have here the expression of *receiving* the promise, it is plain the promise must be understood objectively; that is, that transcendent good that was promised; namely, that principally, wherein all the promises do finally and lastly centre: which, it is plain, the apostle here most especially intends, as being eminently called the promise. Whereupon: there are now two things that offer themselves to our observation from this scripture:—that the business of a sincere christian in this world is to be doing the will of God: and—that patience, in expecting the consequent blessedness of the future state, is a needful requisite in every sincere and thorough christian. The former of these I shall not insist upon; but only touch transiently.

I need not tell you that, by the will of God, we are to understand the object of his will, or that which he wills, namely, the thing willed; not his will itself, which is not a thing yet to be done, but eternal, as his own very being itself. And again, that you may easily apprehend, it is our duty willed by him, and not mere events, that must be understood to be the object of this will, namely, wherein we have a part to act; otherwise how are we said to do his will? Of this, every sincere christian must be the active instrument. All creatures, whether they will or no, whether they design any such thing, or design it not, must be the passive subjects, upon which his will takes place. But to be the active instrument thereof, is, in fact, the business only of a devoted person, one given up to God in Christ. Such only are in an immediate capacity, or promptitude to do the will of God, intentionally, and with their own design; though it be the undoubted duty of all, who are naturally capable thereof.

Will this rebel-world never consider this! that are in a continual war with him, in whose hands is their breath, on this

high point, whose will shall be supreme! And dread not the issue of so unequal a combat, between omnipotence and an earthen potsherd! Nor bethink themselves what woes impend, and hang over their guilty heads, for so mad insolence, as striving with their Maker! Isai. 45. 9. Will they never consider it, that pretend subjection to him? when their very pretence is a mockery! and that affront him with the frequent repetition of that ludicrous petition, "Thy will be done on earth" amidst their open, contemptuous oppositions thereto! But I shall apply myself to consider the latter of these; that patience, in the expectation of the blessedness of the heavenly estate, is very needful to every sincere and thorough christian.—And in speaking to this, I shall—give some account of this patience, according as it is to have this exercise, in expecting future blessedness: and—labour to evince to you the necessity of it; how needful a thing it is to any serious and thorough christian. And so the use will ensue.

I. I shall give some account of this patience, as it is to be exercised in the present case. We might, indeed, assign a third occasion of exercising patience, besides *suffering* present incumbent evils, and *expecting* a future hoped good, namely, *doing* the good which belongs to the duty of our present state, which the text points out to us in what it interposes, "after ye have done the will of God," and which is intimated, when we are charged not to be weary of well-doing, (Gal. 6. 9.) and, by a patient continuance in well-doing to seek honour, glory, immortality, &c. (Rom. 2. 7.) and to run with patience the race set before us, (Heb. 12. 1.) when also the good ground is said to bring forth with patience, Luke 8. 15. But considering the pleasure, which doing good contains in itself, and that the patience it gives occasion for, is accidental, and arises from the other two, either the sufferings, to which doing good often exposes; or the expectation of a greater good in a perfect state; when also all indisposition and lassitude shall perfectly cease; we need not make this a distinct head. Or, however, our present design confines us, chiefly, to the patience that is to be exercised in the expectation of our final good, namely—*blessedness*—and in speaking hereto, I shall—lay down some things more generally, and—thence proceed to what will more particularly concern the matter in hand.

1. There are some things more generally to be considered, which, though more remotely, will aptly serve our purpose.

(1.) That the natural constitution of the human soul disposeth it, equally to covet and pursue a desirable good, as to regret and shun a hurtful evil. This is plain to any that understand their own natures, and take any notice of the most con-natural motions and operations of their inward man.

(2.) That the want of such a desirable and suitable good, undertood to be so, is as truly afflicting and grievous, as the pressure of a present evil.

(3.) That an ability to bear that want, is as real and needful an endowment, as the fortitude, by which we endure a painful evil. Yea, and it may be as sensibly painful, the pain of thirst, being as grievous, as that of a wound or bruise. Therefore the ability to bear it, without despondency, or any perturbation, or discomposure of spirit, call it by what name you will, is a most desirable advantage and benefit to any man.

(4.) That, therefore, it equally belongs to patience, to be exercised in the one case, as well as in the other. And the general nature of it being found in each, as we shall further see hereafter, the name is, with equal fitness, common to both, and to be given alike to either of them. For what do names serve for, but to express the natures of things as near as we can? These generals being thus premised, I shall

2. Proceed more distinctly to give account of patience, according to this notion of it, by shewing—what it supposes: and—wherein it consists.

(1.) What it supposes, as it hath its exercise this way, namely, in the expectation of the blessedness of the future state.

[1.] That blessedness, truly so called, be actually understood and apprehended by the expectants, as a real and most desirable good to them. They can, otherwise, never think themselves to need patience, in expecting it. To the blind, befooled world, true blessedness is a frightful thing. They run from it as a *mormo*, or some terrible appearance. Religion, that is, nearness to God, and inward conversation with him, (which we will not say hath affinity with it, but contains it, or is the same thing) they dread as a formidable darkness, or the shadow of death. Therefore they say to God, “Depart from us.” Whereupon it is not the want of this blessedness, but the thing itself, so monstrously misunderstood, that gives exercise to their patience; nor have they patience enough for it. The divine presence they cannot endure.

[2.] The delays and deferring of this blessedness must be an afflicting and felt grievance. Otherwise patience can have no place or exercise about it. Paganish morality hath taught us, *Nulla est Virtus quæ non sentis perpeti: it is no virtue at all to bear that which I do not feel.* (Seneca.) A stone, if it bear the most heavy weight, yet feels it not. And, saith that instructive writer, we ascribe not to the virtuous man the hardness of a stone. If I have no feeling of a grievance in the deferred blessedness of the future state, I have no use for patience in expecting it. Hope deferred (saith one divinely wise) makes



the heart sick. There will be a sickness at the heart, by the delay of what I hope for, most of all, when the sum of my blessedness is the thing hoped for, and still deferred. The delay must be as grievous, as the attainment is pre-apprehended to be pleasant and joyous; namely, that when it comes, it is a tree of life: so the gratefulness of enjoyment is, in the opposite sentence, (Prov. 13. 12.) set against the heart-sickness of expectation. They that never felt their hearts sick with the desire of heaven, and the blessedness of that state, cannot conceive of it a tree of life before-hand, nor ever know what patience in expecting it signifies, in the mean time. These things being supposed unto this patience, we next come to shew,

(2.) Wherein it consists. And are here to consider, that its more special nature cannot be understood, without taking some previous short notice of its general nature, or what it hath in it, common to it with other patience under the same name. Its more general notion seems not capable of any fitter expression, than an ability becomingly to endure. But because that may be without or with reference to God; this latter we are to single out, for the subject of our present discourse, as that which the text expressly intends: Ye have need of patience, that after ye have done the will of God ye may receive the promise. And its reference to God may be twofold, namely, both as he is the Author and the Object of it.

[1.] As he is the Author. Inasmuch as it is a most useful principle and disposition of soul, which, with a compassionate regard to the exigency of our present state, God is pleased to implant in such, as he hath a favour for, that they may not be exposed, as a vessel in a wide and stormy sea, unable, otherwise, to endure, and under a necessity of sinking, or of being broken in pieces. In their make and frame, they are fitted to their state, even by gracious vouchsafement: and therefore is this fitly reckoned a divine grace. We find it placed among the fruits of the Spirit, (Gal. 5. 22.) and are therefore to count it, as that is the Spirit of grace, a most needful and excellent grace of that blessed Spirit, by which, duly exercised, the soul is composed unto a right temper, not only in bearing the evils of this present state; but in waiting for the blessedness of the future. And thus we consider it as, not only, a rational temperament, that may, in great part, take its rise from ourselves, and the sober use of our own thoughts, (which yet it unbecomes us not to employ to this purpose) but also as a gratuitous donation, a gift of the good Spirit of God. And hereof there is a not obscure intimation in the text, telling us we have need of patience. It is grace, or merciful vouchsafement, that considers what we do need. Whence, therefore, we hear of a throne of grace, whi-

ther we are to come for mercy, and grace, to help in time of need. Heb. 4. 16.

And, as such, how fitly is its nature signified in the mentioned place by the word μακροθυμια *longanimity*; which we read, less properly, long-suffering; there being no notion of suffering in the word; taking also θυμος, or *animus*, in present composition, as not only signifying mind, as that denotes the understanding faculty, or mere intellect; but lively desire, a certain vigour, and strength of spirit, zeal, hope, courage, fortitude, an unaptness to a yielding succumbency; and this (as the other word signifies) through a long space, or tract of time. When desire and hope are lengthened and continued, without despondency, even to the appointed term, and during the prescribed season of expectation. And so the word doth rather incline to express patience, as it refers unto a desired good, that we are expecting and waiting for. And you find it mentioned with other graces, (2 Pet. 1. 5, 6.) by the word in the text υπομονη, which is equally apt to express a permanent waiting, or expectation of good, as suffering of incumbent evil. But also, if we consider that context, we there may discern its heavenly descent, and its being a part of the offspring of God among men. For immediately, upon the mention of a divine nature participated (or a godly frame and habit of soul) that carries a man up, or enables him to emerge, and escape the pollutions of this impure world; besides this escape, are to be added (not without our own intervening diligence) the several following gracious principles, as branches, into which that divine nature shoots forth, exerts, and spreads itself, of which this patience is one.

And, to shew its divine original, God is pleased to style himself in his word, the God of patience, (Rom. 15. 5.) it is his very image in the soul. For is not the divine patience one of the great attributes, by which we are to know him? and for which we are to adore him? It is that, by which he suffers not hurt, whereof the divine Being is not capable; but, by which he bears much wrong from his injurious, revolted creatures. Whence it is a mighty power, that is said, to lie in the divine patience. Let the power of my Lord be great, according as thou hast spoken, the Lord is long-suffering, &c. Numb. 14. 17, 18. It is indeed, his power over himself, by which he restrains his anger, his omnipotent anger, that would otherwise go forth to consume offending creatures. We cannot, indeed, conceive any such passion in God, which he finds a difficulty in restraining, though speaking to men, he uses their language, and bespeaks them in their own idioms, and forms of speech. But it is owing to the necessary, self-originate concurrence of

all perfections in his nature and being, that nothing unbecoming Deity can have place there. In the mean time, since the new creature is Godlike, the image of God, we hence are taught to conceive of patience (a part of that production) not under the notion of dull and sluggish impotency, but of power, an ability to endure, as before, and that, as having its original and pattern in the blessed God himself.

[2.] And it is also specified by a respect to God as the object. For a deference to his holy pleasure in ordering the occasions of such exercise, is carried in the notion of it. It hath in it submission to the will of God. And by this it comes to be taken into religion, or religion must be taken into it, and be comprehended in our conception of it. True and gracious patience, and every exercise of it, to be looked upon as a part of piety and godliness. We are here not to suppose, that patience, in expecting good, and in bearing evils, must have distinct notions, but exercises only. And, though these exercises are distinct, yet as the suffering of many incumbent evils, is, in our present state, complicated with the absence and expectation of the good we desire; these exercises are scarce ever to be separated. It is, therefore, the less to surprise us, that this ingredient into the nature of patience, *submission to God*, should run into both, as we find a mixture in the occasions thereof. As when the psalmist complains of them that breathed cruelty against him, he says, "He had fainted" (as we translate, for those words "I had fainted" are not in the Hebrew text, but concealed in a more emphatical aposiopœsis: as though he had said, it cannot be expressed, how deplorable my case had been, if I had not believed) to see the goodness of the Lord. And adds, Wait on the Lord, he shall strengthen thine heart, &c. Psal. 27. 13, 14.

This, in the mean time, is the voice of patience. It is the Lord; and, in the present case, it is he that disposes, and orders I should so long bear and wait; that over-awes my soul, and brings it down to a peaceful and dutiful acquiescence in his good pleasure; peaceful to myself, dutiful towards him. Let him do what seems him good. Since it is his pleasure, that I should wait so long, before I shall become a blessed creature, I shall admire and praise him, that I hope I shall be so at last; but, with profound submission unto his purpose and determination herein, wait, till he shall think fit to fulfil this good pleasure of his goodness towards me, in accomplishing my desires, and in answering my expectations fully, at last; when I shall be brought into that state, where is fulness of joy; and be placed at thy right hand, O Lord, where are rivers of pleasure for evermore! The thing is wholly from him, and it is fit the

time should be also. And now, as true patience hath belonging to it, what is so special, namely, a *respect to God*, which we understand to be causal of it, in its *proper kind*; so we may give a further short account of it, considering it—*In its peculiar effect*; (or, as it is called, James 1. 4.) the work of patience, namely, that it gives a man a mastery and conquest over all undue and disorderly passions. It fixes the soul in a composed serenity, creates it a region of sedate and peaceful rest; infers into it a silent calm, allays, or prevents all turbulent agitations; excludes whatsoever of noisy clamour; permits no tumults, no storms or tempest within; whatsoever of that kind, in this our expecting state, may beset a man from without. And this most connatural effect of patience, we see, how most aptly it is expressed by our Saviour, (Luke 21. 19.) In your patience possess ye your souls, as if he had said, it is patience that must give a man the *dominium sui*; *dominion over himself* and keep him, under God, in his own power. He intimates, if you have not patience, you are outed of yourselves; you are no longer masters of your own souls; can have no enjoyment of yourselves; and, therefore, are much less to expect a satisfying enjoyment of him.

The temper of spirit it introduces, in opposition to angry and querulous repinings, is a dutiful silence. I was dumb, and opened not my mouth, because thou didst it. Psal. 39. 9. In opposition to fear, it is fortitude. Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord. Psal. 27. 14. In opposition to a despairing dejection of mind, it is confidence; as in this context, cast not away your confidence, you have need of patience. In opposition to immoderate sorrow, for your deferred felicity, it is complacency. Strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light, (Col. 1. 11, 12.) as if he had said, O blessed be God for our prospect! and that we have a firm ground whereupon to live, rejoicing in hope of the glory of God. Rom. 5. 2 It is that, by which, with this composure of soul, we expect, and are still looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, (Titus 2. 13.) knowing, that to them who look for him, he shall appear the second time, without sin unto salvation, (Heb. 9. 28.) for then it is that our blessedness is complete when he shall appear the second time. Then all those many things concur, that are requisite to the making the work of our salvation, most perfect and consummate work. And patience is to have its perfect work, in com-

mensuration thereto. But while we are present in these earthly bodies, we are absent from the Lord: and many things are wanting to the happiness we expect. This is the patience we are to exercise in the mean time. We may thus shortly sum up the matter, namely, that in reference to the delay of the blessedness we expect:—we ought not to be without sense, as if it were no grievance, which were stupidity, and not patience: and—that we ought not to have an excessive sense of it, which were mere peevishness, and impatience. Therefore having given this account what this patience, considered in this exercise, imports; I come,

II. To shew the necessity of it, in a serious and thorough christian, from the consideration of—the principles, from whence this necessity arises, and—the ends, which it is necessary unto. It must, indeed, be acknowledged, that the form of speech here used in the greek,  $\chi\epsilon\tau\alpha\iota\ \epsilon\chi\epsilon\iota\upsilon$ , doth directly lead us to consider the latter of these, usefulness, to such or such purposes, rather than the intrinsecal necessity of a thing in itself. But it cannot be denied, that, to make a man a complete christian, must be taken in as a primary, and fundamental part, the use of patience, subservient to all the rest. And we find it recommended upon this account, (James 1. 4.) Let patience have its perfect work, that ye may be perfect, and entire, lacking nothing. Therefore, what shews its necessity, as belonging to the inward frame and constitution of a christian, cannot be irrelative to our purpose.

1. And this appears from its intimate connection with several things, that most confessedly belong, as principles, to the most inward frame and constitution of a christian. The principles, we shall here refer to, are either subordinate, or sovereign and supreme. And they both make it necessary, and produce it.

(1.) Those that are subordinate, concur in the constitution of a truly christian frame, and, thereupon, both make this exercise of patience necessary, and existent; or make way for it, that it may obtain, and take place with them in a man's soul. They are such as these:

[1.] *Faith* of the unseen state. That faith, which in this very context, the beginning of the next chapter, is called the substance of things hoped for, and the evidence of things not seen. This faith of a christian tells him, God hath made report to me of the glory and blessedness of the unseen world; and I believe it, take his word, rely upon it. I do, as the apostle says, hope for eternal life, which God, that cannot lie, hath promised. Titus 1. 2. This realizes the things themselves, makes them, that are future, as present. It serves me instead of eyes,

and present sense. They are things, in reference whereto, we must walk by faith, and not by sight. That faith makes a supply for vision, as we find it did, in reference to an unseen Christ. One great part of the expected blessedness of the other state is that beatific sight of him, which we shall have; and which, believed, and hoped for, maintains present life and vigour in us towards him; though we have not had the privilege of seeing him in the flesh, as divers had in time past; yet, not having so seen, we love him; and, for that other sight of him in glory, how far off that may be, in time to come, we know not. But though so too, we now, or, as yet, see him not, believing, we rejoice, with joy unspeakable, and full of glory, (1 Pet. 1. 8.) If I do, with my whole heart and soul, believe God, telling me, that thus it shall be, this faith will operate to this height, a glorious joy; much more to this depth, a soul-composing patience. Therefore are these two, faith, and patience, so often paired, and put together in Scripture; and particularly, with reference to this expectation of inheriting the promises. Heb. 6. 12. And how plainly is the affinity, and near alliance of these two signified, (James 5. 7, 8.) where the apostle exhorting to the patience of expectants, saith, Be patient, brethren, behold the husband-man waiteth,—be you also patient,—subjoins the proposal of the great object of their faith, the coming of the Lord draws nigh. It is the faith of the unseen state (which commences to the whole Christian community, at their Lord's coming) that makes patience, at once, both necessary, and possible; yea and actual too, necessary, because the prospect it gives is so glorious; possible, because it is so sure. Upon the former account, without patience, the delay could not be endured; upon the latter, because it affords continual relief, and strength, that one may be capable of enduring, and actually endure. We more easily bear the delay of the most excellent things, whereof we are sure at last. Out of the very eater itself, comes forth meat, and sweetness.

[2.] Nor shall we unfitly add *hope* to faith. We learn them to be distinguishable, finding them distinctly mentioned, as two of that great triad of principles, said to abide, 1 Cor. 13. 13. Nor shall he at a loss how to distinguish them, if we consider faith, as more directly respecting the ground upon which we rest, the divine testimony or revelation; hope, the object unto which we, thereupon, reach forward in desire and expectation. And, as we see how this latter is complicated with faith; so we may see how it connects with patience, Rom. 8. 24, 25. We are saved by hope; but hope that is seen, is not hope; for what a man seeth, why doth he

yet hope for it. But if we hope for that which we see not; then do we, with patience, wait for it.

And, if we follow the thread of discourse through this context, and observe how it begins; We are saved by *hope*; and how it terminates in *patience*: it is obvious to collect, that were it not for patience, we were lost! And may so learn how further to understand our Saviour's words, Luke 21. 19. In your patience, possess you your own souls; namely, as possessing, or keeping, stands opposed to losing. They that cannot endure to the end, cannot be saved. So is the new creature composed by a contexture of principles, to be, under God, a self-preserving thing.

[3.] *Love* is another great constituent of the Christian frame, as such, that makes patience necessary; as much patience is requisite to make them endure one another's absence, who are very cordial lovers of one another. Nothing is more essential in the constitution of a sincere christian, than divine love: it is the very heart and soul of the new-creature. Love desiring after God, as my supreme good; love delighting, and acquiescing in him above all, according to my present measure of enjoyment of him; which being very imperfect, makes my patience most absolutely necessary, till it can be perfect. If I have not patience, how can I endure the absence of him, whom I love better than myself? And that love of him doth connote, and carry along with it, the extinction of the love of this present world, so that it shall not longer be predominant; its predominancy being inconsistent with the love of God. Love not this world—if any man love this world, the love of the Father is not in him, 1 John 2. 15. Now when a soul is mortified to the love of this world, it is not hereby quite stupified; love is not destroyed, but turned to another, and its more proper object; and is so much the more intense God-ward, by how much the more it is drawn, and taken off from all inferior things. Thereupon it must be so much the more grievous to to be kept off from him; and that grievance cannot be borne without patience. For that which aggrieves is the absence of my best good, which can have no equivalent; and the want whereof nothing can supply, or fill up its room. God cannot be loved without being known: nor can he be known to be God, but as the best good. Though I can never know him perfectly, yet so much I must be supposed to know of him, that he is better than all things else; that nothing that is not superior in goodness to all things besides, even infinitely superior, can be God; and nothing, but such an uncreated good can make me a happy creature. And what patience do I need, to make me content not to be happy? But he were not such a good,

goodness itself, if he could impose it upon me to choose to be miserable, or never to be happy. He only requires, that I wait awhile, that I be patient of some delay.

And hereupon, if my love be such as it ought, it doth not only make patience necessary, but facile too. It corresponds not to its glorious and most excellent object, if it be not a very reverential, and most obsequious love, full of duty towards him, on whom it is placed; if it hath not in it a regard to the blessed God, as well under the notion of the sovereign Ruler, as the sovereign Good. And thereupon my patience, as hath been said, carrying religion in it, that is, a dutiful disposition towards God: the same principle which makes it necessary, makes it practicable also. When he, whose devoted servant I am, hath signified to me his good pleasure, namely, he finally intends me to a blessed state; but that in the state, wherein I now am, he hath present service for me to do; or that he sees it requisite before he translates me out of this state, further to prepare me for a better; and requires in the mean time, I seek honour, glory, and immortality, by a patient continuance in well-doing: My love to him itself, which makes it to appear necessary; makes it also appear to me the most reasonable thing in all the world; and that my heart say within me, even from the power and spirit of divine love, when he imposes this expectation, though tedious, and when he inflicts any thing grievous, I was dumb, O Lord, and opened not my mouth, because thou didst it, (Psal. 39.9.) though I could not have taken it from another. We further add, not as a single, but more comprehensive principle,

[4.] *Holiness*, which impressed upon the soul, suits it unto the heavenly state, and so makes it covet it more earnestly. All things naturally tend to the perfection of that state, unto which they are predisposed, which is more congenerous to them, or whereto they have an agreement in their natures. It is so in the new nature, as well as that which is common to other creatures. All things naturally tend to their like. It cannot be less thus with the new creature, whose nature is improved, heightened, and perfected, beyond that of other creatures. It is the divine holiness impressed upon the soul, that suits it unto the participation of the heavenly inheritance. None ever come to heaven, but they that are made meet to partake of the inheritance of the saints in light, Col. 1. 12. They that are made meet for heaven, suited in the temper of their spirits to it, cannot but long for it, and do therefore need patience, while they are waiting. It is indeed but that to which they are begotten. Holiness in general is the product of regeneration. And we find, that in 1 Pet. 1. 3. we are said to be be-



gotten unto the lively hope. Hope must be taken there objectively by what follows, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, ver. 4. A disposition to it is in our very *natalitia*: we are begotten to it by the implantation of this principle, of the new, divine, and heavenly birth. Such are born for that country, born with a suitableness to that inheritance, therefore cannot but have earnest longings after it; and therefore cannot but need patience, that they may endure the delay. And that also connotes and carries with it these two things,—hatred of the opposite, and—a tendency unto the improvement and perfection of itself.

First. Hatred of the opposite, sin. And this makes a serious christian groan; I have a body of death hanging about me. I cannot get rid of the impurities which I hate. And because the very habit of their soul is now so far changed, that they are made holy, they cannot but hate the contrary. You that love the Lord hate evil; it belongs to your character to do so, Psal. 97. 10. And they know, that they shall never be quite rid of it, as long as they are here. And though as sin is an evil against God, it is not to be the object of their patience; yet, as it is a grievance to themselves, the remainders of it are, so far, to be the object about which their patience may be exercised, that they are not to enter into any quarrel, that he doth not immediately make them perfect in the very first moment of their conversion. And as there is conjunct with this frame of holiness, hatred of the opposite, so there is

Secondly. A tendency to the improving and heightening itself: for every thing naturally affects its own perfection, or the perfection of its own proper kind. As nature, in every thing that grows, aims at a certain pitch, at a certain *ακμην*; so where there is an incohabate holiness, there cannot but be a tendency unto consummate perfect holiness. The precept, therefore, agrees to the temper of their mind, to whom it is given, Perfecting holiness, in the fear of God. 2 Cor. 7. 1. This is having the law written in our heart, and put into the inward part. But, as holiness includes conformity to the preceptive will of God, so it doth to his disposing will, being made known. Therefore, when we understand it to be his pleasure, we should wait; the holy nature itself, which prompts us so earnestly to desire the perfection of our state, must also incline us (it were, otherwise made up of contradictions) patiently to expect it, our appointed time. Herein we are to be subject to the Father of our spirits; as to the fathers of our flesh, when they shall think fit to give a full portion. Heb. 12. 9.

(2.) Besides all these subordinate principles, we are to con-

sider the co-operation of a sovereign and supreme principle with them, and that is the blessed Spirit of God himself. He begets, raises, and cherisheth such desires after the blessedness of the heavenly state, as makes this patience most absolutely necessary. You find in 2 Cor. 5. 4. where the apostle is speaking of his earnest aspiring, and groaning, not to be unclothed of this flesh, this earthly tabernacle; but to be clothed upon, as if he had said, To be unclothed, is too low and mean a thing; hereby I only avoid the troubles of life. This can by no means terminate desires of so high a kind, and of so divine and heavenly an original. These were only the desires of a brute, oppressed by a sensible, too heavy burden. But the thing I aspire to, and groan after, is to be clothed upon. It is somewhat positive, and much higher, namely, the perfection of that state, I am designed to, and by grace, made capable of, wherein mortality is to be swallowed up of life. These are desires proceeding not from the sense of what we feel; but from the attraction of what we see; and not from a brutal, but a divine nature. So he next tells us, ver. 5. whence they were. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. It is the Spirit of God working in us, that makes us thus restlessly aspire, and groan. He that hath wrought us for this self-same thing is God. It is more than if it had been barely said, God hath wrought us for this self-same thing. So he might express a work common to him with other agents. As, if it had been said, *He* hath wrought us for the self-same thing, and so might *another*: but *He* that hath wrought us for this self-same thing, *is God*. This is a far more emphatical way of speaking, that is, it doth assert Deity to him that doth this work, it is saying, "None but God could do such a thing." Therefore observe the form of expression here used, that we lose not the emphasis of it. The act—working us for the same thing—is not affirmed of God, as it would in this form,—God hath wrought us.—But being God, or Godhead is affirmed of the agent, as if it were said, he cannot but be a God, that doth work this upon us. The other way of expression would serve to represent an action that were common, indefinitely, to one or another agent; as if we say, "The king walks, speaks, &c." but to express an act peculiar to majesty, we would say "he that reigns, is the king." This expression then, doth not only ascribe, but appropriate the work done to God. What! that moles, such dunghill worms, should thus aspire! He is a God that hath done this! For that such a work should be done upon such creatures! to mould them into such a frame, that now nothing

terrestrial, nothing temporary, nothing within the region of mortality will satisfy; but they are restless for that state, wherein mortality shall be swallowed up of life. He that hath wrought us for this self-same thing, is God. This is the work of a Deity.

Therefore also, are so solemn thanksgivings tendered to the Father, for his having made us meet to be partakers of the inheritance of the saints in light, (Col. 1. 12.) which he doth not only by bringing life and immortality to light in the gospel, (2 Tim. 1. 10.) but by giving the Spirit of wisdom and revelation—by enlightening the eyes of our understanding, that we may know the hope of our calling, (Ephes. 1. 17, 18.) shining into our souls with such a vivific, penetrative, and transforming light, as should change their whole frame, and fully attemper them thereto. Now if it be a divine power that hath excited such desires, and given such a disposition; it must be a divine power that must moderate them too; by giving also that patience, that shall enable us to wait for the fulfilling of them. And the rather doth there need the interposition of a God in the case, to make us endure, and patiently expect the state he hath wrought us for, inasmuch as the same Spirit that frames us for that state (as we see recurring to the place before mentioned) doth also assure us of it; who hath given us the earnest of the Spirit. His Spirit, working in us, not only gives us a clear signification of the truth of the thing, but of our title; and therefore makes us so earnestly aspire, and groan for it. Wherefore patience cannot but be the more necessary; and (the whole being entirely his work, who doth no inconsistent thing) the easier too. And so we find in Rom. 8. 23. 24. where it is said, That they that have received the first-fruits of the Spirit, do groan within themselves; they have the same aspirings that this apostle here speaks of, they groan earnestly within themselves, waiting for the adoption, the redemption of their body. The adoption; that is an allusion unto a known usage among the Romans, to whom the apostle here writes; and therefore they were the more capable of understanding it. There was among them a twofold adoption,—private; when such a patron did design to adopt such a one for his son, and express his purpose to such as were concerned, as he judged it convenient; which was but inchoate adoption:—public; when the action was solemn, *in foro*, and enrolled, a register kept of it. And this was the adoption the apostle here alludes to; the manifestation of the sons of God, as ver. 19. of this chapter. Whereto agrees the expression of another apostle, yet it doth not appear what we shall be; but when he shall appear, we

shall be like him, 1 John 3. 2. When the sons of God are to be manifested, they shall appear like themselves, and like their Father. This is their public solemn adoption, when before men and angels, they are declared sons of God. And this is that we groan for, says the apostle, having received the first-fruits of the Spirit. We groan for this, the perfection of our state; and thereupon would accordingly enter upon the inheritance, being assured, that all his children are heirs, heirs of God, and joint-heirs with Christ (as before in the same chapter, ver. 17.) But now, whereas, from these passages, He that wrought us for the self-same thing, is God; that it is he that made us meet for this inheritance: that the first-fruits of his Spirit made us groan for it; we collect, that it is divine power, which gives this aptitude and inclination, and limits it. What is it, that doth so qualify divine power, but divine power?

It is, indeed, too plain, that the influence of this power received into such a subject, a mind in too great part, yet carnalized, and situated amidst a sensible tempting world, meets with sufficient allays, and enough to obstruct its tendencies towards an object, yet out of sight. But all this obstruction, such a power can easily overcome. Therefore we are equally to admire the wisdom of God, as his power, not as simply omnipotent, though it beso; but as having its place and exercise in the most perfect divine nature, in which all excellencies meet; and which therefore is not exerted *ad ultimum*, to the utmost, so, as to do all, that almighty power can do, but what is convenient and fit to be done; that can moderate itself, can move forward, and *sistere se*, stop its motion at pleasure, so as to provide that desire and patience, may in our present state, consist; and that whilst God hath work for us to do, and a station to fill up in this present world, we may not be weary of life; or by the expectation of blessedness in the other world, be made impatient of serving his purposes here, as long as it is his pleasure to continue us in this. So doth he all things, according to the counsel of his will! Thus from the principles, whence patience proceeds, you may collect how absolutely necessary it is.

2. You may collect it too, from the ends which it serves. And I shall mention but these two, which are in the text: that which is nearer and more immediate—our doing the will of God:—remoter, and ultimate—our inheriting the promise.

(1.) This nearer end is manifestly supposed to be so; and without, that patience is necessary thereto. For when we are told, “Ye have need of patience, that when ye have done the will of God,” it is plainly signified, patience conduces to our doing Gods will; and that without patience we cannot do it. Not that patience is the proper principle of doing it, but active

vigour; yet the concomitancy of patience is requisite hereto; not directly, in respect to the thing to be done; but the time through which the doing of it must be continued, and the expectation, which, as hath been said, is complicated therewith. To the former, vigorous activity, a promptitude, and suitable-ness of mind and spirit to the divine will, even a love of holiness; whereof that will revealed, is the measure, must be reckoned the genuine, requisite principle; as patience is to the latter. Therefore do we find labour ascribed to love; and patience to hope. 1 Thess. 1. 3. If we have run well; and it is the will of God we shall lengthen out our course by a patient continuance in well-doing; and not express only a present agility, but patience in running the race; without this we do not the will of God.

(2.) But we are more largely to insist on the remoter, and more ultimate end—that we may inherit that promise—which we see is represented, as the end of that former end: and patience made necessary to the latter, as it is necessary to the former. And can we in good earnest, think of inheriting the promise, which is all of grace, whether God will, or no? And, if he will the end, doth it not equally belong to him to will the way and method of our attaining it? To be here somewhat particular. Two things we may conclude, God doth ordinarily will concerning the way, wherein he conducts, and leads on those that peculiarly belong to him, to the blessed end, and consummate state he designs them to, the one whereof is also requisite to the other, namely—their gradual growth and improvement in holiness, and all dutiful dispositions towards him, till they come nearer to maturity for glory, and a meetness for the heavenly state: and—their maintaining an intercourse with himself, in order hereto.—These things he wills us to design through our whole course, though he is at liberty to shorten, or lengthen our course, as to him seems meet.

[1.] Our own gradual improvement, hereto such patience is necessary: for perpetual fretting must naturally hinder our growth. Let patience have its perfect work, that ye may be perfect, (James 1. 4.) It cannot have its perfect work, if it have not its work and exercise this way, as well as others; that ye may be perfect, and entire, wanting nothing. If you have not patience, that you can endure such a delay, you will never grow, will be always starvings. Do we not observe the method, wherein the divine wisdom brings all things to their *axun* or perfect state? vegetables? sensitive creatures? in the several kinds of both? Do we not observe it in ourselves? and in our children? whom (as the comedian) we should most absurdly expect to be born old men. And as to our spiritual states, af-

ter conversion, or regeneration, what are the gifts vouchsafed by our glorified Lord meant for, but our growth to a perfect man? Conversion, it is true, till work of that kind be all over, perfects the whole body; but the increase of knowledge, and grace, perfects each particular member, or part.

And, besides the improvement of habitual principles, there is a fulness of actual duty and service, to be to our utmost endeavoured, that we may stand complete, and perfect in all the will of God. Col. 4. 12. Every one hath his *pensum*, his allotment of work and time assigned him in this world, though some come not into the vineyard till the eleventh hour. What a sharp reproach is that, (Rev. 3. 2.) I have not found thy works filled up?—How glorious a character is that of the man after God's own heart, that after he had—by the will of God—served his generation, run through the course of service, which the divine will had measured out to him for his own age wherein he lived, he at length so seasonably fell asleep; was gathered to his fathers, as a shock of corn fully ripe. This is the state of growth and service; the other, the state of perfection and retribution. And to improvement and progress, patience is necessary, not only as being itself a part of our duty, the want wherefore, there must infer a maim; but as, also, it hath influence upon all other parts, and without which, therefore, there would be a universal languor and debility upon the whole new man; which is evident from what is to be added. It is through the Lord alone, we are to make mention of his name, (Isa. 26. 13.) Without him we can do nothing, (John 15. 5.) neither grow, nor serve. Therefore further is our patience necessary.

[2.] That so our communion and intercourse with God here, according as in our present state we are capable, may be continued, and his communications to us therein, which we daily need, may not be obstructed. Herein lies the very life of our spirits, a continual intercourse between God and us. But of this, without such patience, we shall be incapable. See how the apostle argues, (Heb. 12. 9.) The fathers of your flesh chastised you, and you gave them reverence; how much more shall we not be subject to the Father of our spirits, and live? Shall we not be subject to the Father of our spirits? We must remember, that he, whom the apostle here calls by a more general title, the Father of spirits, doth elsewhere vouchsafe to be stiled (Numb. 27. 16.) the God of the spirits of all flesh. A most condescending expression! That he, who hath so innumerable myriads of spirits, whose dwelling is not with flesh, replenishing the spacious realms, and regions of light and bliss above, should also not disdain to own a relation to this inferior sort of spirits, that are so meanly lodged, even in frail and mortal flesh; and to ex-

press a concern about them, that somewhat of tolerable order might be preserved among them, in their low and abject state; and therefore allow himself to be called the God of such spirits! This is admirable vouchsafement. And, because he is (in this other place) generally called, the Father of spirits, comprehending these with the rest; upon both accounts, it belongs to him by prerogative, to determine, what spirits shall dwell in flesh, and what shall not; how long any such spirits shall dwell in flesh, and when they shall be removed, and taken out of this fleshly state. And observe, what follows, "shall we not be subject to the Father of spirits, and live?" The impatient will contend: they that cannot bear delay will quarrel, and that will be deadly to them. If we be not subject, we cannot live. He is the universal Father of spirits; all spirits are his offspring. And shall not he determine concerning the spirits he hath made, which shall, and, how long they shall inhabit flesh; as well the time, as the thing itself; or who shall, and who shall not? It is his pleasure, that my spirit should so long animate, and inhabit such a piece of clay; if I am not subject to him, I shall not live? This is severely monitory! and extends far. It admonishes me of danger, as to my final state. For what is here said, hath reference to what is after said of the future vision of God; and our association to the innumerable company of angels, and the spirits of just men made perfect, whereof want of the patience prescribed, (ver. 1.) through all the whole race set before us, hazards our falling short. But how are we by impatience, endangered, as to our final and eternal state of life! It is intimated, that without being patient, and subject, we cannot live now. Intercourse will be broken off between him and us; he will retire, and withhold his influence: And if he do so, and we pine away in our sins, how shall then we live? (as their misgiving hearts presage, Ezek. 36. 10.)

But if spiritual life already fail, which is of the same kind with blessed eternal life, and is therein perfected, what shall become of that life itself, which is but the perfection of the other? If we cannot live now, how shall we live eternally? If not a day, how for ever? It is true, we are kept by the power of God; but it is, through faith, unto salvation, (1 Pet. 1. 5.) And faith is necessary to support our patience, as hath been noted. This our Saviour prayed for to Peter, that amidst all his winnowings, his faith might not fail. And all this with this final reference, that we might be followers of them, who, through faith and patience, have inherited the promises, (Heb. 6. 12.) which plainly shews, what is God's ordinary method of bringing his own, at last, to that inheritance. And this, in

the context; which we were last considering, (Heb. 12.) is copiously illustrated by the method observed in families; where in a prudent father considers how long it is fit a son should be under discipline, whereof, while he is patient, he is under paternal care, and enjoys the provisions of the family; but, if he will not be subject, how shall he live? This prudent conduct is not always observed by the fathers of our flesh. They use, sometimes, harsh severities, more for their own pleasure, and to gratify their own passion, than the child's profit. But with the Father of spirits no rash passions can have place. He only designs our profit, and improvement, in the highest, and most excellent kind, that is to make us partakers of his holiness; to make us more and more God-like, and fit, at length, to be admitted into the presence of his glory. And whereas the mere deferring of our expected felicity is some chastisement, and rebuke upon us, for our yet-continuing impurities and disorders; there are also other afflictions that befall us in this our expecting state, which, though they proceed from this world's hatred, may proceed from the love of God, and are meant to work out for us greater glory, (2 Cor. 4. 17) as now they tend to make us partakers, in a greater measure, of his holiness; which, as it is his glory, will be ours; and by his influence, a peaceable fruit of righteousness accrues to us, and grows up in us, upon which we are to feed and live. Now what conversation can there be between a father in a family, and a son, in minority and under discipline, but by wise and tender care on the part of the former, and the dutiful submission of the latter? Or can the son hope the sooner to come by his inheritance, by wayward and contentious behaviour towards such a father! So that both from the *principles*, whence such patience proceeds, and the *ends* which it serves, we may collect the necessity of it unto every serious christian.

III. And now how copious use might we make of so important a subject! But we must contract. We may learn from it,

1. The desperate condition of those wretched creatures, that are of terrene minds, whose hearts, by habitual and prevailing inclination, cleave to this earth, and this earthly state. They can apprehend no need of patience, in expecting the blessedness of heaven. It is no grievance to them not to partake therein. They had rather live where they are; are better pleased with their present state of life. Tell them of patience in waiting for the heavenly felicity? It is language they understand not! Oh! the wretched state of those forlorn souls, whose habitual temper makes them incapable of the exercise, or need of this patience! It may be said indeed, of many a good man,



that he doth not covet death, (which, for itself, no man can,) but it cannot be said of any good man, that he doth not covet blessedness, which, in a general, indeterminate notion, every man covets. But there is no truly good man, none that is regenerate, and born of God, who doth not particularly covet that, wherein blessedness truly lies, and doth consist. For all such are begotten to the lively hope—of the undefiled inheritance, reserved in heaven for them, (1 Pet. 1. 3. 4.) nor can be supposed, when they covet blessedness, not to covet perfect blessedness. Such may, indeed, not yet covet to die; because yet they may be under some doubt concerning their present state God-ward. And so such a one doth not know, whether, if he die, he shall enter upon a blessed state, or no. But, in the mean time, it cannot be said of any good man, that he doth not covet to be blessed; though for that single reason, because he doubts of his title to the heavenly blessedness, he covets not death. Therefore that doubt doth not extinguish his desire of blessedness, but suspends only the desire of death, as an uncertain way to it; because it is equally the entrance into a state of misery, to them who have no title to blessedness, as it is unto a blessed state, to them that have a title. And concerning their present title, they are still in doubt; which way they hope, by divine assistance, if they have more time, may yet be gained. Whereas, upon supposition, that doubt were removed, they would be glad to be gone. But this is their miserable case, whose hearts cleave to this earth, that they prefer it before all the blessedness and glory of heaven; and rather bless themselves from it, than desire to be blessed by it. If they can but live pleasantly, and as long as they would do here, take heaven, and all the blessedness and glory of it who will for them! I would fain have you apprehend the deplorable condition of such men, upon sundry accounts.

(1.) Their temper differs from that of all the children of God; they are quite of another complexion from the whole family that belongs to him. For all that are the sons of God, as they are born from above (*ανωθεν* John 3. 3.) they are born with a disposition heavenward. Therefore, if such a man could but view, and behold himself, he could not but cry out, affrighted and amazed, God be merciful to me, what sort of creature am I! If God be not merciful to me, to change me, his mercy can never own me for his; I am quite of a different make from all that ever had leave to call him Father! They all love heaven more than earth, and I love earth more than heaven! That a man's own temper should distinguish him from all the divine off-spring! methinks it should be considered with dread and

horror! That there should be a sort of men in this world, that are all lovers of God, as their best good, and longing to be at home with him in the heavenly state, and I to be severed from them all! My heart being strange to him, and always tending downward! This is a dismal thing! A sad reflection to any one, that can, and will reflect; and be so true to himself, as to own this to be his sense, "I had rather live amidst the vanities of this world, than partake in the glories of heaven! I had rather please my flesh and sense on earth, than enjoy the felicity of saints and angels above!" A fearful case! For now you have nothing to do with this character, belonging to holy men, of standing in sensible need of patience, that you may inherit the promise! nor,

(2.) Can you inherit. For as all, so only, God's children are his heirs. They are no heirs who are not his children. Cast out the bondwoman, and her son: he cannot inherit with the son of the promise. The children of Jerusalem above are free; the rest are slaves. Can it be thought worthy of God to have bond-men, and slaves to vile terrene affections, for his sons; can they inherit the blessedness of heaven, that never loved, desired, or chose it? that always preferred this earth before it? Can any be brought to heaven violently, whether they will, or no? Whoever have come thither, first sought it, as the better country. Therefore God was not ashamed to be called their God, (Heb. 11. 16.) which implies, he would be ashamed to be called the God of an earthly-minded generation of men. And will he ever do the thing that he would be ashamed of? So ignominious a thing as to take base sons of the earth into his kingdom (who may all say in *regno nati sumus, we are born of the kingdom we belong to*) for his children and heirs!

(3.) Notwithstanding their obstinate inclination and adherence to this earth, they still live in the continual fear of being removed out of it, namely, if they bethink themselves. And what sort of felicity is that, that can be blasted and extinguished by a thought! That depends only upon a present forgetfulness! How afflicting a misery to be united in affection, with that, as my best good, which I continually fear to lose! and to have rent away from me!

(4.) Such addictedness to this earth, that is, the desire of a perpetual abode here; which is the complexion of all earthly-minded men, who herein never limit themselves: but should they live here never so many ages, they would be always of the same mind, I say, their earthly propension is liable to be encountered continually, not with fear only, but despair; and is

therefore most vain, irrational, absurd, and tormenting to themselves: vain, for it contributes nothing to their end. Can any man's adhesion to this earth, be it never so peremptory, perpetuate, or prolong his abode upon it; irrational, for what is there in this state itself, to be alleged as a plausible reason; why one should desire it to be everlasting? Absurd, for it is to set one's heart upon a known impossibility. What can be more ludicrous, than to contend with necessity, which will at last be too hard for me? to cherish a desire in my soul, wherein I know I must at length be disappointed? And it cannot, in the issue, but be tormenting, and even in the foresight of it; fear afflicts, but despair cannot do less than torment. How amazing is the fore-thought of being plucked away from one's dwelling-place; rooted out from the land of the living? (Psal. 52. 5.) An immortal spirit torn out of mortal flesh, unto which it is now, however so inwardly con-naturalized, as to have no thought but with abhorrence, of any other state or dwelling? That one's soul should sit trembling on the lip, and muttering, "I fain would stay, but must go, and leave behind me whatsoever I loved best!" And not only quit all my former known delights and wonts, but pass into unknown darkness and woes! *Animula vagula blandula &c.* (as he desperately) *O my poor wandering, self-flattering soul, whither art thou going*—into what dismal, horrid places, where thou shalt not jest as thou wast wont!

That a man should thus recount with himself; I have had my good things! my pleasant days are all over, never to return more! And now must I finish them by so violent a death! Driven away (as the wicked is said to be) out of light into darkness, and chased out of the world, John 18. 5. 18. How calamitous is this case! And how much the more, that it scarce leaves room for a rational, or even for a religious pity. For we read in the mentioned Psal. 52. when we are told, ver. 5. of God's plucking, and rooting such out of their dwelling-place, &c. That the righteous shall see and fear, and laugh at them. At once they reverence God! and deride them, ver. 6. And are justified herein, by what follows, ver. 7. Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness, namely, that he acted so foolish a part, in so plain a case; imagining, that wealth and wickedness, in conjunction, could signify more than all the mercy and justice of a Deity! And did therefore that ridiculous thing, so deservedly to be laughed at by all that are wise and just, as to attempt by so much earth to fill up the room of God! That a reasonable, and immortal

mind should place its supreme desire upon a terrene good, from which it shortly must be plucked away, against the strongest reluctance! veneration of the divine *nemesis* overcomes compassion in this case. Pity towards them is not extinguished, but its exercise suspended only, by religion towards God.

(5.) This temper of mind (which ought to signify with professed christians) hath in it a down-right repugnancy unto whole Christianity. For consider, and compare things. Here is a heart cleaving to this earth; but did Christ establish his religion to plant men in the earth? Was it not to prepare them for heaven, and then translate them thither? He died, the just for the unjust, to bring us to God, 1 Pet. 3. 18. And he hath redeemed us to God by his blood, Rev. 5. 9. And to deliver us from this present world, Gal. 1. 4. His kingdom, in the whole constitution and frame of it, is avowedly not of this world; but terminates upon eternity, and an everlasting state. And, therefore, they that mind earthly things, are said to be enemies to the cross of Christ, Phil. 3. 18, 19. Their whole business is nothing else but fighting against, tilting at the cross! that is, counter-acting the design for which Christ was crucified. And can it enter into the imagination of any man, that hath not forfeited the repute of an intelligent creature, or quite lost his understanding; or (if he retain any thing of reason) that hath not abandoned his religion, to think, that the Son of God should come down from heaven, and die on earth, to counter-act himself, or only to procure, that such as we, might be rich men, be in friendship with this world, and enmity with God? Here live, eat, drink, trade, gather wealth; and forget who made us, and redeemed us with his blood? Was this the end for which the world was to be Christianized? and Christianity set up among men? And for the founding whereof, the Head and Author of this profession died upon a cross? What an insolent absurdity is it in such as call themselves christians, to live in so open, continual, and direct opposition to the very end for which Christ died!

(6.) And in the mentioned case, their very frame carries with it a direct opposition, and contradiction to their own profession, that is, supposing they live under the gospel, and profess the Christian religion. They fight not only against Christ, even dying, but themselves. And this is that which the apostle considers with so deep sense, and tenderness, in that mentioned, Phil. 3. 18. There are some, of whom I have told you often, and now tell you weeping, they are enemies to the cross of Christ—they mind earthly things. But, in opposition to men

of this character, he adds: Our conversation is in heaven. All runs into this at last, they that are christians indeed, have their conversation in heaven. I now tell you of these earthly-minded ones, even weeping, that they unchristian themselves! What compassion doth it challenge! to see men baptized into Christ's death; to behold immortal spirits united with bodies washed with pure water, therein renouncing this world, and all its pollutions, yet sunk into carnality! buried in flesh! where they should but dwell, living under the gospel, where life, and immortality are brought to light, regardless of immortal life; afraid to die, yet void of any inclination to the way of living for ever! And that while they pretend to it, and do really love their death, which their profession obliges them to shun, and dread! (Prov. 8. 36.) So are they made up of contradictions, and inconsistencies with themselves! In the forementioned context, (Phil. 3.) the way, and course of walking, which the blessed apostle observed, and lamented with tears, was such, as none of them that took it could be supposed to avow. They were not professed enemies to Christ and Christianity, of whom he complains. It could be no surprize to him, or strange thing, to see men practise, according to their known principles. But that enmity to Christ, and his great design, should appear in the lives of christians, pierced his very soul; and the more for what there follows:

(7.) That their end will be destruction. For they were to be treated, and dealt with at last; not according to what they did falsely pretend, but what they truly were; besides, that their destruction naturally follows their earthly inclination. They have that death-mark upon them, which is also the true cause why they cannot live. All their designs, and inclinations terminate upon earth, that hath nothing in it that souls can live by; and they are enemies to the cross of Christ, that is to the design of his death thereon, in compliance wherewith stands their very life. For, if they are crucified with him, they live. Gal. 2. 20. The love of this world must be deadly to them excluding divine love, which is their life. In the same degrees, wherein this world, and all worldly lusts are crucified by the cross of Christ, (Gal. 6. 14.) their true life is renewed and improved. Who can think less, is meant by saying so expressly, to be carnally minded is death—to be spiritually minded is life, and peace? Rom. 8. 6. When death is consummate, and finished, their lusts grown mature, and wanting external objects, turn inward with most intense fury, as never-dying worms, on the miserable creature itself: here is the fullness of death!

(8.) Their destruction must be so much the more grievous for having lived under the gospel, where the state, and the way of life are so plainly revealed. There God's design is laid open, only to continue them under such a dispensation here, as the means of discovery, and operation, to reveal heaven to them, and prepare and fit them for the heavenly state, that they may seasonably be removed thither. But this would never enter into their hearts, while the amusements of their present earthly state have more powerfully diverted them, disposed them to dream, and trifle away the precious hours of their gospel-day, rather than improve them to their proper end. To have their spirits remain unimpressed by the gospel; they have got nothing by it, of what it intended, and aimed at: to have lived so many years, twenty, thirty, forty years, or more under the gospel, and have got nothing of a correspondent frame to so glorious a ministration! a gospel, which calls men to God's eternal kingdom and glory, to be so defeated of its great design! how is this to be accounted for? That is the final term of this call, namely, the eternal kingdom, and glory of God, 1 Thess. 2. 12. 1 Pet. 5. 10. He calls to repentance, faith, and holiness, and to the fellowship of his Son Jesus Christ: but the ultimate term of this calling is, his eternal kingdom, and glory, and by Jesus Christ, as it is there expressed, and from the all, or fulness of grace; the God of all grace. But now, to have an ear invincibly deaf to this call, that stones might, as well have been called to heaven, clogs of earth to turn themselves into stars, and fix themselves in the highest orbs; what a deplorable case is this! What serious heart would it not melt, and dissolve into tears, that from under such a gospel, souls should be dropping down into perdition continually, and we have no way to help it! And if this be a compassionate case to them that behold it, their misery is great that shall endure it!

Great, if we consider, how great the salvation was, which they neglected. Great, if it be considered, how provoking the affront was to its great prime Revealer, as well as Author, which began to be spoken by the Lord; and the divine attestation afforded to the after-publishers, being confirmed by them that heard him; God also bearing them witness, Heb. 2. 3, 4. Whereupon it is demanded, how can the neglecters escape? Great, if we consider their odious, and ignominious comparison, and preference of the vanities of this earth, to the divine and heavenly glory! And add, that they perish in sight of this glorious state; not far from the kingdom of God! having it in view!

2. Let us see, on the contrary hand, the blessedness of them,

whose hearts are supremely set upon the heavenly felicity; and who, therefore only need patience, that they may wait till God sees fit to translate them to it. There are many things to be considered here,

(1.) Their spirits are attempered to the heavenly state; hereupon they may daily reflect, and view the kingdom of God begun within them, and live in a very pleasant, comfortable expectation, that the first-fruits will be followed by a blessed harvest; that the kingdom within them, consisting, in righteousness, peace, and joy in the Holy Ghost, (Rom. 14. 17.) will issue in their being at last received into a most perfectly glorious kingdom; that he, who is working them for that self-same thing (the state, wherein mortality shall be swallowed up of life) hath given them the earnest of the Spirit, and thereby assured to them the inheritance itself, 2 Cor. 5. 4, 5.

(2.) They feel, therefore, within themselves, that their patience is not indifference; much less, that it imports aversion to the state they profess to be waiting for; that they love not this present world, and are loth to leave it. Herein communing with themselves, they can appeal to the kind eye of their gracious Lord; and say, Thou knowest all things, thou knowest that I love thee: and that with so superlative a love, that there is nothing in all this world, which they would not willingly leave, to be with him, as that which for themselves, and considering their own interest only, they count to be best of all. Whereupon also, therefore,

(3.) Their hearts will bear them this testimony, that their expectation with patience is understood, and designed by them, as their duty. They exercise it in compliance with the divine pleasure. They dare not prescribe to him about the time, when he will take them up. He enables them patiently to wait, as having formed their hearts to a governable temper, and to be subject to the Father of spirits. And apprehending, that as he is also peculiarly stiled, the God of the spirits of all flesh, it must belong to him to determine, both what spirits shall sojourn in flesh, and what shall not; as also to limit the time of their abode there; how long they shall continue in that mean dwelling, and when they shall leave it. Conscience of duty, in this very case, is in itself a pleasant reflection, and sensation! Whence it appearing, that it is a matter of duty; this is further to be considered by them,

(4.) That their very expectation itself will be rewarded; that since they were willing to wait, though they had real, vivid, desires to be dissolved, and to be with Christ; and that their willingness to wait was not idle, but conjunct with a willingness also to serve him in this world, they shall have so much

the more ample reward in heaven; their very heaven itself will be so much the more grateful; and they shall have so much the more abundant entrance into the everlasting kingdom and glory. They may, therefore, encourage themselves from that consolatory exhortation of the apostle, 1 Cor. 15. 58. Therefore, my beloved brethren, be stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as you know your labour shall not be in vain in the Lord. And if no part of that work shall be in vain; nothing of it, according to that connexion which the grace of God hath settled between work and reward, shall be without its recompence; nor consequently any part of that time, in this our state of expectation, which we had for the doing of such work, shall pass without its relative consideration thereto; if only we had opportunity to give one cup of cold water to a disciple, in the name of a disciple.

Therefore, to shut up all: let us now apply, and bend ourselves to this one thing; to get into such a temper of soul, as that we may find, and feel we need patience to wait for the blessedness of heaven. If we do not sensibly need patience, we are dead, there is no life in us. If we live that life that tends towards God, and will end in eternal life, that life will have sense belonging to it, and that sense will make us feel our need of patience; we shall wait, not like stupid stocks, but like obedient children. And when we see this to be the genuine temper of a Christian spirit, how uneasy should it be to us, not to be able to say, blessed be God, it is our temper! Which, if we do find, our own sense not letting us doubt, that upon the mentioned account, we need patience; our next care must be, that we have it; which will not exclude our feeling the need of it. For when we find, that through the mercy of God, in some competent measure, we have it, our sense of the need of it, will not cease, that is, we shall never account that we have it as an unnecessary, or needless thing. We shall, indeed, truly judge, with just gratitude, that we do not altogether want it; but shall apprehend we need it still, as that we cannot be without. Yea, and the more we have of it, and are under its dominion, and possessive power, the more we shall apprehend its value and excellency; and how needful it is to us. But that when we feel our need, we may not be destitute of it, ought to be our great, and very principal care. Nor are we to content ourselves with the mere self-indulgent opinion, that we have it laid up (as in a napkin) in the dull and lazy habit; but must take care, that we have it in act and exercise; which is the express import of that apostolical exhortation, James 1. 4. Let patience have its perfect work, as if it had been said, take care, not merely, that you have the principle; as where one



good and holy principle belonging to the new creature is, there all are ; but that we have it in its present use and operation, or in an actual promptitude, and readiness for use and exercise, as the occasions that call for it shall occur ; that then we be not, as men of might, that (though not supposed to want) cannot find their hands, that is, have them not ready for present use.

Moreover, we are here also to consider, that though patience is needful, as that text imports, upon the account of mere absence, and expectation of the good, that is, principally the final blessedness contained in the promise ; and that this alone is a true ground, upon which patience is necessary, if we look upon the case abstractly, and in *thesi*, or in the theoretic, and contemplation : yet when we come to the exercise of patience, we actually find no such case, wherein the expectation of this promised good is alone ; but variously complicated with many other occasions, in this our present state, while we dwell in such a world, and in such bodies, that must much increase our need of patience. For, taking the whole matter, as may be said, in *concreto*, and as comprehending all our present circumstances, we may be put to expect the promised good, under much suffering for the sake of Christ and a good conscience, as is signified in this context, ver. 32, 33, 34. Enduring a great fight of afflictions-----made gazing stocks, by reproaches on ourselves, and as the companions of others so used—suffering the spoiling of our goods, even our all, as to this world ; so as nothing shall remain to us, but the (expected) better, the enduring heavenly substance. And we may thus be obliged to expect, amidst great bodily pains and languishings, the concussions and shakings of our earthly tabernacles, while, as yet, they come not down ; the outward man daily perishing, but we know not how long it will be before it actually perish ; besides, the more grievous distempers of the inward man, that not being so sensibly renewed, as with many it is not, day by day, 2 Cor. 4. 16. And thus, if we had no other burdens, we are burden enough to ourselves. Whereupon, the greater our need of patience is, the more earnestly we should endeavour for it. And we are to use very earnest endeavours in order hereto, both with God, and with ourselves.

With *God*, by incessant prayer, as the God of all grace ; that, as the apostle speaks in another instance, we may abound in this grace also. Another apostle ; James. (chap. 1. 4, 5.) speaks of this Christian excellency, under the name of wisdom. It is plain he so intends ; for having (ver. 4.) given the exhortation, let patience have its perfect work—he subjoins, (ver. 5.) If any man lack wisdom,—that is, as is evident, this wisdom, patiently to acquiesce in the divine pleasure ; under whatsoever exercises, or of what continuance soever ; than which no part

of wisdom can be more necessary, or any thing more apparently wise. But we see what his further direction is upon that supposition, if any man lack this wisdom, let him ask it of God, &c. Agreeably whereto he is pleased to be stiled the God of patience, (Rom. 15. 5.) to let us know, whither in this apprehended and felt necessity, our great resort must be. And how kind and compassionate is the encouragement given in the following words of that former text, James 1. 5. that he giveth to all men liberally, and upbraideth not. Is not apt to reproach frail creatures with the folly of their impatient frettings; but freely, upon their request, to give them that composure of mind, which may shew them to be truly wise; and wherein their wisdom doth eminently consist. Moreover, we find, that elsewhere, experience is appealed to, for further encouragement, and as a demonstration of God's faithfulness, in this case, 1 Cor. 10. 13. No temptation hath befallen you, but what is common to man, or incident to our present state, and for the bearing whereof you had divine support. And God is faithful, who will not suffer you to be tempted, or tried, above what you are able, or beyond the ability which he will graciously afford you; but will, with the trial, make a way to escape, that you may be able to bear it, that is, such a way of escape, as will not avoid bearing, but consist with it; and wherein a vouchsafed ability, to bear shall consist; so as that you come off unarmed, and without real hurt or prejudice. And since patience is this ability to bear, how reasonable is it, with a filial faith and confidence to supplicate for it!

Yet, as we are thus by fervent prayer, to strive and wrestle with God; it will argue we are grossly neglectful, or very ignorant of God's usual methods of communicating his gracious assistances, if also we do not, by proper and suitable means strive, and take pains with ourselves, that we may obtain what we pray for. And nothing can be more suitable to reasonable creatures, that are not to be wrought upon, as stocks, or stones; but as men, and christians, capable of consideration and thought; and of such thoughts and considerations, as God's own word, which we profess to believe, hath given ground for; of which considerations there are many, wherewith we should urge our own souls, to the exercise of such patience as the present case calls for it; that is, while as yet we are to continue expectants, waiting his time, for our receiving the promise. In this way we should, therefore commune, and discourse this matter with ourselves. Am not I God's creature, the work of his hands? Hath he not given me breath and being? Was it not for his pleasure, or by his will, that I, with the rest of his creatures, am, and was created? Did it not depend upon his will,

whether I should be, or not be? Have any place in his creation? Be any thing, or nothing for ever? Did not his own free choice determine, in what rank, or order of creatures I should be placed? Whether among frogs, toads, serpents, or men? Could I choose my place and station in the creation of God? How favourable a vouchsafement was it, that he made me a creature capable of thought, of design, of felicity, of immortality and eternal life! Of receiving such a promise, as I am now expecting to be accomplished, and fulfilled unto me! What could be considered here, but the good pleasure of God's goodness? How impossible was it, that so arbitrary, and royal bounty should be prescribed unto? And shall I not now wait with patience, for the final result and issue of it?

But how overpowering a consideration should it be with me, to think, I am not only his creature, but one that had offended him, and how unexpressibly, what I expect, is above the condition of a revolted creature! One fallen from God! in rebellion against him! and by nature a child of wrath! One engaged in the common conspiracy of the apostate sons of Adam, against their sovereign rightful Lord! that were agreed, in one sense, to say to God, Depart from us, we desire not the knowledge of thy ways; and were all best pleased, to be as without God in the world! Whence is it to me! one of that vile, degenerate, rebellious crew! that a promise should be before me, and in view, pointed at me, (as it is to all who do not disbelieve or despise it) of entering into the blessed rest of God himself! Heb. 4. 1. Or, according to the nearer, and more immediate reference of the words we have in hand, chap. 10. ver. 34. of having in heaven the better, and enduring substance! And shall I not patiently wait for it? Why am I so over hasty, to snatch at what, I am but dutifully to receive? and with highest admiration of the rich grace of the glorious giver.

Is the gift itself, wholly in his power, and not the time? Did it not entirely depend upon his pleasure, to give, or not to give? And doth it not, as much belong to him to determine when his gift shall take place? Is the substance in his choice, and not the circumstance? The thing itself was infinitely above expectation; and shall it now be grievous to expect the appointed time! There was a time, and state of things, when with me, an offender, an obstinate, impenitent rebel, no other expectation could remain, but of wrath, and fiery indignation. It is of mere gracious vouchsafement, that I, comfortably expect at all; and shall I count it a hardship, that I am not presently told how long? And how relieving a thing should it be against the weariness of such an expectation, that so great a good is sure at last, namely, as that contained in the promise! For is

not he faithful who hath promised? And hath he not so graciously condescended, as to add to his promise his oath, that by two immutable things, by which it is impossible for God to lie, the heirs of promise might have strong consolation! Heb. 6. 17, 18. And when this assurance is given to the heirs of promise, ver. 17. that is, to the regenerate; for if children then heirs, Rom. 8. 17. Nothing can be surer than this, in the general, that all that are regenerate, or sincere christians, shall inherit at one time, or other. Nothing is left doubtful, but the time when, that is, the time when they shall die. For they that die in Christ, are past danger. And the method is prescribed us, of making our calling and election sure.

When, therefore, this is done, how great is the consolation, that one time, or other, I am sure to die? What can be surer? It is not in the power of all the world, not of the greatest enemy I can have in it, to keep me always there, or hinder my going out of it, at my appointed time. Such therefore, our Saviour, under the name of his friends, (Luke 12. 4.) forbids to fear them that kill the body, and, after that, have no more that they can do. Which is a triumph over the impotency of the utmost human malice against good men; the greatest hurt they have it in their power to do them, is to put it out of their own power ever to hurt them more! and to put them into the possession of the most blessed state!

This consideration, therefore, should, at once, both make us patient of death, when expected as an apprehended evil; and of the expectation of the consequent good, to which it is an appointed, unalterable introduction. Of death, as that which must intervene, and in reference whereto itself, we have need of patience, that we may inherit the promise. For that which is sown is not quickened, except it die. It is necessary we be reconciled to this wise, and equal law of our sovereign Lord, by which, it is appointed for all men once to die:—that we be satisfied and well pleased, that this world be not continued always, for the production and sustenance of men born in sin: that rebels against heaven are not to be everlastingly propagated here on earth: that God shall not thus perpetuate his own dishonours, and prevent the judgment that is to shut up this scene, and set all things right between him and his revolted creatures, after apt and suitable means used for their reduction and recovery. With how dutiful submission and complacency should we yield, for our parts, to this constitution! so as for ourselves, not to wish for an exemption. For how can we harbour a desire in our hearts, which we cannot form into a prayer? And how would such a prayer sound, “Lord, when all this world is to die round about me, let me be an ex-

cepted instance? Let me live here always?" How presumptuous a request were it? And how foolish? For is not the course of God's procedure herein, from age to age, a constant avowing of the righteousness, and of the immutability of his counsel, in reference to it? It is a wretched thing to be engaged in a war with necessity made by righteousness itself, and the most invincible reason? A pagan, represented in the height of madness, was not so mad as not to see this, *Miser est quicumq; non vult, mundo secum moriente mori; that he is a wretched creature, that is unwilling to die, when the world is everywhere dying with him!* Our patience possessing our souls, will not endure there should be such a *pugna*, a reluctant disposition, not overcome against this inviolable statute and determination; which disposition must be equally disloyal to our maker, and uncomfortable to ourselves.

And this consideration should make us patient in expecting the consequent good, whereto death is the introduction; that the expected good is so ascertained to the friends of Christ, that death intervening cannot be hurtful, or be any bar to our attainment of the good promised; nor is rationally formidable; since we cannot suppose our Lord would forbid our fearing what we have reason to fear. But unto his friends he forbid the fearing of them that can kill the body only, and after that, have no more that they can do: but requires them to fear him, that can cast soul and body into hell. It is plainly implied, that killing the body is no hurt or damage to the soul; it cannot separate from the love of God, which is in Christ Jesus our Lord, Rom. 8. 38, 39. No, nor the principalities, and powers which, in that juncture, in the very article, or instant of dying, will be sure to do their uttermost to work that separation. And considering this bodily death, as an introduction to blessedness, it not only can infer no damage, but it must be our great advantage. Which is implied in the mentioned context, Luke 12. 8. Whosoever shall confess me before men, him will the Son of man confess before the angels of God. For though it is not the lot of every christian to be an actual martyr; yet every true christian is an habitual one. Whosoever, therefore, dies with a fixed disposition of spirit, never, upon any terms to deny Christ, he assures such he will solemnly own them, even before all the angels; which must include their being admitted into a most blessed state. When also such are expressly told, that all things are theirs, (1 Cor. 3. 21, 22.) and *death* is reckoned into the account of the *all things* this cannot but signify that death is to be, not only no detriment to them, but their advantage and gain; which is also plainly spoke out, Phil. 1. 21. For to me to live is Christ, and to die is gain. And that

most gainful good being so fully assured to them, they have all the reason in the world to expect it with patience.

Moreover, how consolatory must it be to them, that have any taste of spiritual and heavenly things, that so pleasant a way is prescribed them of living, through the whole time of their expecting state, that is; as long as they live in the flesh, namely, to live by faith in the Son of God: Gal. 2: 20. How unspeakable is the joy and pleasure of that way of living! That all the days of our abode in the flesh, we have so great a one as the glorious ever-blessed Son of God to depend upon! by continual, and often repeated vital acts, resigning ourselves to his conduct and government, and deriving from that fulness, which it pleased the Father should dwell in him, all needful supplies of grace, spirit, life, and righteousness; and that we are taught to consider him; not as a stranger, or one unrelated to us, or unconcerned for us; but who hath loved us, and (which is the highest evidence hereof) given himself for us, that great, rich, and glorious self! In whom, therefore, our faith may not only repose; and acquiesce; but triumph and glory! And that we may do thus, not by rare; unfrequent, and long intermitted intervals; but as long as we breathe in mortal flesh, even to the last breath! Should such a way of living be tedious, and irksome to us? Though we expect long, we are not to expect, as forlorn creatures, without Christ, and without hope, and without God in the world! Therefore, in how high transports of spirit should we exult, and bless God, who hath so stated our case; endeavouring to our uttermost, and earnestly aspiring to that excellent temper of spirit, (Col. 1. 11, 12.)—to be strengthened with all might, according to his glorious power, unto all patience, and long suffering, with joyfulness, giving thanks.—And how overpowering a consideration should this be with us? What? am I to aim at that high pitch of all patience, and long-suffering with joyfulness; and, instead of repining to give thanks; and have I not attained so far, as to meet patience! My not being able to endure the enjoined expectation, should make me not endure myself!

AN  
**APPENDIX**

Containing some memorial of

**DOCTOR HENRY SAMPSON,**

A LATE

**Noted Physician**

IN THE

**CITY OF LONDON.**

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**A**LTHOUGH the foregoing discourse is grounded upon the same text of Scripture, that was insisted on, soon after the notice was brought me of this worthy person's decease, and upon the occasion thereof; yet this discourse itself, cannot admit to be called a funeral sermon. The frequent, and inward conversation I had with him, divers years, gave me ground to apprehend, that the temper and complexion of his mind and spirit, did very much agree with the sense and import of this text; which, when I heard of his death, first led my thoughts to it; and was my inducement to say something of it in public, with some particular reference to him, in whom I had seen an exemplification of it in an eminent degree. But of what was then said, I could now give no distinct account. For having then no thought of its further publication, and my own long languishings, presently ensuing; what was spoken upon that occasion, was with me lost. Nor was it afterwards decent to offer at publishing a sermon, for the funeral of one, though very dear to me, that was deceased so long before. Yet God affording me, at length, some respiration from the extremity of those painful distempers that had long afflicted me; apprehending, that a discourse upon this subject might be of some use to divers others besides the present hearers, I did, by intervals, set myself to reconsider it. And only now take this

occasion to annex some memorial of this excellent person, that first drew my thoughts to it. He was long a member, and lived in communion with many of us, in the same church, namely, by the space of thirty years, under the pastoral inspection of the reverend Doctor Jacomb, and of him, who with great inequality, succeeded him. This he signified himself, in a paper written by his own hand, and delivered to me when we were entering upon the administration of the Lord's supper; the last time that God ordered him that opportunity with us. The paper was thus :

Sir,

“ It is my request to you, that you will please to acquaint the congregation, with the great sense I have of the mercy of God, that hath afforded me communion with them, and their ministry, for thirty years together. But now, being, by the providence of God, deprived of my health in the city, I am to seek relief thereof in the country air, and shall thereby be, in a great measure deprived of those blessings; yet I earnestly desire their prayers for me, and my family, that, in some sort of such intercourse, our communion may continue still, if not in body, yet in spirit,

Your servant,

HENRY SAMPSON.

He now found himself constrained by his declining age, and growing distempers, to retire from us (but not without very great reluctance) into a village at no great distance from the city; but which, for change of air, was necessary, and, as he found, relieving to him. From thence his earnest desire to visit his relations, and native country, engaged him in a long journey, as far as Nottinghamshire. And that journey brought him into the better, even the heavenly country: God so ordering it, that near the place, where he drew his first breath, he should draw his last; and end a very holy useful life, not far from the very spot, where he began to live. For reaching the seat of a reverend brother of his, near to that of his birth, he there found, but for a very few days, a temporal, and there entered upon his eternal rest. So falling a little short of the (*patrias sedes*) the place that had been the dwelling place of his earthly parents, by a joyful anticipation, he sooner arrived at his heavenly Father's house, and found his place among the many mansions, and everlasting habitations, where was to be his proper, and per-



petual home. It is not now my design to write the history of his life, the former part, and therefore, the longer course and tract whereof, must have been more known to divers of our society, than it could be to me; though I have had much opportunity also, within the space of twenty years past, to understand, and know much of it. But that must contain many things, which, though useful in their kind, my circumstances allow me not to relate. Nor shall I enlarge in giving his character, though the subject is copious: for my present infirmities will make my limits narrow, whether I will or no.

But a man of so real value, and usefulness in his station, and of so instructive, and exemplary a conversation, ought not to be neglected, or be let slide off the stage from among us, without some such observation, as may some way answer a debt owing to his memory; and be a real gain, and advantage to ourselves. He began his course, favoured by the Author of nature, with very good natural parts; and very early enriched with communications of the more excellent kind, by the God of all grace. Herewith, having his spirit seasoned, and deeply tintured betimes, the fear of the Lord which is the beginning of wisdom, became, near the beginning of his course, the governing principle thereof. His choice was, therefore, of that way and state, wherein he, in the general conceived, he might most glorify God, and do most good to men. And because, he thought, he might serve those ends best, in that high and noble employment, wherein he should be obliged principally, and most directly, to intend the saving of men's souls, thither he more immediately bent, and directed his preparatory endeavours.

And, therefore, though in his academical studies, wherein he spent several years, he neglected no part of that rational learning, which was most fitly conducing, and serviceable to this his purpose; yet he most earnestly applied himself to the gaining a thorough acquaintance with those languages, wherein the holy Scriptures were originally written; and spared no cost to procure great variety of the best and most celebrated editions of both the testaments, with other helps, for the attaining of that most necessary knowledge; whereof his library so richly furnished, in that kind, did appear, after his decease, a full evidence: to the bettering of divers other libraries, of such as he had formerly been wont to hear, and among them, as I must with gratitude acknowledge, by his special kindness and bequest, my own. Accordingly this had been his calling, if the way of managing it, could as much have been the matter of his choice, guided by his judgment and conscience, as the calling itself had been.

But things falling out, in this respect, otherwise, before he could solemnly enter upon it; he seasonably diverted from it, to that, which he judged the next best; and wherein the persons of men were still to be the objects of his care. Things of higher excellency than lands and riches; as life and the body are, by the verdict of our Saviour, of more worth than their perquisites, food and raiment, unto which, ample estates and revenues are but more remotely subservient. And the vicinity of this to that other most excellent calling, is so near, that it is an easy step from it, to the affairs of the other. Which we see exemplified in that excellent person, a dear and most worthy relative of the deceased; (Dr. Grew) unto whose historical account of him, subjoined to this discourse, I refer the reader for fuller information: whose most useful and elaborate works may not only occasion us to consider theology, as every one's business; or the calling of a divine, as in some respect transcendental, and running through every man's calling; but that of a physician, as more nearly allied to it, than any other; many excellent speculations being common, and, as those works shew, of great importance to both. And, in which performance that accurate writer doth not, indeed, preach to the vulgar; but instructs preachers. And, as it hath been sometime thought a greater thing to make a king, than to be one, he hath attained a higher degree, above being, himself, one single preacher, in doing that, whereby now, and in future time, he may contribute to the making of many.

These are some instances, and blessed be God, it is to be hoped there are others, which shew, that *Religio Medici* is not always opprobrious, or a note of ignominy and reproach; and that a beloved physician, on the best account, was not peculiar to the first age. That calling gives very great opportunity to a man of a serious spirit, of doing good to men's souls; and I know, it hath been improved by some, to discourse, and to pray with their dying patients; and when their art could not immortalize their bodies, they did all that in them lay, for the saving their immortal souls. And this, I have reason to think, was a great part of the practice of this worthy man. In the proper business of this calling, he sincerely studied the good of mankind; endeavouring to his utmost, to lengthen out their time in this world, in order to their further preparation for the other. And herein his skill was not unequal to his sincerity; nor his charity to his skill: for being applied to, upon no former acquaintance, when the cases of extreme illness, and extreme poverty have met together, he hath most cheerfully embraced the opportunity of doing such good; declaring, he was ready as well to serve the poor, when he was to

receive nothing, as the rich, from whom he might expect the largest fees : his visits have been there repeated with equal constancy and diligence. He equally rejoiced in the success of such endeavours, whereof he had no other recompence, than the satisfaction of having relieved the distressed, and the miserable. And of such, some do survive him, to whom the remembrance of his name is still grateful and dear. Nor were the great advantages lost, which he had gained, for the instructing a congregation (had the state of things, and his judgment concurred thereto) for they eminently appeared to such, as had the privilege of living under his roof ; and of partaking in the instructions, which his great acquaintance with the holy Scriptures enabled him to give them from time to time : which, together with his daily fervent prayers, and holy conversation, made his family, as a well-ordered, and a watered garden, compared with the howling wildernesses of too many others.

But in all my conversation with him, nothing was more observable, or more grateful to me, than his pleasant and patient expectation of the blessed state, which he now possesses. The mention whereof would make joy sparkle in his eye, and clothe his countenance with cheerful looks ; accompanied with such tokens of serenity, and a composed temper of mind, as shewed and signified submission, with an un-reluctant willingness to wait for that time, which the wisdom and goodness of God should judge seasonable for his removal out of a world, which he loved not : nor yet could dis-affect from any sense of its unkindness to him, but only from the prospect he had of a better. Which made me think him a fit example of what is treated of in the foregoing discourse.

active nothing as the first from whom he might expect the  
 benefit: he was here upon these reports with equal care  
 and diligence. He equally regarded in the address  
 such a manner wherof he had no other responsibility, than  
 the satisfaction having relieved the distressed, and the  
 relief of such, seems to have been his sole intention.  
 The name of his name is still part of his name, but  
 the first of his name is now a part of his name.

By a communication that had been made to the  
 government, the first of his name is now a part of his name.  
 The first of his name is now a part of his name.  
 The first of his name is now a part of his name.  
 The first of his name is now a part of his name.

That in all the other parts of the world, the  
 government of the first of his name is now a part of his name.  
 The first of his name is now a part of his name.  
 The first of his name is now a part of his name.  
 The first of his name is now a part of his name.

And in the first of his name is now a part of his name.  
 The first of his name is now a part of his name.  
 The first of his name is now a part of his name.  
 The first of his name is now a part of his name.

And in the first of his name is now a part of his name.  
 The first of his name is now a part of his name.  
 The first of his name is now a part of his name.  
 The first of his name is now a part of his name.

And in the first of his name is now a part of his name.  
 The first of his name is now a part of his name.  
 The first of his name is now a part of his name.  
 The first of his name is now a part of his name.

THE WORTHY

## DOCTOR GREW'S ACCOUNT

OF HIS EXCELLENT

*BROTHER-IN-LAW.*

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**D**OCTOR Henry Sampson, was the son and heir of a religious gentleman, Mr. William Sampson of South-Leverton, in Nottinghamshire : and nephew to those two eminent linguists, Mr. John, and Mr. Samuel Vicars, the joint authors of the *Decapla* on the Psalms. In his minority, he was first under the government of his most virtuous mother. Upon her re-marriage of his father-in-law, the very reverend Doctor Obadiah Grew of Coventry ; he was by him committed, at the age of fifteen, to the tutorage of Mr. William Moses, then fellow, and some time after, the learned, and worthy master of Pembroke Hall in Cambridge. Under whom, his proficiency was such, as preferred him to be the moderator of his year. So soon as he was of sufficient standing, he was chosen fellow of the same Hall. And, not long after, had one of the best livings in the gift of the college bestowed upon him, namely, that of Framlingham in Suffolk. Here we was, when he published that correct edition of the learned Thesis of Mr. Thomas Parker, entitled, *Methodus Divinæ Gratiæ, &c.* a golden book, with a golden epistle of his own prefixed to it ; both of them having a great deal of weight in a little room. While he continued here, he made several visits to Coventry, where he often preached for the doctor, his father-in-law, with great acceptance, as well as among his own people. In both which places, his name is, as a precious ointment, and his memory had in honour unto this day. Upon the restoration of King Charles, being obliged to leave his people ; he resolved, as well because he was never ordained, as for some other reasons, to qualify himself for the practice of physic. In order whereunto, having visited several universities, famous for medicine abroad, he stayed first, at Padua, and then at Leyden, for some time. In the latter of which, he became very well acquainted with that eminent person, the Lord Chief Justice St. John, who bore a singular respect

to him, as long as he lived. Having here taken his degree, he returned home and settled in this city. Where also, for order's sake, he entered himself of the college of physicians, as an honorary fellow. Among the members whereof, he justly obtained the repute of being substantially learned in all the parts of his profession. Besides other improvements he aimed at, he laid up a considerable treasure of observations made of diseased bodies, dissected with his own hand. Nor did he lose any of his spare hours; as appears by many historical papers relating to theology, left behind him. All which, though they have been long suppressed, partly through his own great modesty, and partly the infirmities of his latter years, which permitted him to finish but few, if any of them; yet it is hoped, that some of both kinds, may before long see the light. His reading and speculation, were ever in order unto action. By which means, as he became, under all relations, in every station of his life desirable and exemplary unto others; so he enjoyed the happiness of continual peace within. And, as he lived, he died; his last hours being very composed, and concluding with that *ευθανασία*, *euthanasia*, for which he had often prayed.